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THE SECRET DRIVING FORCE OF COMMUNISM

By Maurice Pinay

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CHRISTIAN DEFENSE LEAGUE
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The only purpose of this edition is to divulge the historic truth about great political secrets and vital events now happening in the world.

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CHRISTIAN DEFENSE LEAGUE

CHAPTER I

COMMUNISM AS DESTROYER

Of all revolutionary systems, which throughout human history have been devised for the destruction of our civilized values, communism is without doubt the most perfected, most efficient and most merciless. In fact it represents the most advanced epoch of the world revolution, in whose postulates it therefore not only acts to destroy a definite political, social, economic or moral institution, but also simultaneously to declare null and void the Holy Catholic Church as well as all cultural and Christian manifestations which represent our civilization.

All revolutionary currents of Jewish origin have attacked Christianity in its different aspects with particular one-mindedness. Communism, spawned from this same revolutionary stream of thought, seeks to banish Christianity for the purpose of causing it to vanish from the face of the earth, without even the slightest trace remaining. The destructive fury of this satanic striving, which brings before the eyes of the world the most terrible pictures of terror and destruction which are possible to imagine, can only be based on the essence of nihilism and the most evil, hate-filled rejection of everything hitherto existing. For otherwise, one would not be able to understand the indescribable insanity of its criminal acts and the spirit of destruction, of annihilation, of insult, of contradiction, and of resis-

tance by its leading personalities against everything, which represents fundamental features not only of Catholicism but of religion in general.

The purpose of communism is, as we have indeed seen in Russia and in the other lands where it has been introduced, none other than to enslave the people in the economic, political, social, human and super-human sense, in order to make possible a minority rule through violence. From an international aspect, the goal cannot be clearer:

> "To attain through violence world domination by an insignificant minority, which destroys the rest of humanity by means of materialism, terror and, if necessary, by death, completely indifferent of whether in the process the enormous majority of the population must be murdered."

The urge to murder, which has characterized the leading Soviet personages, is known well throughout the world. There are few, who upon learning of the bloody purges, which have been undertaken by the Marxists in Russia, will not be seized by shudders of horror. One needs only to recall a few details to fill the most stout hearts with fear and alarm.

> "In its beginnings the Red Terror strove above all to exterminate the Russian Intelligentsia" (1). As proof of this assertion S. P. Melgunov affirms the following, in which he refers to the "Special Committees", which appeared in Russia in the first period of the social revolution:

> "The special committees are not organs of law, but of merciless extermination according to the decisions of the Communist Central Committee. The special committee is neither a commission of investigation nor a court of justice, but itself determines its own powers. It is an instrument of battle, which acts on the internal front of the civil war. It does not pardon whoever stands on the other side of the barricades, but kills them."

(1) **Leon de Poncins.** "Las Fuerzas Secretas de la Revolución". F. M.—Judaísmo. "Fax" Editions, Madrid. Page 161.

"It is not difficult to form ideas of how in reality this extermination proceeds, when in place of the nullified legal code only the revolutionary experience and conscience command. This conscience is subjective and experience allows complete free play to the will, which always, according to the position of the judge, takes on more or less furious forms." (2).

"Let us not carry on war against individual persons" —wrote Latsis— "but let us exterminate the Bourgeoisie as a class. Do not investigate through study of documents and proofs, what the accused has done in words and deeds against the Soviet authority. The first question to be placed before him runs as to what class he belongs to, what is his origin, his education, his training and his profession." (3).

During the bloody dictatorship of Lenin the Committee of Investigation under Rohrberg (Rohrberg, C.), which after the capture of Kiev entered this city with the white volunteers in August 1919, reported the following:

"The entire concrete floor of the large garage (this was the place where the provincial Cheka of Kiev had carried out executions) was swimming in blood, which did not flow but formed a layer of several inches; it was a grisly mixture of blood with brain and skull fragments, as well as strands of hair and other human remains. The entire walls, holed by thousands of bullets, were spattered with blood and fragments of brain as well as head skin adhered to them."

"A drainage ditch of 25 cm. width and 25 cm. deep and about 10 m. long ran from the middle of the garage to a nearby room, where there was a subterranean outlet pipe. This drainage ditch was filled to the top with blood."

(2) **S. P. Melgunov.** "La Terreur Rouge en Russie" from 1918 to 1923. Payot 1927.

(3) **"Latsis".** "Red Terror of November 1st., 1918."

"Usually, immediately after the massacre the corpses were removed in lorries or horsedrawn wagons from the city and buried in a mass grave. In the corner of a garden we came upon an older mass grave, which contained about 80 corpses, in which we discovered signs of the most varied and unimaginable cruelties and mutilation. There were corpses, from which the entrails had been removed; others had different limbs amputated and others again were cut into pieces. Some had the eyes poked out, while the head, the face, the neck and the torso were covered with deep wounds. Further on we found a corpse with an axe in the breast, while others had no tongues. In a corner of the mass grave we discovered many legs and arms severed from the trunk." (4).

The enormous number of corpses, which have already been laid to the account of Communist Socialism and which increase terrifyingly all the while, will perhaps never be exactly known, but it exceeds everything imaginable. It is not possible to learn the exact number of the victims. All estimates lie below the real figure.

In the Edinburgh newspaper "The Scotsman" of November 7, 1923, Professor Sarolea gave the following figures:

"28 bishops; 1,219 priests; 6,000 professors and teachers; 9,000 doctors; 54,000 officers; 260,000 soldiers; 70,000 policemen; 12,950 estate owners; 355,250 intellectuals and of the free professions; 193,290 workers and 215,000 peasants."

The Information Committee of Denikin on the Bolshevik intrigue during the years 1918-1919 records in a treatise about the Red Terror in these two years "one million, seven hundred thousand victims." (5). In the "Roul" of August 3, 1923, Kommin makes the following observation:

"During the winter of 1920 there existed in the USSR, 52 governments with 52 Special Committees (Chekas), 52

(4) **S. P. Melgunov.** Ibid. P. 161.

(5) **Leon de Poncins.** Ibid. P. 165.

Special Departments and 52 revolutionary courts. Besides countless subsidiary Chekas, transport-networks, courts on the railways as well as troops for internal security there were mobile courts, which were dispatched to mass executions in the places concerned."

To this list of courts of torture must be added the special departments, that is to say, 16 army and divisional courts. All in all one must estimate 1,000 torture chambers. If it is borne in mind that at that time district committees also existed in addition, then the number rises further. In addition the number of governments of the USSR increased. Siberia, the Crimea and the Far East were conquered. The number of Chekas grew in geometrical ratio.

According to Soviet data (in the year 1920 when the terror had still not ebbed and the reporting of news was not restricted) it is possible to establish an average figure for every court; the curve of executions rises from one to fifty (in the great cities) and up to one hundred in the regions recently conquered by the Red Army. The crisis of terror was periodical and then ceased; in this manner one can daily estimate the (modest) figure of five victims. . . , which multiplied with the thousand courts, gives a result of five thousand, and then for the year roughly one and a half million. We recall this indescribable slaughter, not because in its totality it was either the most numerous or the most merciless stemming from a special situation with inflaming of passions which resulted from the Bolshevik revolution being victorious for the first time, but because after expiration of forty-five years after these mass executions, these could be obliterated from the present communist picture, even for the persons who were contemporaries of the events, and who today still living have forgotten those tragedies with the ease with which people forget unpleasant events which do not directly concern them, but even those to which they fell victim.

Unhappily, time has shown us a truly demoniac excess of communism in its murderous activity, about which we give no details and do not present the monstruous statistics because all this is known to us. Several of these cruel bloodbaths have only taken place recently, so that one still seems to hear the

lament of the persecuted, the death-rattle of the dying and the dumb, terrible and haunting complaint of the corpses. (6).

It may suffice to recall the recent giant bloodbaths in Hungary, Poland, East Germany and Cuba as well as the earlier mass killings by Stalin and the annihilation of millions of Chinese through the communist regime of Mao Tse-tung. But also the communist attempts at revolution, which could not achieve lasting permanence, such as that of Bela Kun who occupied Hungary in such a brutal way in the middle of 1919; of Spain in 1936, where the Bolsheviks gained control of Madrid and parts of the Spanish provinces and murdered more than 16,000 priests, monks and nuns as well as 12 bishops; further the happily unsuccessful attempt in Germany its most successful realization in the Red Republic of Bavaria in the year 1919. All these attempts were in fact orgies of 1918, which was directed by Hugo Haase, and which had blood and unrestrained bestiality.

One must also not forget that this Apocalyptic storm, which brings a flood of corpses, blood and tears, falls upon the world with the sole goal: of destroying not only the Catholic Church but the entire Christian civilization. (7). Before this shattering picture the world asks itself with heavy heart; who can hate our Christian features in such a form and try to destroy them with such Godless fury? Who has become capable of instigating this bloody mechanics of annihilation? Who can with such insensitivity direct and order this monstrous criminal process? And reality answers us completely without doubt, that the Jews are those responsible, as will later be proved.

(6) A complete statiscal account of the victims of communism has been published in the small volume "Rivelazione d'interesse mondiale." Vermijon, Rome 1957, whose author for his part has taken information from the newspaper "Russkaja Mysl" of Nov. 30, 1947, published in France.

(7) **Traian Romanescu.** "La Gran Conspiración Judía." Third Edition. Mexico, D. F. 1961. Page 272.

CHAPTER II

THE CREATORS OF THE SYSTEM

There is absolutely no doubt, that the Jews are the inventors of communism; for they have been the instigators of the doctrines, upon which that monstruous system is built, which at present with absolute power rules the greatest part of Europe and Asia, which stirs up the lands of America and with progressive certainty floods over all Christian peoples of the world like a deadly cancerous growth, like a tumour, which steadily devours the core of the free nations, apparently without an effective means of cure being found against this disease.

But the Jews are also the inventors and directors of the communist methods, of effective tactics of struggle, of the insensitive and totally inhuman government policy and of aggressive international strategy. It is a completely proven fact, that the communist theoreticians were all Jews, unheeded of what system the Jews lastingly use, as well as the theoreticians and the experienced revolutionaries, which has veiled from the eyes of the people, where they lived, their true origin.

1. Karl Heinrich Marx: was a German Jew, whose real name was Kissel Mordekay, born in Trier, Rhineland, son of a Jewish lawyer. Before his famous work "Das Kapital" which contains the fundamental idea of theoretical communism, whose concepts he strove with inexhaustible activity up to his death in the year 1887 to spread over the world, he had written and published with the Jew Engels in the year 1848 the Communist Manifesto in London; between 1843 and 1847 he had formulated in England the first modern interpretation of Hebrew Nationalism in his articles, as in the publication in the year 1844 in the periodical "Deutsch-Franzosische Jahrbücher (German-French Year Books) under the title "Concerning the Jewish question", and which shows an ultra-national tendency.

2. Friedrich Engels, creator of the "First International," and close collaborator of Marx, was a Jew born in Bremen (Germany). His father was a Jewish cotton merchant of the city. Engels died in the year 1894.

3. Karl Kautski, whose real name was Kaus, was the author of the book "The Beginnings of Christianity," in which he mainly combats the principles of Christianity. He was the most important interpreter of Karl Marx and in 1887 published "The Economic Doctrine of Karl Marx Made Intelligible for All." "The Bloodbath of Chisinaw and the Jewish Question," in the year 1903, "The Class Struggle," which for Mao Tse-tung in China was the fundamental book for communist instruction; and the work with the title "The Vanguard of Socialism," in the year 1921. He was also the author of the "Socialist Programme" from Erfurt/Germany. This Jew was born in the year 1854 in Prague and died in 1938 in the Hague (Holland).

4. Ferdinand Lasalle, Jew, born in the year 1825 in Breslau. He had interfered in the democratic revolution of 1848. In the year 1863 he published his work entitled "Open Answers," in which he outlined a plan of revolution for the German workers. Since then he worked tirelessly for a "Socialist" crusade, which was directed at the rebellion of the workers. For this purpose he published a further work under the title "Capital and Labour."

5. Eduard Bernstein. A Jew born in Berlin in the year 1850. His principal works are "Assumptions concerning Socialism," "Forward, Socialism," "Documents of Socialism," "History and Theory of Socialism," "Social Democracy of Today in Theory and Practice," "The Duties of Social Democracy," and "German Revolution." In all his writings he expounds the communist teaching and bases it on the views of Marx. In the year 1918 he became Finance Minister of the German Socialist State, which, however, could fortunately only maintain itself a few months.

6. Jacob Lastrow, Max Hirsch, Edgar Loening, Wirschauer, Babe, Schatz, David Ricardo and many other writers of theoretical communism were Jews. In all lands are found writers, almost exclusively Jewish, who preach communism to the masses, although with many opportunities they strive to give the appearance in their writings of a feeling of humanity and brotherhood. We have indeed already seen in practice, what this means. (8).

However theoretical all Jews mentioned may have been, they were not satisfied with setting up the doctrinaire bases, but each one of them was an experienced revolutionary, who busied himself in whatever particular land he found himself, to factually prepare the upheaval, to direct or to give it support. As leaders or members of revolutionary associations known only to one another, they took more and more active parts in the development of Bolshevism. But apart from these Jews, who in the main were regarded as theoreticians, we find that almost all materialist leaders, who develop communist tactics, also belong to the same race and carry out their task with the greatest efficacy.

As indisputable examples two movements of this type can be recorded:

A) In the year 1918 Germany was the showplace of a communist, Jew directed revolution. The Red Councils of the republic of Munich were Jewish, as its instigators prove: Liebknecht, Rosa Luxemburg, Kurt Eisner and many others. With the

(8) Data taken from Traian Romanescu: Ibid, pages 19-23.

fall of the monarchy the Jews gained control of the country and the German Government. With Ministers of State Haase and Landsberg appear Kautski, Kohn and Herzfeld. The Finance Minister was likewise a Jew, had his racial fellow Bernstein as assistant and the minister of the Interior, likewise a Jew, sought the collaboration of his racial brother, Doctor Freund, who helped him in his work.

Kurt Eisner, the President of the Bavarian Councils Republic, was the instigator of the Bolshevik revolution in Munich.

"Eleven little men made the revolution," said Kurt Eisner in the intoxication of triumph to his colleague, the Minister Auer. It is no more than right to preserve the unforgettable memory of these little men, who were, in fact, the Jews Marx Lowenberg, Doctor Kurt Rosenfeld, Gaspar Wollheim, Max Rothschild, Carl Arnold, Kranold, Rosenhek, Birnbaum, Reis and Kaisser. These ten with Kurt Eisner van Israelowitsch led the presidency of the Revolutionary court of Germany. All eleven were Freemasons and belonged to the secret lodge N.° 11 which had its seat in Munich at No. 51 Briennerstrasse. (9).

The first cabinet of Germany in the year 1918 was composed of Jews.

1. Preuss, Minister of the Interior.
2. Freund, Minister of the Interior.
3. Landsberg, Finance Minister.
4. Karl Kautski, Finance Minister.
5. Schiffer, Finance Minister.
6. Eduard Bernstein, secretary of the State Treasury.
7. Fritz Max Cohen, director of the official information service. (This Jew was earlier correspondent of the Jewish "Frankfurter Zeitung").

(9) Mons. Jouin. Le peril Judeo-Maconnique. 5 Vols. 1919-1927. Part 1. P. 161.

The second German Socialist government of 1918 was formed of the following Jews:

1. Hirsch, Minister of the Interior.
2. Rosenfeld, Justice Minister.
3. Futran, Minister of Education.
4. Arndt, Minister of Education.
5. Simon, State Secretary of Finances.
6. Kastenberg, Director of the Department of Science and Art.
7. Strathgen, Director of Development.
8. Meyer-Gerhart; Director of the Department of the Colonies.
9. Wurm, Secretary of Food.
10. Merz, Weil, Katzenstein, Stern, Lowenberg, Frankel, Schlesinger, Israelowitz, Selingsohn, Laubenheim, etc., took up high posts in the ministries.

Among the remaining Jews who controlled the sectors vital to the life of the German state, which had been defeated through the American intervention in the war, were found in the year 1918, and later:

1. Kohen, President of the German workers and soldiers councils (similar to the Soviet council of soldiers and workers of Moscow in the same year).
2. Ernst, police president of Berlin.
3. Sinzheimer, police president of Frankfurt.
4. Lewy, police president of Hessen.
5. Kurt Eisner, Bavarian state president.
6. Jaffe, Bavarian Finance Minister.
7. Brentano, Industry, Trade and Transport Minister.
8. Talheimer, Minister in Württemberg.
9. Heimann, another Minister in Württemberg.
10. Fulda, in the government of Hesse.
11. Theodor Wolf, Chief Editor of the newspaper "Berliner Tageblatt."
12. Gwiner, Director of the "Deutsche Bank." (10).

(10) **Traian Romanescu.** Ibid, page 259.

B). Hungary in the year 1919. On March 20, 1919, the Jew Bela Kun (Cohn) took power in Hungary and proclaimed the Hungarian Soviet republic, which from that moment on was submerged in a hair-raising sea of blood. Twenty-eight Commissars formed with him the new government and of these 18 were Israelites. That is an unheard of proportion, when one bears in mind that in Hungary lived one and a half million Israelites compared to 22 million inhabitants. These 18 Commissars held the actual control of rulership in their hands and the eight Gentile Commissars could do nothing against them. (11).

More than 90% of the members of the government and the confidence men of Bela Kun were also Jews. Here follows a list of members of the Bela Kun government:

1. Bela Kun, general secretary of the Jewish government.
2. Sandor Garbai, "official" president of the government, who was used by the Jews as a Hungarian man of straw.
3. Peter Agoston, deputy of the general secretary; Jew.
4. Dr. E. Landler, peoples commissar for internal affairs, Jew.
5. Bela Vago, deputy of Landler, a Jew with the name Weiss.
6. E. Hamburger, Agriculture Commisar; Jew.
7. Vantus, deputy of Hamburger; Jew.
8. Csizmadia, deputy of Hamburger; Hungarian.
9. Nyisztor, deputy of Hamburger; Hungarian.
10. Varga, Commissar for Financial Affairs; Jew by name Weichselbaum.
11. Szkely, deputy of Varga; Jew by name Schlesinger.
12. Kunftz, Education Minister; Jew by name Kunstater.
13. Kukacs, deputy of Kunfi; a Jew, who in reality was called Lowinger and was the son of the Director-General of a Banking House in Budapest.
14. D. Bokanyi, Minister of Labour; Hungarian.
15. Fiedler, deputy of Bokanyi; Jew.

(11) **J. Et. J. Tharaud**. Causerie Sur Israel, 1926. Marcelle Lesage Page 27.

16. Jozsef Pogany, War Commissar; a Jew, who in reality was called Schwartz.
17. Szanto, deputy of Pogany; a Jew named Schreiber.
18. Tibor Szamuelly, deputy of Pogany; a Jew named Samuel.
19. Matyas Rakosi, Trade Minister; a Jew, who in reality was called Matthew Roth Rosenkrantz, present communist dictator.
20. Ronai, Commissar of Law; a Jew named Rosentsgegl.
21. Ladai, deputy of Ronai; Jew.
22. Erdelyi, Commissar of Supply; a Jew named Eisentein.
23. Vilmas Boehm, Socialization Commissar; Jew.
24. Hevesi, deputy of Boehm; a Jew named Honig.
25. Dovsak, second deputy of Boehm; Jew.
26. Oszkar Jaszai, Commisar of Nationalities; a Jew named Jakubovits.
27. Otto Korvin, Political Examining Commissar; a Jew named Klein.
28. Kerekes, State Lawyer; a Jew named Krauss.
29. Biro, Chief of the Political Police; a Jew named Blau.
30. Seiden, adjutant of Biro; Jew.
31. Oszkar Faber, Commissar for Liquidation of Church Property; Jew.
32. J. Czerni, Commander of the Terrorist Bands, which were known by the name "Lenin youth"; Hungarian.
33. Illes, Supreme Police Commissar; Jew.
34. Szabados, Supreme Police Commissar; a Jew named Singer.
35. Kalmar, Supreme Police Commissar; German Jew.
36. Szabo, Supreme Police Commissar; Ruthenian Jew, who in reality was called Schwarz.
37. Vince, Peoples Commissar of the city of Budapest, who in reality was called Weinstein.
38. M. Kraus, Peoples Commissar of Budapest; Jew.
39. A. Dienes, Peoples Commissar of Budapest; Jew.
40. Lengyel, President of the Austro-Hungarian Bank; a Jew named Levkovits.
41. Laszlo, President of the Communist Revolutionary Court; a Jew, who in reality was called Lowy. (12).

(12) **Traian Romanescu.** Ibid, pages 203-205.

In this government which for a time held Hungary in thrall, the chief of the Hungarian Cheka Szamuelly, besides Bela Kun, distinguished himself through countless crimes and plunderings. While the latter rode through the land in his luxury automobile, for a symbol had a large gallows mounted on the vehicle, accompanied by his capable Jewish woman secretary R. S. Salkind, alias Semliachkay, the former travelled through Hungary in his special train and sowed terror and death, as a contemporary witness describes:

> "That train of death travelled snorting through the black Hungarian nights; where it stopped, one saw people hanging from trees and blood which ran on the ground. Along the railway line naked and mutilated corpses were to be seen. Szamuelly dictated his judgements in his train and whoever was forced to enter never lived to tell the tale of what he saw. Szamuelly lived constantly in this train. Thirty selected terrorists ensured his security. Selected executers also accompanied him. The train consisted of two saloon wagons, two first-class wagons, which were occupied by the terrorists, and two third class wagons for the victims. In the latter executions were carried out. The floor of this wagon was stiff with blood. The corpses were thrown out of the windows, while Szamuelly sat comfortably in the elegant workroom of his compartment which was upholstered in rose-coloured damask and decorated with polished mirrors. With a movement of the hand he decided over life or death." (13).

(13) **C. De Tormay**. Le Livre Proscrit. P. 204.

CHAPTER III

THE FINANCIERS OF COMMUNISM

International Jewry strives in its entirety towards Communist socialism in accordance with the doctrine of Marx, which has at present been realized by it in the Union of Soviet Socialist Republics and all its satellites. The direct goal of Communism is the striving for world domination and complete power over all peoples of the earth. This standpoint it has always manifested and from the beginning onwards has striven for this goal. This Communist aim is understood with absolute unanimity, by all Jews as their own goal, although many non-Jewish persons, who are lacking in knowledge and who are intentionally deceived, think that the great number of Jewish multi-millionaires which there are in the world and who even control world finance, must necessarily oppose this current, which attempts to snatch their wealth away from them.

At first sight there is nothing more self-evident than to see in a rich financier, a well-to-do trader or an important industrialist, the natural and keenest enemy of Communism. But if the industrialists, traders or financiers are Jews, there is not

the slightest doubt that they are also Communists; for the Communist Socialism of Marx has been created and carried out by them, and in fact not in order to lose their goods and chattels which they possess, but to steal everything which does not belong to them to hoard together in their own hands the entire wealth of the world, which according to their assertion is unlawfully withheld from them by all who do not belong to the Jewish race.

The well-known Jewish writer Werner Sombart says:

"The fundamental characteristic feature of the Jewish religion consists in the fact that it is a religion which has nothing to do with the other world, but, as one might say, is solely materialistic. Man can experience good or evil only in this world; if God wishes to punish or reward, then he can do this only in the lifetime of man. Therefore the just man (righteous) must attain well-being here on earth and the Godless suffer." (14).

"It is useless to dwell upon the difference, which derives from this contrast of two outlooks, relating to the attitude of the devout Jew and of the devout Christian, with regard to the acquisition of wealth. The devout Christian who has got into debt with the usurer, was tortured on his deathbed by pangs of regret (repentance) and was ready to abandon everything which he possessed; for the knowledge of the unjustly acquired goods consumed him. On the other hand the devout Jew, when the end of his life approached, regarded with contentment the trunks and cases filled to the burstingpoint, in which the profits were accumulated, which during his long life he had taken off the wretched Christians and also the poor Moslems. It was a spectacle on which his devout heart could feast, for every roll of money which lay locked up there, he saw as a sacrifice brought to his God." (15).

(14).— **Werner Sombart.** Les Juife et la vie economique. P. 277 & 291.

(15).— **Werner Sombart:** Ibid, P. 286.

Simultaneously, Jewish money (which at present represents the greatest part of the money in the world) is the most powerful tool of all, which to a vast extent has made possible the financing of revolutionary movements without whose help the latter would never have been able to triumph and be able in such a manner to destroy Christian civilization in all its appearances; be it whether the individual is materialistically influenced by his being taught that money is to be preferred to otherworldly values, or be it through the direct methods, which they know how to use so energetically, like bribery and embezzlement in public offices and taxation swindling as well as the general buying of consciences.

The Jewish idea of accumulating all the money in the world through Communism appears in all transparency with many famous Jewish writers like Edmond Fleg, Barbusse, Andre Spire and others; in particular most expressly in the well known letter, which the famous Neo-Messianic Baruch Levy sent to Karl Marx which was discovered in the year 1888 and published for the first time in the same year. The text is as follows:

"The Jewish people as a whole is its own Messiah. Its kingdom over the universe is obtained through the uniting of other human races, through the suppression of frontiers and monarchies, which are bulwarks for particularism and hinder the erection of a world republic where citizenship is everywhere recognized to the Jew. In this new organization of mankind the sons of Israel, who at present are scattered over the entire earths surface, will all be the same race and of the same traditional culture, without, however, forming another nationality, and be without contradiction the leading element in all parts, particularly if it is successful in laying upon the masses of workers a permanent leadership by some Jews. The governments of peoples all pass with the formation of the universal republic effortlessly into the hands of the Israelites in favour of the victory of the proletariat. Then the personal property of the rulers will be able to be sup-

pressed by the rulers of the Jewish race who will everywhere govern over the property of the peoples. Then the promise of the Talmud will be fulfilled, that when the time of the Messiah has come, the Jews will have the goods of all peoples of the world in their possession." (16).

If one follows these tactics of economic accumulation, then it is completely natural that we see how the richest financiers and the most important bankers of the world finance the Communist revolutions; it is also not difficult, bearing in mind the data mentioned, to explain a situation, which superficially studied appears senseless and absurd, namely that one always sees the richest Jews of the world united with the Israelite leaders of the Communist movements. If the explanations of the most wellknown Jews suffice to show us this close connection with clarity, then the evident facts are still all the clearer, so that they wipe away even the slightest trace of doubt.

After the French defeat of 1870 and the fall of the Emperor Napoleon III, the Marxists led by Karl Marx from London formed the Commune from March 18, 1871 onwards. During this period of more than two months, in Paris the National Guard, which had been transformed into an armed organization, was through and through dependant on the Marxist International.

When the Commune could not resist the attack of the troops of the government, with its seat at Versailles, and the Communists saw their defeat as unavoidable, they devoted themselves to robbery, murder and incendiarism, in order to destroy the capital, in accordance with the plan already proposed by Clauserets in the year 1869:

"Ourselves or nothing! I promise you, Paris will belong to us or cease to exist."

Upon this occasion, the joint guilt of the french Jewish bankers together with the communists, was clearly revealed.

(16).— **Salluste.** "Les Origines Secretes Du Bolchevisme. Henri Heine et Karl Marx". Jules Tallandier Edition. Paris. P. 33.

When it was established how Salluste in his book "Les origines secretes du bolchevisme" alludes to the fact that Rothschild exercised pressure on one side in Versailles with Thiers, the President of the republic, in order to prevent a decisive fight against the Marxist Communists, by his talking of a possible understanding and agreements with the central committee of the Federals (Marxists), and on the other side enjoying total protection of his person and also of his property in the city of Paris, which was thrown into horrible and bloody chaos.

In this respect Salluste tells us in his afore-mentioned work, page 137:

> "It is certain that M. Rothschild had good reasons to hold a conciliation possible: his villa in the Rue Saint-Florentin was protected day and night by a guard troop of the Federals (Marxists), who had the task of preventing any plundering. This protective troop was maintained for two months up to the moment, when the great barricade, which was only a few paces away, was taken by the Versailles troops."
>
> "When the hostages were shot, the most beautiful palaces of Paris went up in flames and thousands of Frenchmen died as victims of the civil war, it is worth mentioning that the protection granted by the communists to the great Jewish banker did not cease for a moment."

In the year 1916 the Lieutanant-General of the Imperial Russian Army, A. Nechvolodof, described secret information which had been received from one of his agents, which on February 15 of the same year reached the supreme command of the Russian General Staff and read as follows:

> "The first secret assembly, which reveals the beginning of the acts of violence, took place on Monday, February 14, in the East Side of New York. Of the 62 representatives gathered, 50 were veterans of the revolution of 1905, and the others new members. The greater part of those present were Jews and among them many educated people, as for example, doctors, writers, etc. . . . Some professional revolutionaries were also found amongst them. . ."

"The first hours of this assembly were almost exclusively devoted to testing the methods and the possibilities of carrying out a great revolution in Russia. It was one of the most favourable moments for this."

"It was stated that the party had just received information from Russia, according to which the situation was completely and absolutely favourable; for all previously agreed conditions for a favourable rising were present. The one serious hindrance was the question of money; but scarcely was this remark made, when several members at once answered that this circumstance should cause no reflection for at the moment when it was necessary, substantial sums would be given by persons who sympathized with the movement for freedom. In this connection the name of Jakob Schiff was repeatedly mentioned." (17).

At the beginning of the year 1919, the secret service of the United States of America provided high officials of the French republic who visited America with a memorandum, in which the participation of the most principal bankers in the preparation of the Russian Communist revolution was categorically revealed:

"7-618-6	Provided by the General Staff
0	of the 20th Army.
N. 912-S.R.2.	copy.

In February 1916 it became known for the first time that a revolution was being promoted in Russia. It was discovered that the following named persons and firms were involved in this work of destruction:

1. Jakob Schiff; Jew.
2. Kuhn, Loeb & Co.; Jewish firm.

(17).— **Esteban J. Malanni:** "Comunismo y Judaísmo," Editorial La Mazorca, Buenos Aires, 1944, P. 54.

Directors:

Jakob Schiff; Jew.
Felix Warburg; Jew.
Otto Kahn; Jew.
Mortimer Schiff; Jew.
Hieronymus H. Hanauer; Jew.

3. Guggenheim; Jew.
4. Max Breitung; Jew.

At the beginning of the year 1917, Jakob Schiff began to protect the Jew and Freemason Trotsky, whose real name is Bronstein; the mission given to him consisted of the directing of the social revolution in Russia. The New York paper "Forward,' a Jewish Bolshevik daily paper, likewise protected him for the same purpose. Also he was aided financially by the Jewish firm of Max Warburg, Stockholm, the Rheinisch-Westfalische Syndicate, as well as the Jew Olef Aschberg, of the Nye-Banks, Stockholm, as well as the Jew Jivotovsky, whose daughter Trotsky married. In this manner relations were established between the Jewish multi-millionaires and the proletarian Jews.

> "The Jewish firm of Kuhn, Loeb & Co., has links with the Rheinisch-Westphalian Syndicate, a Jewish firm in Germany; just as it has links with Lazard-Freres, a Jewish house in Paris and also with the Jewish firm of Gunzbourg of Paris, and the same Jewish firm of Gunzbourg of Petrograd, Tokyo and Paris; if we observe in addition that all affairs are likewise handled with the Jewish firms of Speyer & Co., London, New York and Frankfurt/M., exactly as with the firms of Nye-Banks, who are the agents for Jewish-Bolshevik business affairs in Stockholm, then we can draw the inference from this that the banking firm has relations with all Bolshevik movements; one can see that in praxis it represents the true expression of a general Jewish movement, and that certain Jewish banking houses are interested in the organization of these movements." (18).

(18).— **Duque de la Victoria.** "Israel Manda". Page 312.

In the pamphlet of S. de Baamonde we again find something new about the banking house of Kuhn Loeb & Co., Jakob Schiff was an Israelite of German origin. His father, who lived in Frankfurt, was in that city a modest local agent of the firm of Rothschild. The son emigrated to the United States. There he rapidly made a career which soon made him chief of the large firm of Kuhn, Loeb & Co., the most important Israelite bank of America.

"In the Jewish banking world Jakob Schiff not only distinguished himself through his knowledge of business and the daredevilry of his inventive power, but he also occasioned very resolute plans and intentions, even if neither new nor original, concerning the leading political activity, which each banking system should exert over the fates of the world: "The spiritual direction of human affairs."

Another of the constant concerns of this plutocrat was mixing at all cost in the political affairs of Russia, in order to bring about a change of regime in that land. The political conquest of Russia, which up to then had evaded the influence of Freemasonry, thanks to its regime of reason, should be the best circle of effect to secure the power of Israel on the entire universe. (19).

"In the spring of 1917, Jakob Schiff began to instruct Trotsky (Jew), how he should carry out the social revolution in Russia. The Jewish Bolshevik newspaper of New York, 'Forward' also concerned itself with the same theme":

"From Stockholm as centre, the Jew Max Warburg authorized Trotsky & Co., as did Rheinisch-Westphalian Syndicate an important Jewish company, as well as Olef Aschberg of the Nye Bank of Stockholm and Yivotovsky, a Jew, whose daughter married Trotsky." (20).

(19).— **Duque de la Victoria.** Ibid. Page 318.

(20).— **Esteban J. Malanni.** Ibid, page 58.

"At the same time a Jew, Paul Warburg, found to have such a close connection with the Bolshevists that he was not selected again to the 'Federal Reserve Board.' " (21).

The "Times" of London of February 9, 1918 and the "New York Times" alluded in two articles by Samuel Gompers, which were published in the issues of May 10, 1922 and December 31, 1923, to the following:

"If we bear in mind that the Jewish firm of Kuhn-Loeb & Co., is connected with the Rheinisch-Westphalian Syndicate, a Jewish firm in Germany, with Lazard Freres, a Jewish firm of Paris and also with the banking house of Gunzbourg, a Jewish firm in Petrograd, Tokyo and Paris, and if we in addition point out that the afore-mentioned Jewish trading firms maintain close relations to the Jewish firm of Speyer & Co. in London, New York and Frankfurt/Main, as likewise with Nye Banks, a Jewish-Bolshevik firm in Stockholm, then we can establish that the Bolshevik movement in itself is to a certain degree the expression of a universal Jewish movement, and that certain Jewish banking houses are interested in the organization of this movement." (22).

General Nechvolodof alludes in his work "L'Empereur Nicholas II et Les Juifs" (1924), to the strong Jewish financing of the Communist revolution in Russia:

"During the years which preceded the revolution, Jakob Schiff had supplied the Russian revolutionaries with twelve million dollars. On their side the triumphant Bolshevists, according to M. Bakmetieff, the ambassador of the Russian Imperial government in the United States, who died some time ago in Paris, transferred six hundred million gold roubles between 1918 and 1922 to the firm of Kuhn-Loeb & Co."

(21).— **Esteban J. Malanni.** Ibid, page 60.

(22).— **Esteban J. Malanni.** Ibid, page 62.

According to these convincing proofs I do not believe that it occurs to anyone to arrive at the optimistic conclusion, that there exist wicked Jews (the Communist) and good Jews (the Capitalists); further, that, while the ones strive to cut off the wealth of private persons and to cause private property to vanish, the others strive for the defense of both things, so as not to lose their enormous riches. To the misfortune of our civilization the Jewish conspiracy shows features of unconditional unity. Judaism forms a monolithic power, which is directed at forcing together all riches of the world without exception, by means of Communist Socialism according to Marx.

At the present time one sees in our civilized world the admission of racial discrimination as the greatest sin, into which man could fall. It is alleged to be a fault, which leaves behind an eternal and ugly wound of barbarity and animal nature, always presupposing that the Jewish people do not in practice commit this fault. Thanks to Jewish propaganda which is controlled almost exclusively in the world by the Israelites (cinema, radio, press, television, publishing, etc.) anti-Semitism is the most disgraceful of all racial manifestations; for the Jews have made out of anti-Semitism a truly destructive weapon, which serves to nullify the efforts of countless persons and organizations, who have clearly recognized who the real head of Communism is, in spite of its camouflage and cunning, which this race uses to conceal its true activity. Particularly such persons and organizations that have tried to sound the alarm, since they were filled with horror at the fatal end, which draws nearer and nearer.

This network of lies is so successful, that the majority of anti-Communists, who wish to make an end of the Marxist monster, direct their energetic and courageous attacks against the tentacles of the octopus and know nothing of the existence of the terrible head which renews the destroyed limbs, conducts its movements and brings the activities in all parts of its system into harmony. The sole possibility of destroying the Communist Socialism of Marx consists in attacking the head of the same, which at present is Jewry as the undeniable facts and irrefutable evidence of the Jews themselves allow to be discerned.

While the Christian lands are anti-racialist, because they build up their ideas on the concept of loving ones neighbour, the Jews were and are at present the most fanatical representatives of racial discrimination, which they base on ideas from the Talmud, because they proceed from the principle that the non-Jew is not even a human being.

However, this Christian opposition to racial discrimination is very skillfully utilized by the Jews; and in the shadow of the same they weld their devilish intrigues against the Catholic Church and all Christian order, by their forming the Communist system, where there is neither God nor church nor supersensual norms of any kind. As soon as they are attacked, they protest with crying lamentation and show themselves as victims of inhuman racial discrimination, only for the purpose of crippling that work of defense which opposes their destructive attacks.

In spite of this, one can regard the real defense against Communism, which must be forcefully directed against the Jews (against the head), in no manner as a sinful manifestation of a feeling of revulsion towards a definite race; for the characteristic of racial discrimination is completely alien to our culture and our Christian principles; however, one cannot avoid a problem of such weight and range out of fear of being described as "Antisemite," which doubtless occurs with those who do not understand the present situation of the world.

Thus it is not a question of combating a race out of considerations of racial order. If one at present brings the problem under close inspection, the Jews alone must bear the responsibility of leaving us no other choice because of their racial discrimination in life and death, with their absolute disregard of all who are not of their race and with their greed for world domination.

For Catholics in particular, and for the civilized world in general, who still firmly believe in their established principles and other-wordly values, the confirmation cannot be simpler;

for it is a problem of self-defense, which is accepted completely in the moral and just order, if the pure dilemma, which Judaism shows us, is the following: "Either Jewish-Communist domination or extermination."

CHAPTER IV

JEWISH TESTIMONY

In spite of their accustomed seclusion, and even in spite of their deceptive and clandestine manoeuvres, by which they have been successful in remaining concealed, so as not to reveal their Communist plan for world conquest, the Jews have had several weak moments, to which they have been induced either through optimism or excessive jubilation in the studying of their successes and which upon different occasions have called forth impetuous but highly factual declarations. Kadmi-Cohen, a highly regarded Jewish writer, affirms that:

> "As far as the Jews are concerned, their role in world socialism is so important that one cannot pass quietly over it. Does it not suffice to recall the names of the great Jewish revolutionaries of the 19th and 20th centuries, such as Karl Marx, Lasalle, Kurt Eisner, Bela Kun, Trotsky and Leon Blum, so that in this manner it is clear who are the theoreticians of modern Socialism?" (23).

(23).— **Kadmi-Cohen.** Nomades. (Essai Sur L'Ame Juive) 1929. P. 80.

"What a brilliant confirmation do the strivings of the Jews find in Communism, apart from the material cooperation in party organizations, in the deep revulsion which a great Jew and great poet, Heinrich Heine, felt against Roman law! And the personal and passionate motives for the anger of Rabbi Aquila and Bar Kocheba of the years 70 and 132 after Jesus Christ, against the Roman peace and the Roman law which was understood personally and passionately and felt by a Jew of the 19th century, who had apparently preserved no bond with his own race."

"The Jewish revolutionaries and Jewish Communists, who dispute the basic principle of private property whose firmly established foundation is the civil law book of Justinian, of Ulpian, etc.; only imitate their forefathers who opposed Vespasian and Titus. In reality it is the dead, who speak." (24).

The blasphemous Jewish writer Alfred Nossig tells us:

"Socialism and the Mosaic law in no way oppose one another, but there exists on the contrary a surprising similarity between the basic ideas of both teachings. Jewish nationalism may not remove itself as a danger, which threatens the ideal, further from Socialism than the Jew from the Mosaic Law; for both parallel-running ideals must arrive in the same way at execution." (25).

"From the examination of the facts of the case it is revealed in a completely irrefutable manner that the modern Jews have cooperated in a decisive way and manner in the creation of Socialism; their own fathers were already the founders of the Mosaic Law. The seed of the Mosaic Law took effect over the centuries upon doctrine and command, in conscious manner for the one and unconsciously for the other. The modern Socialist movements are for the great majority a work of the Jews; the Jews gave it the

(24).— **Kadmi-Cohen:** Ibid, page 86.

(25).— **Westsaelicher Merkur.** Zeitung von Munster, No. 405 of Oct. 6, 1926.

stamp of their understanding; it was also Jews who had a striking share in leadership of the first Socialist republics. In spite of this, the enormous majority of Jewish Socialist leaders were divorced from the Mosaic Law; for in unconscious manner there took effect within them the racial principle of the Mosaic Law, and the race of the old apostolic peoples lived in their brain and in their social character. Present world socialism forms the first State in fulfilment of the Mosaic Law, the beginning of realization of the future World State, which was announced by the prophets." (26).

In his book "Integral Jewry" he confirms this idea of Socialism as Jewish teaching, when he writes the following:

> "If the peoples really wish to make progress they must lay aside the Medieval fear of the Jews and the retrogressive prejudices which they have against the latter. They must recognize what they really are, namely the most upright forerunners of human development. At the present day the salvation of Jewry demands that we openly recognize the programme facing the world; and the salvation of mankind in the coming centuries depends upon the victory of this programme." (27).

The reason for this Jewish revolutionary conduct is clearly explained by the well known Jewish writer E. Eberlin in the following excerpt:

> "The more radical the revolution is, all the more freedom and equality for the Jews comes about as a result. Every current of progress strengthens further the position of the Jews. In the same manner every setback and every reaction attacks it in first place. Often, only a simple orientation towards the Right, will expose the Jews to boycott. From this aspect the Jew is the pressure-valve of the social (steam) boiler. As a body the Jewish people

(26).— **Alfred Nossig: Integrales Judentum.** Pages 74 & 79.

(27).— **Alfred Nossig:** Ibid, page 21.

cannot stand on the side of reaction; for reaction is the return to the past and means for the Jews the continuation of their abnormal conditions of existence." (28).

The ill-reputed Jew Jakob von Haas, says to us in "The Macabean" quite clearly that "the Russian revolution, which we experienced is a revolution of Jewry. It signifies a change in the history of the Jewish people. If we speak openly, it was a Jewish revolution; for the Jews were the most energetic revolutionaries in Russia."

In the Jewish-French newspaper entitled "Le Peuple Juif" of February 1919 one can read the following: "The Russian Revolution, which we see at present, will be the exclusive work of our hands."

One finds the following passage in a book by the famous Jewish writer Samuel Schwarz with a foreword by Ricardo Jorge: "When we ascend from the heights of pure science to the place of battle, which the passions and the interests of men clash against each other, there rises before us the oracle of the new social-political religion, the Jew Karl Marx, the dogmatic leader of war for life and death. He finds in the head and in the arm of Lenin the realization of his confession of belief and sees in him the forefighter for the Soviet State, which threatens to overthrow the firm foundations of the traditional institutions of society." (29).

In the same way another Jew, Hans Cohen, confirms in the "Political Idea," that "the Socialism of Marx is the purpose of our striving and efforts."

In number 12 of the newspaper "The Communist" which was published in Kharkov on the 12th of April, 1919, the Jew M. Cohen writes:

(28).— **E. Eberlin:** Les Juife D'Aujourd Hui. Page 201.

(29).— **Ricardo Jorge:** "Os Cristaos Novos en Portugal no seculo XX". Foreword of Samuel Schwarz. Page X. Lisbon 1925.

"Without exaggeration one can make the assurance that the great social revolution in Russia was carried out by the Jews. It is true that in the ranks of the Red Army, there are soldiers who are not Jews. But in the committees and in the Soviet organizations, just as with the Commissars, the Jews lead the masses of the Russian proletariat to victory with courage."

"At the head of the Russian revolutionaries marched the pupils of the Rabbinic school of Lidia." Jewry triumphed over fire and sword, with our brother Marx, who had the mandate for the fulfilment of all that our prophets have commanded, and who worked out the suitable plan for the demands of the proletariat." All these sentences appeared in the Jewish newspaper "Haijut" of Warsaw of August 3, 1928."

"The Jewish World," of January 10, 1929, expressed this blaspheming view: "Bolshevism, the very fact of its existence, and that so many Jews are Bolsheviks, further —that the ideal of Bolshevism is in harmony with the most sublime ideal of Jewry, which in part formed the foundation for the best teachings of the founder of Christianity, all this has a deep significance, which the thoughtful Jew carefully examines."

In order not to range too widely at this point, we quote in conclusion the allusions which the Israelite Paul Sokolowsky makes in his work, entitled "The Mission of Europe," where he boasts of the predominant role which the Jews played in the Russian revolution and reveals details concerning the secret codes which they used to reach understanding with each other, even by means of the press, without the attention of the authorities being drawn to themselves, and how they distributed Communist propaganda which they prepared, through the Jewish children, whom they carefully schooled for these services in their settlements. (30).

(30).— **Lic. Alfonso de Castro.** El Problema Judío. Editorial Actualidad. México, D. F. 1939. Pages 152 & 153.

This hellish, Jewish-Communist hate, which is chiefly revealed against Christian civilization, is not unfounded, but it has its very deep causes, which can be judged with full clarity in this following excerpt from the "Sepher-Ha-Zohar", the holy book of modern Jewry, which represents the feelings of all Jews:

> "Jeshu (Jesus), the Nazarene, who has brought the world away from belief in Jehovah, who be praised, will each Friday be again restored. At day break of Saturday he will be thrown into boiling oil. Hell will pass but his punishment and his tortures will never end. Jesus and Mohammed are those unclean bones of offal of which the Scripture says: "Ye shall cast before the dogs. They are the dirt of the dog, the unclean, and because they have misled men, they are cast into Hell, from which they never again come out." (31).

As we proved in this book and is also demonstrated by hundreds of other books, the final objective of Judaism on earth is to establish Communist Socialism to dominate the world in a totalitarian way, and to plunder the wealth of other people and subject them to slavery.

Due to the oaths of obedience rendered by all Jews to their leaders, the communities they compose are well-disciplined political armies, because dissidents are mercilessly poisoned by the secret police existing in each Israelite community, which has physicians that provide a certificate saying that he died because of "natural death", in order to hide those poisonings from the public. Jews, by doing that, follow the biblical commands that demand the death penalty for those who disobey or revolt against their leaders. This fact has been decisive in order to give internal strength to the Jewish people throughout the world, that surpasses that of all other people. It is very dangerous for the Jews that free people become aware of the fact that they are the parents and propagators of Communism; that is why they attempt to misorient people and some of them make public state-

(31).—**"Sepher-Ha-Zohar".** Translation of Jean de Pauly, Paris, Ernest Leroux 1907. Second Volume. Page 88.

ments against Communism, and start verbal fights and polemics, while most Jews continue to promote Communism supported by their Jewish leaders who claim themselves to be anti-Communist, sometimes creating false anti-Communist organizations and through vast anti-Marxist wordiness, betray true anti-Communist organizations and through vast anti-Marxist wordiness, betray true anti-Communists and sow disagreement in their organizations.

Nevertheless, if a Jew — as any soldier of an army — can neither revolt nor disobey his leaders without being crushed, the leaders of an Israelite Regional Community have frequently entered into quarrels and conflicts against leaders of another Community along the history of the Israelite People. These struggles lasted years and even decades, until they were settled by means of the ancient Rabbinic Synods that gathered all the representatives of the Israelite communities of a continent or the world, and presently they are settled by continental or world Congresses that coordinate the activities of the Autonomous Regional Communities and solve rivalries in order to restore unity in world Israel, which was temporarily broken.

Particularly important in our time — in conflicts existing among Autonomous Regional Communities — is the strife between the Autonomous Regional Communities that controls the Soviet Union in secret, and the Autonomous Regional Community that controls the State of Israel in secret too. Different things cause this family quarrel, and one of them is the fact that Jews that lead the Soviet Union in a totalitarian way and many others from different places of the world, consider it more important for Judaism to have a totalitarian power over the world than to enlarge the small State of Israel to the expense of the Arab territories, which could be done much more easily when Judaism has enslaved all people on earth by means of Communism.

Most Jews from the State of Israel and Zionists in general, consider it is more important to enlarge the State of Israel as much as possible, and they deem they will have enough time later to implant Communism all over the world.

As it can be seen, these two Jewish factions anti-Zionists and Zionists respectively, while quarreling among themselves, agree in the essential question: Both of them wish to have Communism established all over the world and both of them wish to have a gigantic State of Israel. They only disagree as to the time to accomplish this last goal.

This family quarrel has allowed the Soviet Jewish faction to enlarge its influence in some Arab States and some of those of the so-called Third World; Judaism, then, has made profit and the Zionist faction has been allowed to annex Arab territories to Israel with the support of the United States, because United States Jews have made sure that Israel received better support than that given to the Arabs by the Soviets. Judaism has also profited by this.

It is astonishing to see how Judaism always gains profit from both sides, even in its internal rivalries. But as an illustrious writer said wisely, we are not forced to let the tiger devour us despite how intelligent it may be.

Jews leading the Soviet Union have attained so much in Africa with the complicity of United States Jews that they can even put their dissidents in insane asylums or jails instead of poisoning them as all Israelite communities in the world do.

Despite their differences of opinion on the Zionist affair, Zionist and anti-Zionist Jews are closely committed in their final goal, that is to say, to dominate the world, to expropriate the wealth of other people and to subject them to slavery.

Anyone wishing to research and widen their knowledge on the secrets of the conflict between the Soviet Union and Zionism and the State of Israel, may consult the valuable book written by the Polish author Louis Bielsky, titled "The Soviet-Israelite Claw Strangles the Arabs".

CHAPTER V

THE HEAD OF COMMUNISM

There exists therefore not the slightest doubt, that the Marxist theory (communism) is Jewish work, just as is also its every action, which aims at putting this doctrine into practice.

Before the final establishing of Bolshevism in Russia the directors and organizers of all communist movements in their entirety were almost solely Jews, just as the great majority of the true organizers of the revolutions were to which they gave the impetus. But in Russia as the first land where Bolshevism finally triumphed, and where it was and still is the fulcrum or driving force for the communizing of the world, the Jewish paternity of the system of organization and of Soviet praxis also allows no doubt or error. According to the irrefutable data, which has been fully and completely proved and recognized by all impartial writers, who have dealt with this theme, the communist work of the Jews in the land of the Czars is so powerful, that it would be useless to deny this disastrous triumph as their monopoly.

It suffices to recall the names of those who have formed the governments and the principal leading organs in the Soviet Union, in order to know what one has immediately to think of the clear and categorical proof of the evidence.

I.— MEMBERS OF THE FIRST COMMUNIST GOVERNMENT OF MOSCOW (1918)

(Council of Peoples Commissars)

1. Ilich Ulin (Vladimir Ilich Ulianov or Nikolaus Lenin). President of the Supreme Soviet Jew on mother's side. His mother was called Blank, a Jewess of German origin.
2. Lew Davinovich Bronstein (Leo Trotsky), Commissar for the Red Army and the Navy; Jew.
3. Iosiph David Vissarionovich Djugashvili-Kochba (Joseph Vissarianovich Stalin), Nationalities Commissar; descendant of Jews from Georgia.
4. Chicherin; Commissar for Foreign Affairs; Russian.
5. Apfelbaum (Grigore Zinoviev), Commissar for Internal Affairs; Jew.
6. Kohen (Volodarsky), Commissar for Press and Propaganda; Jew.
7. Samuel Kaufmann, Commissar for the Land Property of the State; Jew.
8. Steinberg, Law Commissar; Jew.
9. Schmidt, Commissar for Public Works; Jew.
10. Ethel Knigkisen (Liliana), Commissar for Supply, Jewess.
11. Pfenigstein, Commissar for the Settlement of Refugees; Jew.
12. Schlichter (Vostanoleinin) Commissar for Billettings (Confiscation of Private Houses for the Reds); Jew.
13. Lurie (Larin), President of the Supreme Economic Council; Jew.
14. Kukor (Kukorsky), Trade Commissar; Jew.
15. Spitzberg, Culture Commissar; Jew.
16. Urisky (Radomilsky), Commissar for "Elections"; Jew.
17. Lunacharsky, Commissar for Public Schools; Russian.
18. Simasko, Commissar for Health; Jew.
19. Protzian, Agriculture Commissar; Armenian.

II.— COMMISSARIAT OF THE INTERIOR (1918)

(High officials of this Commissariat)

1. Ederer, President of the Soviet of Petrograd; Jew.
2. Rosenthal, Security Commissar of Moscow; Jew.
3. Goldenrudin, Director for Propaganda of the Commissariat for Foreign Affairs; Jew.
4. Krasikov, Press Commissar of Moscow; Jew.
5. Rudnik, Vice-President of the Commissariat for Health, Jew.
6. Abraham Krohmal, First Secretary of the Commissariat for the Accommodation of Refugees; Jew, alias Saguersky.
7. Marthenson, Director of the Press Bureau of the Commissariat for Internal Affairs; Jew.
8. Pfeierman, Chief Commissar for Communist Police of Petrograd; Jew.
9. Schneider, Political Commissar of Petrograd; Jew.
10. Minnor, Political Commissar of Moscow; American Jew.

III.— COMMISSARIAT FOR FOREIGN AFFAIRS

(Higher Officials)

1. Margolin, Director of the Passports Office; Jew.
2. Fritz, Director of the Commissariat for Foreign Affairs; Jew.
3. Lafet (Joffe), Soviet Ambassador in Berlin; Jew.
4. Lewin, First Secretary of the Soviet Embassy in Berlin; Jew.
5. Askerloth, Director of the Press and Information Offices of the Soviet Embassy in Berlin; Jew.
6. Beck, Extraordinary Ambassador of the Soviet Government in London and Paris; Jew.
7. Benitler (Beintler), Soviet Ambassador in Oslo; Jew.
8. Martius, Soviet Ambassador in Washington; German (?).
9. Lew Rosenfeld (Kamenev), Soviet Ambassador in Vienna; Jew.
10. Vaslaw Vorosky, former Soviet Ambassador in Rome up to the year 1922, who was murdered by the former Czarist officer M. A. Kontrady on May 10th 1925 in Lausanne; Jew.

11. Peter Lazarovich Voicoff, Soviet Ambassador in Warsaw up to June 7th 1927, when he was murdered by a young Russian; Jew.
12. Malkin, Soviet Consul in Glasgow (Scotland) in the year 1919; Jew.
13. Kain Rako (Rokevsky), President of the Peace Committee of Kiev; Jew.
14. Manuilsky, first adjutant of Rako and at present leading communist ruler in the Ukraine; Jew.
15. Astzumb-Ilssen, first legal advisor of the Soviet Commissariat for Foreign Affairs (1918); Jew.
16. Abel Beck, Consul General in Odessa; Jew.
17. Grundbaum (Cevinsky), Consul General in Kiev; Jew.

IV.— HIGHER OFFICIALS IN THE SOVIET ECONOMIC COMMISSARIAT (1918)

1. Merzvin (Merzwinsky), first Trade Commissar; Jew.
2. Solvein, Secretary of Merzvin; Jew.
3. Haskyn, General Secretary of the Soviet Trade Commissariat; Jew.
4. Bertha Hinewitz, assistant of Haskyn; Jewess.
5. Isidor Gurko (Gurkowsky), second Trade Commissar; Jew.
6. Jaks (Gladneff), Secretary of Gurko; Jew.
7. Latz (Latsis), President of the Trade Council; Jew from Latvia.
8. Weisman, Secretary of the Trade Council; Jew.
9. Satkinov, Government Counselor of the Peoples Bank of Moscow; Russian.
10. Jaks (brother of the other), Government Counselor of the Peoples Bank; Jew.
11. Axelrod (Orthodox) government counsellor of the Peoples Bank; Jew.
12. Michelson, Government Counselor of the Peoples Bank; American Jew.
13. Furstemberg (Ganetsky), Commissar for the Government of "Soviet-German" Trade Affairs. In reality he was the contact man of the Jewish revolutionaries of Russia, and the Jewish banking group of Kuhn-Loeb & Co., New

York; Warburg, Stockholm; Speyer & Co., London; Lazar Freres, Paris, etc., which supported the communist revolution of Russia by way of the Rheinisch-Westfalische Syndicate for the Bank-system in Germany with money contributions.

14. Kogon (one of the Kaganovich brothers), first secretary of Furstemberg; Jew.

V.— HIGHER OFFICIALS OF THE

COMMISSARIAT OF LAW (1918-19)

1. Joseph Steinberg, brother of Steinberg, who is the titulary Commissar; Jew. He occupies the post of first "Peoples" Commissar.
2. Jakob Berman, President of the Revolutionary Court of Moscow; Jew; probably the same Jakob Berman, who is the present director for the Communist Party in Poland.
3. Lutzk (Lutzky), Court Commissar of the "Peoples" Military Forces; Jew.
4. Berg, Court Commissar of Petrograd; Jew.
5. Goinbark, Director of the Department for Formulation of Laws; Jew.
6. Scherwin, first Secretary of the "Peoples Commune" of Moscow; Jew.
7. Glausman, President of the Control Commission at the Commissariat of Law; Jew.
8. Schraeder (Schrader), Chief Commissar of the Supreme Court of Moscow; Jew.

VI.— HIGHER OFFICIALS OF THE

COMMISSARIAT FOR PUBLIC EDUCATION

1. Groinim, Commissar for the Lands in the South of Russia; Jew.
2. Lurie (brother of the President of the Supreme Soviet of Trade), director of the Department for Elementary Schools of the Commissariat for Public Education; Jew.
3. Liuba Rosenfeld, Directress of the Theatrical Section of the Ministry for Public Education; Jewess.

4. Rebeca Jatz, secretary of the above-named; Jewess.
5. Sternberg, Director of the Department for Sculpture of the Commissariat for Public Education; Jew.
6. Jakob Zolotin, President of the Government Council of the Institute for Communist Education; Jew.
7. Grünberg, Commissar of Instruction for the Northern Lands; Jew.

VII.— OFFICIALS IN THE ARMY COMMISSARIAT

1. Schorodak, personal advisor of Trotsky; Jew.
2. Slanks, personal advisor of Trotsky; Jew.
3. Petz, personal advisor of Trotsky; Jew.
4. Gerschfeld, personal advisor of Trotsky; Jew.
5. Fruntze, supreme commander of the communist southern armies; Jew.
6. Fichmann, chief of general staff of the communist armies of the North; Jew.
7. Potzern, President of the Soviets (Government Council) of the Western front; Jew.
8. Schutzman (Schusmanovich), military advisor for the district of Moscow; Jew.
9. Gübelman, Political Commissar for the military district of Moscow; American Jew.
10. Leviensohn, Law Counselor of the Red Army; Jew.
11. Dietz, political advisor for the military district of Vitebsk; Jew.
12. Glusman, military advisor of the communist brigade of Samara; Jew.
13. Beckman, Political Commissar of the district of Samara; Jew.
14. Kalman, military advisor of the communist military forces of Slusk; Jew.

VIII.— HIGHER OFFICIALS IN THE COMMISSARIAT FOR HEALTH

1. Dauge, Vice-Commissar of the Commissariat for Health; Jew.

2. Wempertz, President of the Committee for the Fight Against Venereal Diseases; Jew.
3. Rappoport, Director of the Pharmaceutical Department of the Commissariat; Jew (later political Commissar of Petrograd).
4. Fuchs, Secretary of Rappoport; Jew.
5. Bloschon, President of the Committee for the Struggle Against Infectious Diseases; Jew.

IX.— MEMBERS OF THE SUPREME SOVIET (SUPREME COUNCIL) FOR PEOPLES TRADE

(Moscow 1919)

1. Rosenfeld (Kamenev), President of the Trade Soviet for Moscow; Jew.
2. Krasikov, Vice-President of the Trade Soviet of Moscow; Jew.
3. Abraham Schotman, Director of the Trade Soviet of Moscow; Jew.
4. Heikina, secretary of Schotmans; Jewess.
5. Eismondt, President of the Trade Soviet of Petersburg; Jew.
6. Landeman, Vice-President of the Trade Soviet of Petersburg; Jew.
7. Kreinitz, Director of the Trade Soviet of Petersburg; Jew.
8. Abel Alperovitz, Commissar for the Iron Foundry System of the Supreme Trade Soviet; Jew.
9. Hertz (Herzen), Commissar for the Transport System of the Supreme Trade Soviet; Jew.
10. Schilmon, secretary of Hertz; Jew.
11. Travid, President of the Commissariat for the Harvesting of the Sunflower Seed Oil; Jew.
12. Rotemberg, President of the Commissariat for Coalmining, which is subject to the Supreme Trade Soviet; Jew.
13. Klammer; President of the Commissariat for the Fishing Industry; Jew.
14. Kisswalter, President of the Commissariat for the Economic Reconstruction; American Jew.

X.— MEMBERS OF THE FIRST SOLDIERS AND WORKERS COUNCIL OF MOSCOW

1. Moded, Council President; Jew.
2. Smitdowitz, President of the Workers Commission; Jew.
3. Leibu Kuwitb, President of the Soldiers Commission; Jew.

COUNCIL MEMBERS

4. Klautzner, Jew; 5. Andersohn, Jew; 6. Michelson, Jew; 7. Scharach, Jew; 8. Grünberg, Jew; 9. Riphki, Jew; 10. Vimpa, Latvian; 11. Kiamer, Jew; 12. Scheischman, Jew; 13. Lewinson, Jew; 14. Termizan, Jew; 15. Rosenkoltz, Jew; 16. Katzstein, Jew; 17. Zenderbaum (Martov), Jew; 18. Solo, Latvian; 19. Pfalin, Jew; 20. Krasnopolsky, Jew; 21. Simson, American Jew; 22. Schick, Jew; 23. Tapkin, Jew.

XI.— MEMBERS OF THE CENTRAL COMMITTEE OF THE SOVIET COMMUNIST PARTY (1918-1923)

1. Gimel (Sujanov), Jew; 2. Kauner, Jew; 3. Rappoport, Jew; 4. Wilken, Jew; 5. Siatroff, Jew; 6. Grabner, Jew; 7. Diamandt, Jew.

XII.— MEMBERS OF THE CENTRAL COMMITTEE OF THE FOURTH CONGRESS OF THE SOVIET WORKERS AND PEASANTS

1. Jankel Swerdin (Sverdolov), Committee President, Jew.

COUNCIL MEMBERS

2. Cremmer, Jew; 3. Bronstein (not Trotsky), Jew; 4. Katz (Mamkov), Jew; 5. Goldstein, Jew; 6. Abelman, Jew; 7. Zünderbaum, Jew; 8. Urisky, Jew; 9. Rein (Abrahamovich), Jew; 10. Benjamin Schmidowitz, Jew; 11. Tzeimbur, Jew; 12. Riphkin, Jew; 13. Schirota, Jew; 14. Tzernin Chernilovsky, Jew; 15. Lewin (Lewinsky), Jew; 16. Weltman, Jew; 17. Axelrod

(Orthodox), Jew; 18. Lunberg, Jew; 19. Apfelbaum (Zinoviev), Jew; 20. Fuschman, Jew; 21. Krasicov, Jew; 22. Knitzunck, Jew; 23. Radner, Jew; 24. Haskyn, Jew; 25. Goldenrubin, Jew; 26. Frich, Jew; 27. Bleichman (Soltntzev), Jew; 28. Lantzer, Jew; 29. Lishatz, Jew; 30. Lenin, Jew on mother's side, Jew.

XIII.— MEMBERS OF THE CENTRAL COMMITTEE OF THE FIFTH CONGRESS OF THE SOVIET SYNDICATE

1. Radek, President, Jew.

MEMBERS

2. Ganitzberg, Jew; 3. Knigknisen, Jew; 4. Amanessoff, Jew; 5. Tzesulin, Jew; 6. Rosenthal, Jew; 7. Pfrumkin, Jew; 8. Koping, Jew; 9. Krilenko, Russian; 10. Jacks, American Jew, 11. Feldman, Jew; 12. Bruno, Jew; 13. Rozin, Jew; 14. Theodorovich, Jew; 15. Siansk (Siansky), Jew; 16. Schmilka, Jew; 17. Rosenfeld (Kamenev), Jew; 18. Samuel Kripnik, Jew; 19. Breslau, Jew; 20. Steinau, Jew; 21. Scheikman, Jew; 22. Askenatz, Jew; 23. Sverdin, Jew; 24. Stutzka, Jew; 25. Dimenstein, Jew; 26. Rupzuptas, Latvian; 27. Schmidowitz, Jew; 28. Nachamkes (Steklov), Jew; 29. Schlichter, Jew; 30. Peterson, Jew; 31. Sasnovsky, Jew; 32. Baptzinsk, Jew; 33. Valach (Litvinov), Jew; 34. Tegel (Tegelsky), Jew; 35. Weiberg, Jew; 36. Peter, Lithuanian; 37. Terian, Armenian; 38. Bronstein, Jew; 39. Ganlerz, Jew; 40. Starck, Jew; 41. Erdling, Jew; 42. Karachen, Jew; 43. Bukharin, Jew; 44. Langewer, Jew; 45. Harklin, Jew; 46. Lunacharsky, Russian; 47. Woloch, Jew; 48. Laksis, Jew; 49. Kaul, Jew; 50. Ehrman, Jew; 51. Tzirtzivatze, Georgian; 52. Longer, Jew; 53. Lewin, Jew; 54. Tzurupa, Latvian; 55. Jafet (Joffe), Jew; 56. Knitsuck, Jew; 57. Apfelbaum, Jew; 58. Natansohn (Bafrof), Jew; 59. Daniel (Danialevsky), Jew.

XIV.— THE POLICE CHIEFS. C.E.K.A. (CHEKA) (1919)

1. Derzhin (Derzinsky), Supreme Chief of the C.E.K.A. (CHEKA); Jew.
2. Peters, Sub-chief of the C.E.K.A.; Lithuanian.
3. Limbert, director of the ill-famed Tagansky prison in Moscow, where a great part of the Czarist aristocracy and many former ministers, generals, diplomats, artists, writers, etc., of the old regime were murdered. Limbert is likewise a Jew.
4. Vogel, Executive Commissar of the CHEKA; Jew.
5. Deipkyn, Executive Commissar of the CHEKA; Jew.
6. Bizensky, Executive Commissar of the CHEKA; Jew.
7. Razmirovich, Executive Commissar of the CHEKA; Jew.
8. Jankel Swerdin (Sverdlov), Executive Commissar of the CHEKA; Jew.
9. Janson, Executive Commissar of the CHEKA; Jew.
10. Kneiwitz, Executive Commissar of the CHEKA; Jew.
11. Finesh, Executive Commissar of the CHEKA; Jew.
12. Delavanoff, Executive Commissar of the CHEKA; Jew.
13. Ziskyn, Executive Commissar of the CHEKA; Jew.
14. Jacob Golden, Executive Commissar of the CHEKA; Jew.
15. Scholovsky, Executive Commissar of the CHEKA; Jew.
16. Reintenberg, Executive Commissar of the CHEKA; Jew.
17. Gal Pernstein, Executive Commissar of the CHEKA; Jew.
18. Zakis, Executive Commissar of the CHEKA; Lithuanian.
19. Knigkisen, Executive Commissar of the CHEKA; Jew.
20. Skeltizan, Executive Commissar of the CHEKA; Armenian.
21. Blum (Blumkin), Executive Commissar of the CHEKA; Jew.
22. Grunberg, Executive Commissar of the CHEKA; Jew.
23. Latz, Executive Commissar of the CHEKA; Jew.
24. Heikina, Executive Commissar of the CHEKA; Jew.
25. Ripfkin, Executive Commissar of the CHEKA; Jew.
26. Katz (Kamkov), Executive Commissar of the CHEKA; Jew.
27. Alexandrovich, Executive Commissar of the CHEKA; Russian.
28. Jacks, Executive Commissar of the CHEKA; Jew.
29. Woinstein (Zwesdin), Executive Commissar of the CHEKA; Jew.
30. Lendovich, Executive Commissar of the CHEKA; Jew.

31. Gleistein, Executive Commissar of the CHEKA; Jew.
32. Helphand (Parvis), Executive Commissar of the CHEKA; Jew.
33. Silencus, Executive Commissar of the CHEKA; Jewess.
34. Jacob Model, Chief of the Communist "Peter and Paul" troop for mass repression; Jew.

XV.— PEOPLES COMMISSARS OF PETROGRAD

1. Rodomill, Jew.
2. Djorka (Zorka), Jew.

XVI.— EXECUTIVE COMMISSARS OF THE CHEKA OF PETROGRAD (1919-1924)

1. Isilevich, Jew.
2. Anwelt, Jew.
3. Meichman, American Jew.
4. Judith Rosmirovich, Jewess.
5. Giller, Jew.
6. Buhan, Armenian.
7. Sispper (Disperoff), Jew.
8. Heim Model, Jew.
9. Krasnik, Jew.
10. Koslowsky, Polish.
11. Mehrbey, American Jew.
12. Pawkis, Lithuanian.

XVII.— MEMBERS OF THE SUPREME COMMISSARIAT FOR LABOUR IN MOSCOW

1. Benjamin Schmidt, Peoples Commissar; Jew.
2. Zencovich, Secretary of Schmidt; Jew.
3. Raskyn, General Secretary of the Labour Commissariat; Jew.
4. Zarach, Director of the Supply Department for Workers; Jew.
5. Woltman, second Commissar of Public Workers; Jew.
6. Kaufman, assistant of Woltman; Jew.

7. Goldbarh, President of the Commission for Public Works; Jew.
8. Kuchner, first advisor of the Commissariat for Public Works; Jew.

XVIII.— COMMUNIST COMMISSARS AND OFFICIALS IN THE PROVINCES

1. Isaac Latsk, Supreme Commissar of the Don Republic; Jew.
2. Reichenstein, Peoples Commissar of the Don Republic; Jew.
3. Schmulker, secretary of the above; Jew.
4. Levinson, President of the Don Soviet; Jew.
5. Haytis, Commissar for Siberia; Jew.
6. Dretling, President of the Soviet of Kiev; Jew.
7. Ziumperger, assistant of the above; Jew.
8. Zickheim, President of the Soviet of Jaroslaw; Jew.
9. Sheikman, President of the Soviet of Kazan; Jew.
10. Willing, President of the Soviet of Orenburg (present day Chicakow); Jew.
11. Berlin (Berlinsky), President of the Soviet of Sizrn; Jew.
12. Limbersohn, President of the Soviet of Penza; Jew.
13. Somur, Trade Minister of Transcaucasia; Jew.
14. Schultz (Slusky), President of the Soviet of Tavrida; Jew.
15. Herman, President of the Soviet of Tzarinsk; Jew.
16. Rotganzen, President of the Soviet of Bielatzerkowski; Jew.
17. Lemberg, secretary of Rotganzen; Jew.
18. Daumann, President of the Soviet of Narwsky; Jew.

XIX.— EDITORS OF THE COMMUNIST NEWSPAPERS "PRAVDA", "EKONOMICHENSKANYA ZIZIN" AND "IZVESTIA"

1. Najames (Sketlov), Jew; 2. Jacob Golin, Jew; 3. Kohn, Jew; 4. Samuel Daumen, Jew; 5. Ilin Tziger, Jew; 6. Maximo Gorky, Russian; 7. Dean, Jew; 8. Bitner, Jew; 9. Kleisner, Jew;

10. Bergman, Jew; 11. Alperowich, Jew; 12 Laurie (Rumiantzeff), Jew; 13. Brahmon, Jew; 14. Grossman (Rozin), Jew; 15. Abraham Torbeth, Jew.

XX.— EDITORS OF THE COMMUNIST NEWSPAPER "TORGVOPROMISLEVNOY GAZZETY"

1. Abel Pretz, Jew; 2. Rafalowitz, Jew; 3. Gogan, Jew; 4. Bastell, Jew; 5. Grochmann, Jew; 6. Bernstein, Jew; 7. Moch, Jew; 8. Abraham Salomon Emanson, Jew; 9. Goldenberg, Jew; 10. Slavensohn, Jew; 11. Benjamin Rosenberg, Jew; 12. Schuman, Jew; 13. Kulliser, Jew; 14. Goldman, Jew; 15. Jacob Giler (Gilev), Jew.

XXI.— EDITORS OF THE COMMUNIST NEWSPAPER "DIE FAHNE DER ARBEIT—BANNER OF LABOUR" (1920)

1. Schumaker, Jew; 2. David (Davidov), Jew; 3. Jarin (Yarolavsky), Jew; 4. Lander, Jew; 5. Samson Lewin, Jew; 6. Steinbeck, Jew; 7. Bilin, Jew; 8. Evron, Jew.

XXII.— EDITORS OF THE COMMUNIST NEWSPAPER "VIOLA TRUVAS"

1. Katz (Kamkov), Jew; 2. Jacks, Jew; 3. Eisenberg (Poliansky), Jew.

XXIII.— MEMBERS OF THE COMMISSION FOR THE ARREST OF SYMPATHIZERS WITH THE CZARIST REGIME

1. Muraviov, President; Russian.

MEMBERS

2. Salomon, Jew; 3. Edelsohn, Jew; 4. Goldstein, Jew; 5. Gruzenberg, Jew; 6. Tanker, Jew.

XXIV.— MEMBERS OF THE CENTRAL OFFICE OF THE HIGHER TRADE SOVIET

1. Rabinovich, Jew; 2. Weinberg, Jew; 3. Larin, Jew; 4. Galalt, Jew; 5. Kreitman, Jew; 6. Zupper, Jew; 7. Krasnin, Russian; 8. Alperovitz, Jew.

XXV.— MEMBERS OF THE CENTRAL BUREAU OF STATE CONSUMER BODIES

1. Sidelgenim, Jew; 2. Heikinn, Jew; 3. Lubomirsky, Russian; 4. Kritzer (Krozov), Jew; 5. Tanger, Jew; 6. Kinstung, Jew.

XXVI.— MEMBERS OF THE CENTRAL COMMITTEE OF ARTISANS SYNDICATE

1. Ravetz, Jew; 2. Zmirnov, Russian; 3. Gitzemberg, Jew; 4. Davidson, Jew; 5. Brillante, Jew.

XXVII.— REPRESENTATIVES OF THE RED ARMY ABROAD

1. Sobelsohn (Radek), Soviet Military Representative in Berlin; Jew.
2. Neinsenbaum, Military Representative in Bucharest; Jew.
3. Bergman, Military Representative in Vienna; Jew.
4. Abraham Baum, Military Representative in Copenhagen; Jew.
5. Bergman, Military Representative in Vienna; Jew.
6. Alter Klotzman, Military Representative in Warsaw; Jew.
7. Abraham Klotzman, adjutant of the former; Jew.

XXVIII.— MEMBERS OF THE HIGHER JUDICIARY CORPS

1. Katsell, Jew; 2. Goldman, Jew; 3. Walkperr, Jew; 4. Kasior, Jew; 5. Schnell, Jew; 6. Schorteil, Russian; 7. Zercov, Russian; 8. Schmidt, Jew; 9. Blum, Jew; 10. Rudzistarck, Jew.

XXIX.— PROFESSORS OF THE "SOCIALIST" ACADEMY OF MOSCOW

1. Skentenberg, Jew; 2. Nadezda Krupp (Krupskaya, i.e.) the wife of Lenin, likewise Jewess not Russian as generally asserted; 3. Kraskowsko, Jew; 4. Gleitzenr, Jew, lover of the second wife of Stalin, for this reason shot in 1932, although in the affair he was made to appear as "trotskyite", Jew; 5. Keltsman, Jew; 6. Schutzka, Jew; 7. Schirolla, Finnish Jew; 8. Rotstein, Jew; 9. Reisner, Jew; 10. Josif Rakovsky, Jew; 11. Jacob Lurie, Jew; 12. Rozin, Jew; 13. Pokrovsky, Russian; 14. Karl Levin, Jew; 15. Gimel (Sujanov), Jew; 16. Budin, Jew; 17. Ehrperg, Jew; 18. Nemirovich, Jew; 19. Coikburg, Jew; 20. Rapport, Jew; 21. Grossmann, Jew; 22. Fritz, Jew; 23. Najamkes, Jew; 24. Ludberg, Jew; 25. Dand (Dauzewsky), Jew; 26. Goldenbach (Riazonov), Jew; 27. Kusinen, Finn.; 28. Weltman, Jew; 29. Salomon Olansky, Jew; 30. Ursiner (Ursinov), Jew; 31. Gurovich, Jew; 32. Rosa Luxemburg, German Jewess; 33. Elchenkoltz, Jew; 34. Tzerkina, Jewess; 35. Gatze, Jew; 36. Moises Ulansk, Jew; 37. Broito (Broitman) Jew.

XXX.— MEMBERS OF THE SUPREME SOVIET OF THE DON COMMITTEE

1. Polonsky, Russian; 2. Rosenthal, Jew; 3. Krutze, Jew; 4. Bernstein (Koganov), Jew; 5. Zimanovich, Jew; 6. Klasin, Latvian; 7. Otzkins, Jew; 8. Wichter, Jew; 9. Kirtz, Jew; 10. Liphsitz, Jew; 11. Bitzk, Jew.

XXXI.— MEMBERS OF THE AID COMMITTEE FOR THE COMMUNISTS

1. Ethel Knigkisen, Peoples Commissar, Jewess.
2. Goldman, secretary of the above; Jew.

3. Rosa Kaufman, assistant to the above; Jewess.
4. Pautzner, Director of the Aid Committee; Jew.
5. K. Rosenthal, Chief of the Central Office of the Aid Committee; Jew.

XXXII.— SOVIET TRADE REPRESENTATIVES ABROAD

1. Abraham Shekman, Trade Representative in Stockholm with the Banks Warburg and Nye Bankon; Jew.
2. Landau, Trade Representative in Berlin; Jew.
3. Worowski, Trade Representative in Copenhagen; Jew.

XXXIII.— PEOPLES JUDGES IN MOSCOW

1. Jakob Davidov, Jew; 2. Paul Bitzk, Jew; 3. Jakob Adokolsky, Jew; 4. Joseph Beyer, Jew; 5. Abraham Gundram, Jew; 6. Kastariaz, Armenian; 7. Veniamin Aronovitz, Jew.

XXXIV.— PERMANENT COMMISSARS AT DISPOSAL OF THE SUPREME SOVIET OF MOSCOW

1. Tziwin (Piatinsky), Jew; 2. Gurevich (Dan), Jew; 3. Silberstein (Begdanov), Jew; 4. Garfeld (Garin), Jew; 5. Rosenblum (Maklakowsky), Jew; 6. Kernomordik, Jew; 7. Lowenshein, Jew; 8. Goldenberg (Meshkowski), Jew; 9. Tzibar (Martinov), Jew.

XXXV.— MILITARY ADVISORS OF THE COMMUNIST GOVERNMENT OF MOSCOW

1. Lecntiner, Advisor of the Military Soviet of the Caucasian Army; Jew.
2. Watsertish, Commander of the Western Front Against Czechoslovakia; Jew.
3. Bruno, special advisor for the Eastern Front; Jew.
4. Schulman, second Advisor of the Moscow Government (Council of the Peoples Commissars) for the East Front; Jew.

5. Schmidowitz, (Commander of the Communist Military Forces in the Crimea; Jew.
6. Jack, Second Commander of the Forces in the Crimea; Jew.
7. Schnesur, third Commander of the same Army; Lithuanian.
8. Meigor, Chief of the Military Soviet of Kazan; Jew.
9. Nazurkoltz, Commissar of the Military Soviet of Kazan; Jew.
10. Rosenkeltz, Commissar of the Military Soviet of Kazan; Jew.
11. Samuel Gleitzer, Commissar and Commander of the Soviet Trooping School for the Frontiers (Frontier Guards); Jew.
12. Kolman, Commander of the Military Commune of Moscow; Jew.
13. Katzmer (Lazinov), adjutant of the above; Jew.
14. Dullis, Military Advisor of the Soviet Government; Jew.
15. Steinger, Military Advisor of the Soviet Government; Jew.
16. Gitiz, Political Commissar for the Military District of Petrograd; Jew.
17. Dzenitz, Political Commissar for the 15th Communist Brigade; Jew.
18. Bitziss, Commander of the Military District of Moscow; Jew.
19. Gecker, Commander of the Communist Army of Jaroslaw; Jew.
20. Mitkatz, Military Advisor of the Government for the Military District of Moscow; Jew.
21. Tzeiger, Commander of the Military Soviet of Petrograd; Jew.

XXXVI.— MEMBERS OF THE COMMISSARIAT FOR THE LIQUIDATION OF PRIVATE BANKS

1. Henrick, Special Commissar of the Government; Jew.
2. Moisekovak, assistant of the above; Jew.
3. Kahan, Controller-General for the Private Bank Depots; American Jew.

4. Jacob Giftling, Technical Advisor of the Commissariat; Jew.
5. Nathan Elliasevich, second Technical Advisor; Jew.
6. Sarrach Elliasevich, assistant of the above; Jewess.
7. Abraham Ranker, Advisor of the Commissariat; Jew.
8. Plat, Jewish Advisor; Latvian.
9. Abraham Rosenstein, Jewish Advisor; Jew.
10. Lemerich, Advisor of the Commissariat; Jew.

XXXVII.— MEMBERS OF THE LINGUAL SCIENCE DEPARTMENT OF THE PROLETARIAT

1. Veniamin Zeitzer, Jew; 2. Pozner, Jew; 3. Maxim Gorky, Russian; 4. Alter, Jew; 5. Eichenkoltz, Jew; 6. Schwartz, Jew; 7. Berender, Jew; 8. Kelinin, Jew; 9. Hadasevich, Jew; 10. Leben (Lebedeff), Jew; 11. Kersonskaya, Jewess.

How many leading posts of the new Jewish-Soviet State have been occupied by gentiles and how many by the descendants of Abraham, is shown by the following statistics:

		Gentiles	Jews
1.	Members of the first Communist Government of the Mesed, (Council of Peoples Commissars).	3	16
2.	High officials, who belong to the Commissariat for Internal Affairs.	0	10
3.	Higher officials of the Commissariat for Foreign Affairs.	2	16
4.	Higher officials of the Trade Commissariat.	1	13
5.	Higher officials of the Justice Commissariat.	0	10
6.	Higher officials of the Commissariat for Public Schools.	0	8
7.	Officials of the Commissariat for Armed Forces.	0	14

		Gentiles	Jews
8.	Higher officials in the Commissariat for Health.	0	5
9.	Members of the Supreme Soviet for Peoples Trade.	0	14
10.	Members of the first Soldiers and Workers Councils of Moscow.	4	19
11.	Members of the Central Committee of the Soviet Communist Party.	1	6
12.	Members of the Central Committee of the 40th Congress of Syndicates of Soviet Workers and Peasants.	0	30
13.	Members of the Central Committee of the 50th Congress of the Soviet Syndicate.	9	50
14.	Directors of the CHEKA Police in Moscow	5	29
15.	Peoples Commissars in Petrograd.	0	2
16.	Executive Commissars of the CHEKA Police of Petrograd.	3	9
17.	Members of the higher labour Commissariat.	0	8
18.	Communist Commissars and officials in the provinces.	1	17
19.	Editors of the newspapers "Pravda," "Izvestia," and "Ekonomichenskaya Zizin."	1	14
20.	Editors of the Communist newspaper "Torgo-Promislevnoy-Gazzetty."	0	15
21.	Editors of the Communist newspaper "The Banner of Labour."	0	8
22.	Editors of the newspaper "Vola-Truva."	0	3
23.	Members of the Commission for the arrest of sympathizers with the Czarist Regime.	1	6
24.	Members of the Central Bureau of State Consumer Bodies.	1	7

		Gentiles	Jews
25.	Members of the Central Bureau of the Higher Trade Soviet.	1	5
26.	Members of the Central Committee of Artisans Syndicates.	1	4
27.	Representatives of the Red Army abroad.	0	7
28.	Members of Higher Juristic Corps.	1	9
29.	Professors of the Socialist Academy of Moscow.	2	34
30.	Members of the Higher Soviet of the Don Commissariat.	2	9
31.	Members of the Aid Commission for the Communists.	0	5
32.	Soviet Trade representatives abroad.	0	3
33.	Peoples Judges of Moscow.	1	6
34.	Permanent Commissars at disposal of the Supreme Soviet.	0	9
35.	Military Advisors of the Government of Moscow.	2	19
36.	Members of the Commissariat for the liquidation of private banks.	0	10
37.	Members of the Lingual Science Department of the Proletariat.	1	10

Of a total of 502 offices of first rank in the organization and direction of the Communist revolution in Russia and in the direction of the Soviet State during the first years of its existence, no less than 459 posts are occupied by Jews, while only 43 of these offices have been occupied by gentiles of different origin. Who then has accordingly carried out this terrible revolution? The gentiles perhaps? (32). Another statistic, which was published in Paris by the counter-revolutionary newspaper "Le Russe Nationaliste", after the victory of the Jewish Communists in Russia, reveals that of 554 communist leaders of first rank in different offices the racial composition was as follows:

(32).— **Traian Romanescu.** Ibid. Cited Edition. Pages from 143 to 161.

Jews	447
Lithuanians	43
Russians	30
Armenians	13
Germans	12
Finns	3
Polish	2
Georgians	2
Czech	1
Hungarians	1

During the Second World War and from then on up to our present time the Jewish clique which rules the Union of Socialist Soviet Republics continues to be very numerous, for at the head of the names stands Stalin himself, who for a long time was regarded as a Georgian of pure descent. But it has been revealed, that he belongs to the Jewish race; for Djougachvili, which is his surname, means "Son of Djou," and Djou is a small island in Persia, where many banished Portuguese "marranos" migrated, who later settled in Georgia.

Today it is almost completely proved, that Stalin had Jewish blood, although he neither confirmed not denied the rumors, about which mutterings began in this direction. (33).

Let us look at a list of the Soviet officials in the government of Stalin:

1. Zdanov (Yadanov), who in reality was called Liphshitz, former commander in the defense of Leningrad during the 2nd World War. Member of the Politburo up to 1948 and one of the instigators of the decision which excluded Tito from the Cominform in the year 1948 and who shortly afterwards died.

2. Lavrenty Beria, Chief of the M.V.D. Police and of Soviet heavy industry, member of the Soviet Atom industry, who was executed upon orders of Malenkov, and in fact for the same reason for which Stalin liquidated Yagoda.

(33).— **Bernard Hutton**. French magazine "Constellation" No. 167 of March 1962. P. 202.

3. Lazar Kaganovich, director of Soviet heavy industry, member of the Politburo from 1944 to 1952, then member of the Presidium and at present President of the Supreme Presidium of the USSR.

4. Malenkov (Georgi Maximilianovich Molenk), member of the Politburo and Orgburo until 1952, then member of the Supreme Presidium, President of the Ministerial Council after the death of Stalin; Minister in the government of Bulganin since 1955. He is a Jew from Ornsenburg, not a Cossack, as is asserted. The name of his father, Maximilian Malenk, is typical for a Russian Jew. In addition there is a very important detail, which reveals the true origin of Malenkov and also of Khruschev. The present wife of Malenkov is the Jewess Pearl-mutter, known as "Comrade Schans chuschne" who was Minister (Commissar) for the fish industry in the Soviet government in the year 1938. If Malenkov had not been a Jew, it is extremely unlikely that he would have married a Jewess, and the latter would also not have married him. There exists no official description of the life of Malenkov. This is certainly to be attributed to the fact that he does not want his Jewish origin to be discovered.

5. Nikolaus Solomon Khrushchev, present chief (1963) of the Soviet Communist Party, member of the Politburo since 1939, i.e. since the year, when Malenkov was chosen member of the Orgburo. He is the brother of Madame Malenkov, i.e. of the Jewess Pearl-mutter. Khrushchev is a Jew and his real name is Pearl-mutter. Also, the present wife of Khrushchev, Nina, as well as the wives of Mikoyan, Voroshilov, Molotov, etc., are Jewesses.

6. Marshal Nikolaus Bulganin, at present first Soviet minister, former bank official, was one of the ten Jewish members of the Commissariat for the liquidation of private banks in the year 1919.

7. Anastasio Josifovich Mikoyan, member of the Politburo since 1935, member of the Supreme Presidium since 1952, Trade Minister and Vice-President in the Malenkov government. He is an Armenian Jew and not a true Armenian as is believed.

8. Kruglov, chief of the M.V.D. after Beria. Upon command of Kruglov the imprisoned Jewish doctors were released, who had been imprisoned by Riumin, sub-chief of the police, during the rulership of Beria, in the year 1953. Likewise Jew.

9. Alexander Kosygin, member of the Politburo up to 1952, afterwards deputy in the Supreme Presidium and Minister for light industry and food in the Malenkov government.

10. Nikolaus Schvernik, member of the Politburo up to 1952, then member of the Supreme Presidium and member of the Presidium of the Central Committee of the Communist Party; Jew.

11. Andreas Andreievich Andreiev, who was known as the "Politbureaucrat" of 3 A, member of the Politburo between 1931 and 1952, Jew from Galicia (Poland). He writes under Russian pseudonym.

12. P. K. Ponomareno, member of the Orgburo in the year 1952; afterwards member of the highest Presidium and culture minister in the Malenkov government.

13. P. F. Yudin (Jew), deputy member of the highest Presidium and titulary of the Ministry for Building Material in the Malenkov government in the year 1953.

14. Mihail Pervukin, member of the Presidium of the central committee of the Communist Party since 1953.

15. N. Schatalin, official in the sub-secretariat of the Central Committee of the Communist Party.

16. K. P. Gorschenin, Justice Minister in the government of Malenkov.

17. D. Ustinov (Zambinovich), Soviet Ambassador in Athens (Greece) up to the Second World War; Defense Minister in the Malenkov government.

18. V. Merkulov, Minister for State Control at the time of Malenkov.

19. A. Zasyadko, Minister for the Coal Industry under Malenkov.

20. Cherburg, Soviet Propaganda chief.

21. Milstein, one of the Soviet espionage chiefs.

22. Ferentz Kiss, chief of the Soviet espionage Service in Europe.

23. Postchreibitscher (Poschebicheve), former private secretary of Stalin, at present chief of the secret archives of the Kremlin.

24. Ilya Ehrenburg, delegate for Moscow in the Supreme Soviet, communist writer; likewise Jew.

25. Mark Spivak, delegate from Stalino (Ukraine) in the Supreme Soviet of Moscow.

26. Rosalia Goldenberg, delegate from Birobidzhan in the Supreme Soviet.

27. Anna E. Kaluger, delegate of Bessarabia in the Supreme Soviet, her brother, not Koluger, but Calugaru in Rumanian, is a communist official in the government of Rumania.

Also Kalinin, one of the great Soviet officials under Stalin, who died some time ago, was a Jew. (34).

It is only too well known, that the Anti-Semitism of Stalin was a misrepresentation of the facts, and that the blood bath among the Jews (Trotskyites) which he carried out in order to assert his power, was performed by other Jews. In the last instance the struggle between the Jew Trotsky and the Jew Stalin was a struggle between Jewish parties for control over the communist government, which they created; it was purely a family dispute. As proof, the following list of Commissars of Foreign Affairs, during the period when Stalin got rid of some certain Jews, who had become dangerous for his personal power.

1. Maxim Maximovich Litvinoff, Minister for Foreign Affairs up to 1939, when he was replaced by Molotov. He afterwards occupied high offices in the same ministry up to his death in February 1952. He was born in Poland as son of

(34).— **Traian Romanescu.** Ibid. Pages 174-175.

the Jew Meer Genokh Moiseevich Vallakh, a bankclerk. In order to conceal his real name Maxim Moiseevich Vallakh (Litvinoff used various pseudonyms during his real career, among them Finkelstein, Ludwig Nietz, Maxim Harryson, David Mordecay, Felix, and finally, when he became an official in the Communist regime of Russia, he took on the name of Litvinoff or Litvinov. When this Jew was replaced by Molotov in the year 1939, the Jewry of the western world and the entire Jewish-Freemasonic press began to cry out that he had been removed through Stalin, because he was a "Jew", but they kept quiet afterwards concerning the fact that up to his death Litvinov remained in the ministry. Why also say this, if it was not of interest for the conspiracy? In the Memoirs of Litvinov, which were published after his death, he wrote that in his opinion nothing would alter in Soviet Russia after the death of Stalin. In fact, Stalin died a year after Litvinov and nothing was altered in the Soviet's internal and external policies.

What the West calls change in the policy of the USSR, is simply nothing further than a skilled propaganda for the necessities of the plan for world rule through the Jews. Nothing has altered since the death of Stalin. A certain unrest may have arisen on account of the lack of a new leader of the stature of Stalin or Lenin, that is all. For this reason the Jewish-Freemasonic conspirators of the West wish to paint the Soviet-Communist black raven over with the glittering colours of "Pacifism," of "Coexistence," "Human friendliness," etc., in order to introduce it to the world as something harmless, until a dictator with the same lusts of his predecessors arises.

When Litvinov asserted that nothing would alter with the death of Stalin, he knew very well, that this would be so, because Stalin was nothing more than one of the handymen of the Jewish band, which rules the USSR, and because after him other Jews would be at hand, to carry on the plan of world domination, for which Bulganin, Baruch, Reading, Thorez, Mendes France, David Ben Gurion and many others are cooperating.

In continuing the list of Jews in the Ministry for Foreign Affairs of the USSR, we mention:

2. Andreas Januarevich Vishinsky, now dead, who was foreign minister of the USSR before the death of Stalin and afterwards permanent representative of the Soviet Union in the UNO. There he missed no opportunity to sling his obscenities against the non-Communist lands, exactly as in the times when he was "Peoples Judge." His Jewish name was Abraham Januarevin.

3. Jakob Malik, Soviet representative in the UNO and a great personality in the Soviet diplomatic hierarchy; Jew.

4. Valerian Zorin, for a time ambassador in London and likewise a great figure of Soviet diplomacy, who changes his post according to necessity.

5. Andrei Gromyko, Jewish diplomat, Minister for Foreign Affairs since 1958.

6. Alexander Panyushkin, former Soviet ambassador in Washington, ambassador in Peking during the year 1955, who is regarded as the dictator of Red China until Mao Tse-tung, who is loyal to the Stalinism, revolted against Kruschev when he betrayed Stalinism.

7. Zambinovich (Ustinov), ambassador in Athens up to 1940.

8. Admiral Radionovich, ambassador in Athens between 1945 and 1946, that is to say, as the Communist coup d'etat in Greece was prepared; Jew.

9. Constantin Umansky, ambassador in Washington during the Second World War and afterwards official in the Ministry for Foreign Affairs in Moscow.

10. Manuilsky, former representative in the Ukraine and in the UNO, at present President of the Ukraine; likewise Jew.

11. Ivan Maisky, ambassador in London during the war, afterwards high official of the Foreign Ministry in Moscow.

12. Madame Kolontay, ambassadress in Stockholm until her death in March 1952; Jewess.

13. Daniel Solod, ambassador in Cairo in the year 1955.

The latter, supported by a Jewish group which belongs to the diplomatic corps in Cairo, directs the Israelite conspiracy inside the Arab world under Soviet diplomatic protection, without the Egyptian government noticing this. This government should not forget, that David Ben Gurion, first minister of Israel, as well as Golda Meyerson, Israel's Minister in Moscow, are Russian Jews like David Solod. (35).

At present according to confirmed data 80% to 90% of the key positions in all ministries in Moscow and the remaining Soviet republics are occupied by Jews.

"I do not believe that there can be any doubt of the origin of all those who occupy the highest posts in Moscow since the first moment of the revolution; for the Russians it is a lamentable fact that after all this course of time things are much worse, for the number of Jews who live in Russia, has increased in frightening degree. All important leading positions are in their hands. . ." (36).

As in Russia the countries of Europe where Bolshevism has gained control, are also completely ruled by a Jewish minority; the latter always appears in the direction of the Communist government with iron, criminal and merciless hand, so as to attain the utter enslaving of the native citizens through an insignificant group of Jews.

More convincing than any other proof is an exact surveying of the most principal leaders of the Bolshevik governments of Europe, which are always found in the lands of the Israelites. We will quote the most principal ones:

A.— HUNGARY

1. The most important Communist leader since the occupation of this land by Soviet troops is Mathias Rakosi, an Israelite, whose real name is Mathew Roth Rosenkranz, who was born in the year 1892 in Szabadka.

(35).— **Traian Romanescu.** Ibid. Cited Edition. Pages 177 and 178.

(36).— Duque de la Victoria "Israel Manda". Editora "Latino Americana", S. A. México, D. F. Page 287.

2. Ferenk Münnich, first minister in Hungary in the year 1959 after Janos Kadar.

3. Erno Gero, Minister of the Interior until 1954.

4. Szebeni, Minister of the Interior before the Jew Gero.

5. General Laszlo Kiros, Jew, Minister of Interior since July 1954, simultaneously chief of the A.V.O. that is to say the Hungarian police, which corresponds to the Soviet M.V.D.

6. General Peter Gabor, chief of the Communist political police of Hungary up to 1953, a Jew, who in reality was called Benjamin Ausspitz and was earlier a tailor in Satorai-Jeujhely, Hungary.

7. Varga, State Secretary for Economic Planning; a Jew, who in reality, is called Weichselbaum; former Minister of the Bela Kun government. He was also President of the Supreme Economic Council.

8. Beregi, Minister for Foreign Affairs.

9. Julius Egry, Agriculture Minister of the Hungarian Peoples Republic.

10. Zoltan Vas, President of the Supreme Economic Council; a Jew, who in reality was called Weinberger.

11. Josef Reval, dictator of the Hungarian press and director of the red newspaper "Szabad Nep" (The Free People); a Jew, who is really called Moses Kahana.

12. Reval (another), Minister for National Education; a Jew named Rabinovits.

13. Josef Gero, Transport Minister; a Jew named Singer.

14. Mihaly Farkas, Minister for National Defense; a Jew named Freedman.

15. Veres, Minister of State.

16. Vajda, Minister of State.

17. Szanto, Commissar for purging of enemies of the State, in the year 1951 sent by Moscow; a Jew named Schreiber; former member of the Bela Kun government.

18. Guyla Dessi, Justice Minister up to 1955; today chief of the Secret Police.

19. Emil Weil, Hungarian ambassador in Washington; he is the Jewish doctor who tortured Cardinal Mindszenty.

Among other important Jewish officials to be mentioned are:

1. Imre Szirmay, director of the Hungarian radio company.

2. Gyula Garay, judge of the Communist "Peoples Court of Budapest."

3. Colonel Caspo, subchief of the secret police.

4. Professor Laszlo Benedek, Jewish dictator for educational questions.

The sole important Communist of Gentile origin was the Freemason Laszlo Rajk, former Minister for Foreign Affairs, who was sentenced and executed by his Jewish "brothers" for his "betrayal."

B.— CZECHOSLOVAKIA

1. Clemens Gottwald, one of the founders of the Communist Party in Czechoslovakia and president of the country between 1948 and 1953; a Jew, who died shortly after Stalin.

2. Vladimir Clementis, former Communist minister of Czechoslovakia for Foreign Affairs, "sentenced and executed" in the year 1952; Jew.

3. Vaclav David, present foreign minister of Czechoslovakia (1955); Jew.

4. Rudolf Slaski, former general secretary of the Communist Party of Czechoslovakia, "sentenced" in the year 1952; a Jew by name Rudolf Salzmann.

5. Firi Hendrich, present general secretary of the Communist Party; Jew.

6.— General Bendric Reicin, "convicted" in 1952, Jew.

7. Andreas Simon, sentenced in the year 1952; a Jew named Otto Katz.

8. Gustav Bares, assistant of the general secretary of the Communist Party; Jew.

9. Josef Frank, former assistant of the general secretary of the Communist Party, "sentenced" in year 1952; Jew.

C.— POLAND

1.— Boleislaw Bierut, President of Poland up to 1954; Jew.

2. Jakob Berman, general secretary of the Communist Party of Poland; Jew.

3. Julius Kazuky (Katz), Minister for Foreign Affairs of Poland, who is well known for his violent speeches in the UNO; Jew.

4. Karl Swierezewsky, former vice-minister for National Defense, who was murdered by the Anti-Communist Ukrainian country population in south Poland (the mass of the people is not always amorphous); Jew.

5. Josef Cyrankiewicz, first Minister of Poland since 1954, after Bierut; Jew.

6. Hillary Mink, Vice-prime Minister of Poland since 1954; Jew.

7. Zenon Nowek, Second Prime Minister of Poland since 1954; Jew.

8. Zenon Kliszko, Minister of Justice; Jew.

9. Tadaus Kochcanowiecz, Minister of Labour; Jew.

The sole important Polish Communist of Gentile origin is Wladislaw Gomulka who was removed from political leadership since 1949, when he lost his post as first minister. Sooner or later he will share the same fate as Rajk in Hungary.

D.— RUMANIA

1. Anna Pauker, Jewess, former Minister for Foreign Affairs of the "Rumanian Peoples Republic," and spy No. 1 of the Kremlin in Rumania up to the month of June 1952. Since then she has remained in the shadows in Bucharest up to the present day, naturally in freedom. This Jewish hyaena, who was originally called Ana Rabinsohn, is the daughter of a rabbi, who came to Rumania from Poland. She was born in the province of Moldau (Rumania) in the year 1892.

2. Ilka Wassermann, former private secretary of Anna Pauker, at present the real directress of the Ministry for Foreign Affairs.

3. Josef Kisinevsky, the present agent No. 1 of the Kremlin in Rumania, member of the central Committee of the Communist Party and vice-president of the council of ministers. He is a Jew and comes from Bessarabia; his correct name is Jakob Broitman. Also he is the real chief of the Communist Party of Rumania, although "officially" the general secretary of the party is the Rumanian locksmith Gheorghe Gheorghiu Dez, who, however, only plays the simple role of a political front. Kisinevski took his present pseudonym from the name of the city of Kisinau in Bessarabia, where before the arrival of the Red Army he owned a tailors workshop.

4. Teohari Georgescu, Minister for Internal Affairs in the Communist government of Bucharest between 1945 and 1952; at the present time he has been reduced to a second-rank post, although he was "officially" "expelled" from the Communist Party. He finds himself in the same position as Anna Pauker. His real name is Burach Tescovich. He is a Jew from the Rumanian Danube harbour of Galatz.

5. Avram Bunaciu, likewise a Jew, is the present (1955) general secretary of the Presidium of the great national assembly of the "Rumanian Peoples Republic", that is to say, the real leader of this assembly, for the "official" president Petru Groza is only an old Freemasonic marionette, who is married to a Jewess and plays only a purely static role. Avram Bunaciu is called in reality Abraham Gutman (Gutman translated into Rumanian is the corresponding name for "Bunaciu" that is to say the pseudonym taken on by this Jew.)

6. Lotar Radaceanu, another Minister of the Communist government of Bucharest "deposed" in the year 1952, but who in 1955 reappeared on the honorary tribune. He is a Jew from Siebenbürgen and is called Lothar Würtzel. Since the "Würtzel" in Rumanian translates "Radicinu," this Jew has simply transferred his Hebraic name into Rumanian and is now called "Radaceanu."

7. Miron Constantinescu, member of the central Committee of the Communist Party and Minister for Mining and Petroleum. Now and then he changes his Ministerial Posts. He is a Jew from Galatzi (Rumania), who in truth is called Mehr Kohn, and as is customary among them, uses a Rumanian pseudonym.

8. Lieutenant General Moises Haupt, commander of the military district of Bucharest; Jew.

9. Colonel General Zamfir, Communist "security chief" in Rumania and responsible for thousands of murders, which the secret police have perpetrated. He is a Jew and comes from the Danube harbour of Braila. He is called Laurian Rechler.

10. Heim Gutman, chief of the civil secret service of the Rumanian Peoples Republic; Jew.

11. Major-General William Suder, chief of the information service and of counter-espionage of the Rumanian Communist Army. He is a Jew, by name Wilman Süder and former officer of the Soviet Army.

12. Colonel Roman, former director of the E.K.P. service (education, culture and propaganda) of the Rumanian Army up to 1949 and at the present time Minister in the Communist government. His Jewish name is Walter.

13. Alexander Moghiorosh, Minister for Nationalities in the red government; Jew from Hungary.

14. Alexander Badau, chief of the Control Commission for Foreigners in Rumania. He is a Jew, who originates from the city of Targoviste whose real name is Braustein. Before 1940 his family in Targoviste possessed a large trading firm.

15. Major Lewin, chief of press censorship, Jew and former officer of the Red Army.

16. Colonel Holban, chief of the Communist "Security" of Bucharest, a Jew named Moscovich, former Syndicate (Union) chief.

17. George Silviu, general governmental secretary of the Ministry for Internal Affairs; a Jew named Gersh Golinger.

18. Erwin Voiculescu, chief of the Passport department in the Ministry for Foreign Affairs. He is a Jew and is called Erwin Weinberg.

19. Gheorge Apostol, chief of the General Labour Union of Rumania; he is a Jew named Gerschwin.

20. Stupineanu, chief of economic espionage; Jew by name Stappnau.

21. Emmerick Stoffel, Ambassador of the Rumanian Peoples Republic in Switzerland; a Jew from Hungary and specialist in bank questions.

22. Harry Fainaru, former legation of the Rumanian Communist Embassy in Washington up to 1954 and at present official in the Ministry for Foreign Affairs in Bucharest. He is a Jew named Hersch Feiner. Before the year 1940 his family possessed a grain business in Galatzi.

23. Ida Szigally, the real directress of the Rumanian Embassy in London; Jewess; friend of Anna Pauker.

24. Lazarescu, the "Charge d'Affairs" of the Rumanian government in Paris. He is a Jew and is really called Burach Lazarovich, the son of a Jewish trader from Bucharest.

25. Simon Oieru, State under-secretary of the Rumanian State; Jew with name of Schaffer.

26. Aurel Baranga, inspector general of arts. He is a Jew; Ariel Leibovich is his real name.

27. Liuba Kisinevski, president of the U.F.A.R. (Association of anti-Fascist Rumanian women); she is a Jewess from

Cernauti/Bukowina, and is called in reality Liuba Broitman, wife of Josif Kisinevski of the Central Committee of the Party.

28. Lew Zeiger, director of the Ministry for National Economy; Jew.

29. Doctor Zeider, jurist of the Ministry for Foreign Affairs; Jew.

30. Marcel Breslasu, Director General of Arts; a Jew by name Mark Breslau.

31. Silviu Brucan, chief editor of the newspaper "Scanteia," official party organ. He is a chief and is called Brükker. He directs the entire campaign of lies, which attempts to deceive the Rumanian people concerning the true situation created by Communism. At the same time the Jew Brükker directs the fake "Anti-Semitic" campaign of the Communist press of Rumania.

32. Samoila, governing director of the newspaper "Scanteia"; he is a Jew; Samuel Rubinstein.

33. Horia Liman, second editor of the communist newspaper "Scanteia"; Jew with the name of Lehman.

34. Engineer Schnapp, governing director of the communist newspaper "Romania Libera" (Free Rumania), the second communist newspaper on basis of its circulation; likewise a Jew.

35. Jehan Mihai, chief of the Rumanian film industry, communist propaganda by means of films; a Jew, whose name is Jakob Michael.

36. Alexander Graur, director general of the Rumanian radio corporation, which stands completely and solely in the service of the Communist Party. He is a Jewish professor and is called Alter Brauer, born in Bucharest.

37. Mihail Roller, at present President of the Rumanian academy, is a sinister professor, a Jew, unknown before the arrival of the Soviets in Rumania. Today he is "President" of the Academy and in addition he has written a "new history" of the Rumanian people, in which he falsifies the historical truth.

38. Professor Weigel, one of the tyrants of the university of Bucharest, who directs the constant "purging actions" among Rumanian students, who are hostile to the Jewish-Communist regime.

39. Professor Lewin Bercovich, another tyrant of the Bucharest university, who with his spies controls the activity of Rumanian professors and their social connections; an immigrant Jew from Russia.

40. Silviu Josifescu, the official "literary critic," who censures the poems of the best poets like Eminescu Alecsandri, Vlahutza, Carlova, etc., who all died centuries ago or more than half a century ago, and alters form and content, because these poems are "not in harmony" with the Communist-Marxist ideas. This literary murderer is a Jew, who in truth is called Samoson Iosifovich.

41. Ioan Vinter, the second Marxist "literary critic" of the regime and author of a book with the title "The problem of literary legacy" is likewise a Jew and is called Jakob Winter.

The three former secretaries of the General Labour League up to 1950, Alexander Sencovich, Mischa Levin and Sam Asriel (Serban), were all Jews.

E.— YUGOSLAVIA

1. Marshal Tito, who by his real Jewish name is called Josif Walter Weiss, was born Poland. He was agent of the Soviet secret service in Kabul, Teheran and Ankara up to 1935. The true Brozovich Tito, in origin a Croat, died during the Spanish civil war in Barcelona.

2. Moses Pijade, general secretary of the Communist Party and in reality the "grey eminence" of the regime, is a Jew of Spanish origin (Sephardite).

3. Kardelj, member of the Central Committee of the Yugoslav Communist Party and Minister for Foreign Affairs; is a Jew of Hungarian origin and is called in reality Kardayl.

4. Rankovic, member of the Central Committee of the Yugoslav Communist Party and Minister for Internal Affairs, is an Austrian Jew and was earlier called Rankau.

5. Alexander Bebler, member of the Central Committee of the Communist Party and permanent representative of Yugoslavia in the UNO, is an Austrian Jew.

6. Ioza Vilfan (Joseph Wilfan), economic advisor of Tito, in reality the economic dictator of Yugoslavia, is a Jew from Serajevo.

Since not so many Jews live in Yugoslavia as in other lands, we find a greater number of natives in the Communist government of this land, however, always in posts of second rank; for the above-mentioned principal leaders, control in reality the Yugoslav government completely and absolutely. (37)*.

(37). **Traian Romanescu.** Ibid. Cited Edition. Pages from 185 to 214.

* Countless Catholic writers have similarly to those quoted in this chapter, made further statistical investigations, which always close with the categorical statement that Bolshevism is a Jewish work. The book "La Guerra Oculta" by Malinsky and De Poncins, Milan, 1961, contains an appendix with a study carried out in this respect, compiled by Msgr. Jouin. A further study worthy of mention is published in the periodical "Civilita Cattolica", the organ of the famous Society of Jesus, in the city of Rome, which began with its publication of this material from the end of the preceding century, and which has published a special work dealing with this theme under the title "La rivoluzione mondiale e gli ebrei," which corresponds to pamphlet 1836 of the year 1922.

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By Louis Bielsky

ZIONISM AND COMMUNISM

The people of Israel, contrary to what some exalted antisemites have said, is one of the best-endowed peoples of the world and perhaps the most outstanding for its political and financial genius, being at the same time a nomadic people. But even before the destruction of the Jewish State by the Romans (Year 70 Christian Era), almost nineteen centuries ago, the Jews were, like their brothers in race, the Phoenicians, a people which established migratory colonies in other countries, while at the same time they kept their own territorial state. When the Romans destroyed the Jewish State and demolished the Second Temple, Judaism, by then spread already in different countries on earth, continued to exist by means of the Israelite colonies settled in the territories of those peoples, and which were reinforced and increased in number, with

the arrival of the Jews who emigrated, fleeing, when their State was destroyed.

All of these Israelite colonies have been endowed with institutions that have given them a great organic and political consistency, thus establishing the basic cells of which the Jewish nation, spread all over the world, is formed. They have been coordinated and directed internationally by Rabbinic Synodus, which through the centuries have been generally held in secrecy.

The king of the ancient Jewish State and the Great Sanhedrin, were replaced by the Nasi —prince or patriarch— who had supreme authority over the Israel of the Diaspora. Previously, the Nasi was the leader of the Great Sanhedrin. The Babylonian schism opposed to him the Exilarch or Prince of the Exile, with an equal authority to the Nasi over the Israelite communities which kept obeying him.

In the IXth Century, the government of the Nasi as world leader of Judaism was suppressed, dividing this power in more than two hundred regional Talmudic and rabbinical republics, independent from each other, but coordinated in action when necessary by means of a Continental or World Synodus, to which rabbis of each Republic or regional community attended as plenipotentiary. In use of the independence and sovereignty enjoyed by the community they represented, these rabbis could exert the right of veto to the resolutions of the majority, —veto which prevented that such resolution could compell the rabbinic Republic he or they represented, but that veto did not annul for the others the vetoed resolution.

However, it is fair to make notice, that the great idealism and great mystic power of the Jewish people prevented, —in general and except for a few cases—, the misuse of the right of veto by the plenipotentiary rabbis which would have made such Synodus fail in the coordination of the action of Judaism in the whole world.

Until the beginning of the XXth Century, decisive steps were taken by the leaders of Judaism towards the centralization of the Universal Israelite Super Government. However, even since the XVIth Century, attempts were again made for the achievement of that centralization, attempts which we further detail in this work.

Each of the regional communities or Talmudic Rabbinic Republics is governed, even in our days, by a First Rabbi, a Great Kahal, a General Assembly of Representatives of the local communities of the Region, and a Beth-Din or Regional Court — based on a division of powers in legislative, executive and judicial—, centuries before such a division of powers became transplanted to the gentile world by revolutionary ideologists of Jewish descent such as the Marquis of Montesquieu and others whose ancestors were tied to some Jewish wealthy women, who suppossedly had converted to Christianity, violating the established laws in the gentile nobility of those times. These Israelite ladies —true "new Esthers" secretly initiated their children into JUDAISM, thus infiltrating the Jewish blood into the nobiliary blood of many Christian Kingdoms.

Due to the fact that they formed a State within a State in the gentile countries, these Regional Israelite Republics came to inspire suspicion, thus provoking violent reac-

tions against its members despite of the fact that the European Medieval legislation granted them the Status of Autonomy, but not of sovereignty as the Jews wanted, since having as a base a false understanding of the Old Testament of the Bible they came to believe that they were the people chosen by God to dominate all nations in the world, and used the public or underground Israelite colonies they had in each country, as the means for its conquest and control. This has been proven with undeniable documents by hundreds of books written on this topic in different nations for longer that fifteen centuries up to our time, and among which the most outstanding because of its documentation, is the book entitled "Plot Against the Church" by Maurice Pinay, a book we recommend to read; it headed this recommendation to scholars who wish to obtain the proofs I have just mentioned.

In times of Napoleon Bonaparte and because of his initiative, the Great Sanhedrin was again called in public under the leadership of the Nasi. In the XXth Century, some institutions of the Israelite World Government came out to the public scene, once more. After the First World War we attest the appearance, as such, of the "Committee of Jewish Delegations" which had successfully participated in the Peace Conference, achieving in it the prevalence of the Israelite points of view. In August, 1932, September, 1933, and August, 1934 several world Israelite Synodus met in Geneve; although most of their agreements were kept in secret, they met in public. They adopted the official name of "Jewish World Congress". As celebrating the last one of them, the organization of the Jewish World Congress, has been transformed, itself, into the permanent public agency of the universal government of the Israelite

nation, spread all over the world. Such a Jewish World Congress was definitely installed in the city of Geneve itself, in 1936, by Rabbi Stephen S. Wise, President of the old "Committee of Jewish Delegations", which I mentioned; before Wise made, in the name of International Israel, a statement worthy of careful examination, namely, that the Jews "are not (anymore) a creed, nor a religion, but they are a people, A JEWISH WHOLE which includes all of us." In fact, this International Israel includes not only the different religious factions that were engaged before in strong conflict among themselves, because of the different interpretations they gave to the religion of Israel, but it also includes all the Jews the theistic, the materialistic and atheistic Israelites, who, although they are not of the Jewish religion, are part of the people of Israel, and of the Jewish nation infiltrated in all the nations of the world, with the same rights of the believing Jews.

But one of the greatest ideals of the International Israel of the Diaspora ("spreading Jews") was to establish again, as soon as it were possible, the State of Israel, not for the return to Zion, of all Hebrews spread in all countries on earth, as they have falsely said, since it would not be useful for them to abandon the positions that have allowed them the economic and political conquest of the gentile peoples, but simply because of patriotic and religious reasons and because of an obsessive paranoic tendency to restore the Jewish State, which to a higher or lesser degree the Israelites have.

The restoration of the State of Israel and of Solomon's Temple has been for the Jews an obsession for centuries, passing from one generation to another with the admirable

tenacity and surprising energy typical of that great nation. However, even since the Second Century of the Christian Era, there were differences over this among the Israelites. Those in whose hearts the nationalist feeling prevailed over religious orthodoxy, dreamed of recovering Palestine by political or military means. On the contrary, orthodox Jews regarded that as a serious sin because the Messiah promissed in the Holy Scripture, to carry out this noble mission when He comes.

The triumph of rabbinism, after the false Messiah Bar Cochba (Year 135 A.C.) failed in his attempt to conquer the Roman Empire and to liberate Palestine of Roman rule, caused this theological point of view to prevail. Any attempt to recover Palestine before the arrival of the Messiah was regarded as illegal, even a serious sin.

Therefore many false Messiahs appeared in Israelite colonies of the world, from Sereno (Year 720 Christian Era) to Sabbatai - Zevi (1626-1676 Christian Era), and Jacob Frank (1757). This did not prevent, however, some Israelite leaders more patriotic than religious from planning the so-called return to Zion and the reconquest of Palestine, without waiting for the arrival of the Messiah, although challenging the opposition and anger of the rabbinic orthodoxy, whose theological doubts suffered, in the XIXth Century, a decisive blow because of two main reasons.

In the midst of the schism which temporarily upset the organic and institutional unity of International Israel, provoked by the religious reformations initiated in the XVIIIth Century by Rabbi Moise Mendelssohn (Moise-Ben-Mendel), which started the Hascala Movement and neo-

messianism, —to which I will refer later— a great theologian, appeared among the Jews who were loyal to the old rabbinistic orthodoxy. He was Rabbi Tzvi-Hirsch-Kalisher (1795-1874), who published in 1862 a work entitled: "Derishat Tziyon", in which, with genial dialectics, he was able to remove most of the theological doubts which I mentioned, stating that the reconquest of Palestine, was licit and even desirable, without waiting for the arrival of the Messiah. The preaching of this Rabbi, supported later by other communities that were still orthodox which were the great majority in International JUDAISM, prepared the way in a decisive manner to the Zionist movement, that was to appear years later.

The other crucial factor that —in the International Israel— opened the doors to Zionism, was neo-messianism. Its main supporters were followers of the reforms made by Moise Mendelssohn, some members of the "Hascala" movement and of the "Union of Jews for Science and Civilization", some of the most outstanding being Rabbi Moise Hess and Rabbi Baruch Levy. The latter was one of the Israelite educators of the German Jew Karl Marx founder of modern communism (or so-called scientific socialism) whose father was a member of a rabbinical family, despite the fact he had officially converted into protestantism. When Karl was only six years old he was baptized, but sent in secret, at the appropriate age, to receive Jewish rabbinical education following the tradition of his family.

Marx was therefore a "marrano", that is, an underground Jew or a crypto-Jew. Marx's father had done nothing except repeat the system the Israelites had used

in the whole world for many centuries, in order to infiltrate Christian society and thus control it better; they converted themselves falsely to Christianity, removed their Israelite names and adopted Christian names, they removed their Jewish names and changed them for English, French, Spanish, Chinese, Persian and in general common second names typical of the country where lived these converted Jews, to Christianity, Islamism, Buddhism and other religions. But at the same time that these Jews lived in the Judaism in appearance but they in secret continued to be Jews, attended secret synagogues, hidden in private homes, and formed part of the underground Israelite communities in each country, obeying their leaders blindly. Their purpose was and still is to conquer the country where they work, acting as secret agents of the Israelite Nation infiltrated in all nations of the world.

The families of these Jews, converted falsely to Christianity, publicly practice the Christian rites, sometimes with a great and apparent devotion. They baptize their sons, they educate them in Christian schools but once they got to an age when they are able to keep secrets, and after they pass strict proofs regarding this which shows that they could be trusted, they initiate them into the secrets of Judaism, in impressive ceremonies in which the boys pronounce terrible oaths, and they were and are yet, threatened with death if they revealed the secrets that had been entrusted to them; they were and are yet, later introduced to the ultra-secret societies or communities of crypto-Judaism or underground Judaism. In this way millions of Christian, Islamic, or Buddhist families only in appearance, have been passing from parents to sons, from one generation to another, until our days, the under-

ground doctrine of Judaism, many of them for many centuries. As centuries pass, all trace of their Jewish origin is lost; such families have suceeded in appearing as real and true members of the nation in which they live, becoming a part of it, which allows them to infiltrate —with no problem— its government, its political parties, its armies and all of the associations and institutions of the country; they even infiltrate the clergy of all the sacerdotal religions, and the leadership of almost all the religions.

Since among members of such families, Christianity or other gentile religions are practiced, sometimes in a pious way, this enables them to carry out such activities of infiltration better. Their goal is to conquer the country where they are settled and control it, since the Jewish religion they practice in absolute secret, teaches them, as I already mentioned, that the Israelites are God's chosen people to conquer and dominate all nations by means of peaceful infiltration or the revolutions they organize, deceiving the people and appearing as their liberators, but whose real and secret goal is to give to the JEWISH fifth column the control of each country where they are settled.

These false conversions of Jews to Christianity were discovered on many occasions both by the Christian Church and the Kings, who dictated laws and decrees to combat both the Israelite infiltrations in the Christian society and clergy, and the revolutions they organized to conquer the Christian countries; these revolutions were called heresies in the Middle Age, for they tried to subvert the religious order then existing. But many of them, as the Cathars, the Albigensians, and the Hussites, were revolutions of a communist character which not only tried to subvert the

religious system but the whole political, social and economic order then prevailing; they were antecedents of the present communist revolution, which failed because Medieval Christianity created an organization capable of defeating them. This organization, greatly slandered through history, as Jews slander whatever is opposed to their attempts of domination; was the Holy Inquisition, a repressive organism founded at the beginning of the XIII Century to unmask and burn at the stake those Christians who were secretly Jews, and to destroy the heresies or revolutions they organized to dominate the nations. While the Inquisition existed, the Israelites failed in all their attempts to dominate the peoples. The Inquisition used tortures to discover the heretics — who were the revolutionaries of those days — and the secret Jewish force that controlled the revolution. Once this secret Jewish force was destroyed the revolution failed. The inquisitors said that unless the head — Judaism — was destroyed, it would be impossible to pacify the Christian nations.

This infiltration carried out against the Christian peoples, has taken place also in the Muslim and Buddhist countries and even in India and Japan, countries where the Israelite immigrants in a great part, have falsely converted to the most important religion of the respective country, and have also taken away their Jewish first and family names and falsely adopted names of such a religion, which at the same time are typical names of each country; and once the Jews marry Chinese, Hindi, Negroes from Africa, Japanese, etc., and their daughters married again native people of the country, the underground Jewish families appear as Chinese, Hindi, Negroes, Persian, Vietnamese, Arabs, etc. etc. who as stated by Jewish

writers themselves, have the racial aspect of the authentic Chinese, Hindi, Negroes, Vietnamese or Japanese; and it is almost impossible to distinguish them from the rest of the population. In any official Encyclopedia of Judaism the reader will have information about Chinese Judaism, the "FALASHA" negroes, that of India and others. And even though the Jewish Encyclopedias are available for everyone, in public libraries, they hide in different ways the danger of these Jewish infiltrations in different races of the world; but they sometimes have an interesting bibliography that can lead the investigator to the right track and to expand his knowledge on this topic.

In this wonderful and admirable way, the people of Israel spread all over the world, infiltrate the roots of most countries becoming the hidden power that has actually taken the whole world to confusion and torn it with revolutions.

Continuing with the study of neo-messianism in the Jewish people, we shall add that the German Israelite Karl Marx, whose Jewish name was Mordekai was a determined supporter within Judaism of the new neo-messianist tendency, along with the famous poet Heinrich Heine, another crypto-Jew, and the Israelite historian Graetz, who in his masterwork on the History of the Jews, helped spread the neo-messianism of reformed Judaism.

The prominent French researcher Salluste in his work entitled "Les origines secretes du Bolchevisme", gives valuable information on this, and includes a valuable document which caused an uproar in Europe, and which fully describes the new neo-messianist tendency in International

Israel. It is, of course, the well-known letter from Rabbi Baruch Levy to his disciple Karl Marx, in which he explains what neo-messianism is. In the letter the Rabbi says: "The Jewish people as a whole will be its own Messiah." "Its kingdom over the universe will be achieved by the unification of other human races, the abolition of monarchies and frontiers which are the bulwark of particularism and the establishment of a universal republic which will accept the rights of citizenship of Jews everywhere. In this new organization of humanity, the sons of Israel now spread all over the world, all of the same race and of equal traditional education, will become without a great resistance the leading elite everywhere, especially if the direction of the Jews can be imposed on the working masses. Thus, through the victory of the proletarians, the governments of all nations will pass into Israelite hands. Then, private property will be suppressed by the governments of Jewish race, that will by this means handle the riches of all peoples everywhere. And thus the promise of the Talmud will become reality: that once the messianic times come, the Jews will have the key to the goods of all the peoples on earth."

With these few statements Rabbi Baruch Levy summarized for his disciple the young Marx, what neo-messianism is and how it will be carried out by means of a world communist revolution, using the working class merely as a blind tool. The genius of Karl Marx would later develop these basic principles.

But neo-messianism, which definitely rejected the idea of a personal Messiah, to be substituted by the Jewish nation as its own Messiah, while creating marxist socialism

or modern communism made at the same time possible the appearance of Zionism, because it destroyed, once and for all, the rabbi scruples that the reconquest of Palestine and the creation of the State of Israel could only be carried out by the promised Messiah. The people of Israel spread all over the world, being its own Messiah, such people had the mission to restore the kingdom of Israel in Palestine. But some members of the Hascala Movement, among them Joseph Perl, momentaneously rejected, for political reasons, the restoration of an Israelite Palestine, a territory inhabited by Arabs and at the time a province of the Ottoman Empire. However neo-messianism, once it overcame the theological objection I have repeatedly mentioned, opened the doors to Zionism among Israelites, who have increasingly rejected the idea of a personal Messiah, and adopted the one that Israel is its own Messiah; that the people on its own was to restore the Jewish kingdom in Palestine. I have been able to attest that even orthodox rabbis think already of the Messiah as a mere symbol and that the people of Israel is its own Messiah, regardless of what may be stated as an official opinion in this matter.

The article of Faith in Orthodox Judaism which states: "I firmly believe in the arrival of the Messiah, and although he may be late I daily expect his arrival" (1) is understood by many of them in a neo-messianic sense, considering that the expression arrival of the Messiah stands for "the arrival of the messianic times."

(1) This article of Faith of Orthodox Judaism, is the twelfth of the thirteen articles established by Rabbi Moise Maimonides, one of the creators of the present Israelite religion; he praised crypto-Judaism, converting himself falsely into the Islamic religion, while in secret he remained a faithful Jew.

Among contemporary Zionists, the neo-messianist Jews abound, Zionism is considered as a messianist movement, regardless of the arrival of a personal Messiah. The idea of Zionism as a messianist movement, generally accepted in Judaism, is a clearly neo-messianic idea; and the communist socialism of Karl Marx is also neo-messianist; they are both tentacles of the same Israelite octopus which is trying to dominate the world and thus carry out its neo-messianic ideals.

There are, however, ultra orthodox sectors in International Israel, that still regard the creation of the State of Israel before the arrival of a personal Messiah as illicit and sinful, but this sect is an small minority in the whole of International Israel. These ultra orthodox Jews have even predicted that the anger of God will terribly destroy a State of Israel created in a way contradictory to the divine orders. Those who believe so, agree with the old genuine rabbinic orthodoxy, maintained for centuries, and only modified until this past century, in the way I have stated. For them, if the State of Israel is destroyed in a catastrophic way by the gentiles, these would be acting as mere instruments of the anger of God. But as I have said, this remainder of the authentic Jewish orthodoxy is so small, that it has not been able seriously to hinder the development and progress of Zionism.

Going back to the birth of Zionism, it is important to point out, that the thesis of the orthodox rabbi Kalisher —which opened the doors of orthodoxy to Zionism, also

had a decisive influence on the communist rabbi and neo-messianist Moise Hess, at the time entirely devoted to the promotion of the communist revolution of the proletarians. Hess adopted Kalisher's proposal to return Palestine to the Jewish people, and in his book, "Rome and Jerusalem" attacked both the orthodox and reforming rabbis who had sacrificed the Jewish national goal and he launched the idea of calling a Jewish Congress whose task would be to undertake the colonization of Palestine.

Hess admits that in his position in favor of an Israelite Palestine, he was influenced by the neo-messianist Graetz. Here we can clearly see, from the very beginning of Zionism, the unification of the leaders of Jewish orthodoxy, the leaders of neo-messianism and of communism marching together. Moise Hess, communist, died in the year 1875, year in which were destroyed the theological scruples preventing the growth and development of an important Zionist Movement— the only thing then lacking for development of Zionism was an appropriate leader to give the necessary impulse to it, and this leader was Theodore Herzl, whose Israelite fanatism, similar to that of the Jewish founders of modern communism, Marx and Engels, persuaded him to wear, as the others did, the traditional beard ordered by the Tora whose rulings are also obeyed in this respect by that fanatic crypto-Jew Fidel Castro, —whose hebraic fanatism persuaded him to impose the use of such beard on all members of his pack of hounds—, although, to justify it, he tries to hide it under other reasons. The second name of Castro, as is well known, is one of the most typical of the Spanish "marranos" (crypto-Jews).

Theodore Herzl was born in Budapest in 1860. In 1896, he published his work entitled "The Jewish State", with which he was able to overcome many objections in the Israelite communities of the world and obtain much support for the Zionist ideal, a term formed by the idea of the return to Zion.

Herzl also founded and spreaded the "World Zionist Organization" to all nations and he obtained from the leaders of International Israel the organization which has been known by outsiders as the First Zionist Congress of Basle which was a true Israelite Universal Synodus that, as such, was an authentic representation of the Jewish nation spread all over the world. In this synodus, International Judaism gave its approval to the Zionist movement, agreements were reached relating to the political strategy of the Jews in the world, certain confrontations among Zionist Jews were resolved, and the opposition movement of many Israelite sectors against the Zionist movement were controlled.

It was impossible however to suppress other rivalries that, without breaking the institutional organic unity of International Israel, were, as always, causing many a great loss. Among these rivalries, one has to be mentioned especially: the one between the Judaic gang that accepted Lenin as the leader and the so called "Jewish Socialist Bund" which led to the division between bolsheviks and mensheviks in the Russian Social Democratic Party of Workers (communist). This rivalry, although based on a real discrepancy on the strategy to be followed rogarding the form in which Jews should direct the revolution and about the best way to execute it, also included rivalries

based on Lenin's ambition of power as well as the ambition of his competitors.

This struggle among Jews in the growing communist movement was going to be the beginning of the one which would later tear off the heart of international communism and thus that of Judaism.

Theodore Herzl held in 1898 another Congress in the city of Basle apparently only Zionist, and one more in 1899, thus assuring the future of the world Zionist movement. The plan was, first to invade Palestine —then settled by the Arabs— with Jewish immigrants, until a well-rooted Israelite population was formed which would be powerful enough to achieve, —with the support of the great powers controlled by Judaism— the expulsion of the Arab population from the territory they had occupied for more than twelve centuries, confiscating also the Arabs' properties and murdering them if it was necessary, thus committing a gigantic operation of genocide.

It is therefore understandable that this enormous assault could have serious political consequences for many sectors of International Israel, and in the following years opposition to Zionism stiffened in some factions of Judaism, mainly in the reforming or liberal type. Basle continued to be the site of most of the Zionist Congresses the last of them, the 22nd, was also held in that city in 1946. Theodore Herzl not only sacrificed the rest of his life for this ideal, and granted generously all of his personal fortune, to the ideal of his existence. We wish he could be imitated, by burgeois gentiles, wealthy and selfish, who ought to sacrifice part of their time and riches, to

fight for the defense of their people, and even of their own personal riches against the Jewish-communist menace. This dangerous selfishness of most of the gentile burgeois peoples is in great part the cause of the horrible disaster pending over all the gentile peoples, since the patriotic movements for the national defense, without the necessary economic power and the necessary collaboration of the intelligentsia of the great gentile burgeoisie, become weaker and walk directly to failure, mainly because of the lack of adequate financial support, since any political movement —in order to be sustained and achieve victory— needs a great amount of money in a permanent and steady way. So, if the rich burgeoisie does not support them, it condemns them to a failure which is suicide for the burgeoisie itself.

In May, 1901, the untiring Theodore Herzl arranged hearings with the Sultan of Turkey, Abdul Hamid, and his Great Visir, who agreed to receive Israelite immigrants in different parts of the Ottoman Empire. But they opposed to a massive immigration to Palestine as Herzl suggested, an idea that the Caliph of Islam, with his great political understanding considered this a danger for the Islam in Palestine. In reprisal International Israel and its puppet, Universal Masonry, launched against the patriotic and religious Caliph a world wide campaign of slander not yet extinguished in our days, making him appear as a mad man and as one of the most bloody tyrants of all times. In the hidden centers of International Israel this refusal also raised the idea that the disintegration of the Ottoman Empire was necessary in order to place Palestine under the control of a nation that would be a puppet of Judaism and which by allowing the emigration of hun-

dreds of thousands of Israelites to Palestine, would make the future creation of the State of Israel possible.

But in order to disintegrate the Turkish Empire and liberate Palestine from it, a war would be necessary; not only a Balkan war but a war in which the great naval powers would be involved, powerfully enough, to destroy the Ottoman Empire. This was another of the goals sought by International Israel, when they prepared and provoked the explossion of the First World War, when three young Serbian Israelites murdered the heir to the Austria-Hungary throne, starting the necessary flame to cause the devastating fire which was to facilitate the falling of the most powerful monarchies of continental Europe, making also possible the triumph of the communist revolution in Russia.

All of this was part of the Jewish harvest in the First World War. In face of these evident and undeniable facts, it is perfectly understandable that International Judaism was the most important promoter of such a war, like documented books have proven. Moreover the British government, a puppet of Judaism, did not have any kind of scruples about using the noble and justified Arab nationalism to destroy Turkey, and later betrayed the Arab nationalism in the way we all know. Hebrew machiavelianism reached the extreme of using a great English patriot, an authentic British gentleman, Lawrence of Arabia, as a key element in this manoeuvre, deceiving him in a vile form so that, once deluded, he could in turn deceive his Arab friends. It is fair to state that Lawrence was a victim of the deceit from the Israelite powers of London, just as the Arab leaders themselves were victims of the same. The Jews, that once had used the Ottoman Empire against

the anti-Jewish Spain and European Christianity, and who had used Turkey as a shelter and place of protection, receiving from the Sultans all kinds of benefits, now that Turkey was a hindrance for International Israel in its plans to conquer Palestine, did not hesitate about destroying their old and generous protector, the Ottoman Empire, this time using Christian armies to destroy the force which kept the Islamic unity, just as they had used the Muslim armies before to destroy the Christian powers which were fighting against Judaism.

And as Maurice Pinay rightly points out in his well documented work "Plot Against the Church": How much longer are we gentiles going to allow the Israelites to use us as cannon fodder to break ourselves into pieces one against the other, Christians against Muslims, westerners against orientals, races against races, nations against nations, workers against patrons, political parties against political parties? Is it not already time to think seriously about stopping our being toys in the hands of our common and mortal enemies, unifying all of us against them and thus freeing ourselves from the cruel destiny they have in mind for us?

The cynical participation of the Israelites in revolutionary action, —nihilist first, and Marxist later— against Imperial Russia, roused the logical and obvious reaction of the Russian people and government against the Israelite agitators, who were increasing then the pressure which was needed for the creation of the Jewish State, where fugitive Hebrews —who had no place in other countries—, could be established. And for this, as well as for other reasons, the Zionist movement was strengthened just as

the movement of Hebrew settlers towards the Muslim Palestine. It was notable that the neo-messianist leaders of the Hascala Movement (creator of marxism, or modern communism) were in Russia precisely who gave the initial push to Zionism in this country.

The First World War, 1914-1918, offered an opportunity for Judaism to take a giant step towards the creation in Palestine of the State of Israel. The projected desintegration of the Ottoman Empire by Judaism was to give it the opportunity to conquer Palestine. England was then governed by a masonic and crypto-Jewish government. In 1916, in the midst of the world war, the British War Cabinet, composed of freemason officials, promised to help establish a "Jewish National Home in Palestine."

In 1917, Lord Balfour, also a freemason, made his famous declaration along the same meaning. In 1919, the new Society of Nations was kept in the hands of freemasonry, and in the hands of the hidden power of Judaism. That way the Israelites were able to get Palestine, which was snatched away from Turkey, following the order given to England by the Society of Nations then ruled by Judaism and its puppet the masonry; the latter an institution to which its crypto-Jewish hidden leaders had imposed the mission of restoring the Temple of Solomon, without the gentile masons becoming aware of the hidden meaning of this apparently harmless symbol: that aside from referring to the real restoration of the Temple of Solomon and of the State of Israel, means —in JEWISH ESOTERISM—, the restoration of the power of Israel spread all over the world destroyed by the Popes, the kings and the wealthy and leading classes of the gentile peoples,

who actually were the murderers of Hiram, which in Hebrew esoterism is the people of Israel, that must be revenged by the masonic Order. But the masons give a different meaning to the legend of Hiram, according to the different degrees in the masonic initiation, to lead the deceived gentile freemasons as obedient and blind instruments, to an enterprise that has as its goal the control of the world by the Israelites.

Initially the British Jews zealously supported the Zionism, that is, the movement towards the creation of the State of Israel, and the British government of Palestine helped the massive emigration of more than half a million Jews to that country, thus multiplying by twelve the number of Israelite inhabitants in Palestine; but afterwards, among the Israelites in the oil business and the financial leaders from England and other Western powers, appeared a strong opposition, to the immediate installation of a Jewish State in Palestine, as they considered it would cause violent reactions in the Arab world which could endanger the Israelite financing interests in the Middle East and specially the oil interests. Besides, the opposition to Zionism had been strengthening in the reforming communities of liberal Judaism, for many years, because they feared that the creation of the State of Israel would make clear that Jews all over the world were agents of an alien nation; and even though in 1935 the liberal Judaism of the United States, declared its neutrality in the Zionist matter, the opposition to Zionism did not stop in many communities of the reformist Judaism.

All of this brought as a consequence a delay in the plans of the British government, then controlled by the

secret Jewish power, for the immediate creation of the State of Israel. Besides, the war against Hitler, that Judaism had already planned, advised the world Jewish leadership, in May 1939 not to align the Arabs in the Axis Rome-Berlin-Tokyo by creating at that moment an Israelite State in Palestine, harming the Arab population of that country.

This motivated the British government to make a statement in May, 1939, assuring to Palestine to have its independence in a term of ten years from that date, with the protection of the interests of the Arab majority and the Jewish minority. This statement of the British government, despite of being inspired by the top leading elite of International Israel, caused strong dislike among the most fanatic Zionists, thus provoking a violent confrontation with the most impatient and extremist organizations of Zionism; a struggle that without breaking the Hebrew worla institutional unity at the moment, soon was converted into terrorist attempts carried out by fanatic Zionist organizations Irgum-Zwai-Leumi, Stern and Hagana designed to force the British government to keep the old promise of Lord Balfour immediately. Hebrew magnates, who strongly opposed to such a plan, not only were accussed by Zionists as worshippers of the golden calf, but also had to suffer attempts from the most fanatic Zionist organizations. But the persecution of Jews during the Second World War strengthened the Zionist arguments inside Judaism in favor of the immediate creation of the State of Israel, achieving that the Hebrews, internally divided on this matter, were unified; and the immediate creation of such a Jewish State was agreed.

The government of England, formed in its majority by freemasons, accepted the orders of its hidden masters approving the creation of an Israelite State and at the same time that the Soviet Union, becoming the most important godfather of Zionism, supported in April, 1947, the inclusion of the Palestine matter in the agenda of the United Nations and also approving the project to divide Palestine between Jews and Arabs. In November 29, 1947, the General Assembly of the United Nations, with the support of the delegations of the Soviet Union and of the satellite communist States, approved the creation of an independent Jewish State in Palestine; and finally the British government stated its decision to abandon Palestine the 15th of May, 1948, date in which the command conferred by the Society of Nations ended; England took steps towards the execution of such evacuation.

The Israelites did not wait for the 15th of May because it was Saturday and proclaimed the independence of the State of Israel the 14th of May, 1948, in the afternoon.

It was very significant that the Soviet Union was the first to recognize the State of Israel and the one that proposed its admission in the United Nations Organization, as all scholarly people may remember. The communist support of Zionism could not be clearer and more decisive.

CONSEQUENCES OF THE JEWISH-STALINIST SCHISM

The struggle between Stalin and the State of Israel, which he had enthusiastically supported, came about in the following way.

After the underground Jews Roosevelt and Harry Salomon Truman delivered Eastern Europe and China to their Israelite brother Stalin, according to Hebrew plans to establish communist dictatorship all over the world, Stalin's paranoic aspirations of power made him feel almost as if he were the master of the world, desiring to become, as we said, the supreme leader of International Judaism. This provoked, at the end of 1948, a rupture between Stalin and the stalinist Jewish communities on the one hand and the rest of International Judaism on the other.

In this case the differences between Stalin and stalinist Judaism, which were being discussed and resolved for some time in the parlamentary way it has been usually for many centuries, in the Jewish secret Universal Rabbinical Synodus, came to the extreme of totally breaking the institutional unity of International Israel. Stalin and his secret sect disregarded the authority of the World Jewish Congress and of Bernard Baruch, over the Israelite communities of the Soviet Union and of the red satellite States in Eastern Europe. At the same time they extended the schism all over the world, trying to attract to Stalin the greatest possible number of Jews. In Russia and in the satellite States he was able to impose the schism by brutal force, murdering or jailing every Israelite who opposed him. On the contrary, in the free world, it was possible to attract to schismatic stalinism only a small minority of fanatic and activist Jews.

The outcome of this temporal schism inside the people of Israel spread all over the world was harmful for its revolutionary enterprise.

In the new State of Israel, stalinist Hebrews tried to control the government, but they failed, the Jewish State as well as the World Zionist Movement remained in the hands of the Jews loyal to the World Jewish Congress of New York, and to its hidden leader, Bernard Baruch. Baruch used Zionism —which had received great support from the Jewish Soviet leaders—, as a weapon against them, thus pushing the Israelite leaders of the Kremlin to start a ferocious war against Zionism, against the State of Israel, the World Jewish Congress of New York, the B'Nai-B'rith Order, and against the hidden leader of all

this, Bernard Baruch. At the same time, Stalin and his Hebrew followers also started in the Soviet Union as well as in the Socialist dictatorships, a brutal prosecution, not only against Zionists but rabbis and Jewish community leaders, who were supposed to be loyal to the New York Jewish command. Those were replaced in their command of such communities by rabbis and leaders of Stalinist filiation. The jails were full of anti-Stalinist Jews and in these circumstances many Hebrew leaders and government officials of the communist world were murdered.

The Jewish power in New York also reacted violently against Stalin. They imposed on their Hebrew subject, the President of the United States, Harry Salomon Truman —and on the other crypto-Jews who controlled or influenced the governments of England and other western powers— the violent change in their international policy that many still do not understand and that saved the Free World from an imminent fall into the hands of communism, toward which the Free World was being conducted by the complicity of Washington and London, secretely controlled at the time by masonry and Judaism.

Truman and the Hebrew gang that had handed Eastern Europe and China over to Stalin, now headed the struggle to prevent him from achieving the control of the world. Early in 1949 the NATO (North Atlantic Treaty Organization) was formed, and later the Mediterranean Alliance, as well as the Baghdad and the South-East Asia Alliances.

The OAS, Organization of American States, was practically converted into an anticommunist alliance. Thus the

largest network of alliances in the history of Humanity was created, — because the world Jewish leaders remembered the slaughters of Jews — trotskysts, sinovievits, bujarinists, etc. — carried out by Stalin—. They felt themselves in danger of being shot, if they did not prepare to stop the tremendous advances of Stalin, whom they had previously sponsored.

Before this, Truman had planned to hand India and northern Japan over to Stalin, but these events prevented such a great crime. When this rupture of the crypto-Jew New York – London – Moscow axis took place, the Jews Truman and Marshal, who had silently and surreptitiously armed the loyal collaborator of Stalin, Mao Tse-Tung and had done everything possible to finish off Chiang Kai-Shek, could not stop Stalin from taking over China.

But they sent the Sixth Fleet to prevent the fall of Formosa into Mao's hands, thus protecting the last headquarter of the nationalist Chinese regime, although they also did not allow offensive actions against the communist regime. During the period of this transitory Jewish schism, ALTHOUGH THE MAJORITY OF THE LEADERS OF INTERNATIONAL JUDAISM DIRECTED FROM NEW YORK wanted to prevent Stalin from achieving world control, they did not want to destroy communism at all, because that would mean the destruction of their own work and the loss of everything that the Jewish world revolution had gained in 32 years.

Therefore, the policy of Judaism, directed from New York, was purely defensive both in the political and the military aspects trying to recover Russia, China, and the

satellite states by means of the destruction of Stalin and stalinism in general, substituting them with communist Jews loyal to the Jewish power from New York.

Their policy was at first to convert Mao Tse-Tung into a new Tito, who at that time had betrayed Stalin and submit his communist dictatorship to the Hebrew powers located in the United States.

Herein lies the key to many contradictions in the policy of Washington, which was sending troops to Korea and taking other defensive measures —both efficient and noisy— in order to stop Stalin and his collaborator Mao Tse-Tung, but at the same time it opposed any steps that would mean the complete defeat of the communists, and therefore, that would open the possibility of freeing the peoples enslaved by the reds and of destroying the existing communist regimes.

THE SOVIET-ISRAELI NIPPERS STRANGLE THE ARABS

Stalin, in his turn, in his fight against Zionism and the State of Israel, helped the Arabs in everyway, both with the purpose of attacking the rival Jewish band, and for the gradual attraction of the Arabs to the Soviet and socialist sphere. This Hebrew dictator was also planning to use the influence that the Arabs had on the Islam, and the latter has over the free Afro-Asian world, in order to attract these to the Soviet Socialist sphere of influence through the support of a false third world, which in fact would be gradually converted into a satellite of the communists.

The strange death of Stalin did not immediately change things. Nothing changed during the internal struggle which appeared among his Hebrew collaborators in

their attempt to take over the Soviet dictatorship; they fought against each other like starving wolves murdering each other, sending people to jail, or exiling them to Siberia. The Jew Nikita Salomon Kruschev finally gained control of the situation; his real name was Salomon Pearl Mutter, but like the rest of the Soviet Jews he changed it in order to hide his Judaism and to appear as an authentic Russian.

For some years this schism, sheared off Judaism, and was extremely costly for it since, on the communist side, it destroyed the previous Hebrew plans in relation to Germany, for Stalin was rearming Eastern Germany and at the same time he was arming the Arabs against the State of Israel. And Kruschev, his successor, was supporting the Egyptian President Nasser in his attempt to recover the Suez Canal, under the threat of launching an atomic war if the western powers interfered to prevent it. On the other hand, in order to stop the progress of Stalin and prevent his conquest of the world, the International Jewish power located in New York was rearming Western Europe and urging the application of measures to make the economic revival of Western Europe and Japan really possible, thus rescuing them from the economic chaos caused by the world war. The Jewish financiers tried, of course, to keep Japan and Western Germany under their control in every possible way, because this new policy definitely frustrated the plan of the Jew Morgenthau of converting Germany into a state devoted entirely to agriculture, so as to prevent any possibility of political revival in the future.

At the same time, the government of Truman, a satellite of the world Jewish power of New York, with its

help, was surrounding the Soviet Union and Red China with the largest network of alliances of all times.

They thus established military bases in several parts of the world, pointing to the heart of the communist powers. They reached the extreme of stopping the war to death against the anticommunist regime of general Franco in Spain, in order to negotiate with him, for the establishment of air force bases in that country and reinforce the gigantic network of military bases aimed at the destruction of the Stalinist dictatorship, in case it started the much-feared war of world conquest.

But not wishing to stop the expansion of communism completely, the Jews supported the triumph of Ho Chi-Minh, which the Government of the French Jew Pierre Mendes France endorsed, by promising the future dictator of North Vietnam to move away from Stalinism. But suspecting the International Judaism that Ho Chi-Minh would not keep his promise, there was a manipulation in the Geneve Congress to give him a certain but limited triumph in order to see if Ho Chi-Minh would keep or break his promise.

The ability of the red leader of Indochina consisted in making both sides believe that he was loyal to them in secret and thus he was able to obtain from the Soviet Union as well as from the two western powers the signature for the Geneve agreements. Although this way only a limited victory for the Vietnamese red leader, he was forced to accept the agreements but with the intention of violating them as soon as he had a chance, in order to engage in the conquest of South Vietnam, Laos, and Cam-

bodia. Who was fooled by Ho Chi-Minh? The Stalinism of the Kremlin and Peking or the Jewish anti-Stalinist powers? We do not know.

The strengthening of the free world because of rivalry between the two Jewish bands, naturally was causing everyday more sorrow and consternation in the Jewish organizations of both sides, who realized that they were losing in internal struggles what they had gained with the second World War. They greatly desired reconciliation.

Once Kruschev became the absolute lord of the USSR, he started taking steps for the achievement of such a reconciliation and the end of the internal Jewish schism. He released the Jewish medical doctors accused of trying to poison Stalin; he freed all the communist Jews Stalin had jailed; and he finally did not recognize Stalin himself as a hero and "destalinized" the Soviet Union and the satellite states of Eastern Europe.

However, the New York Jewish powers continued to distrust him, because he was a creation of Stalin. Annoyed because of this distrust, Kruschev, in one of his well-known outbursts of anger, supported the action taken by President Nasser of Egypt to take over the Suez Canal, throwing aside momentarily the work of Disraeli; but he felt sure that the Jewish power in Moscow could recover it in the future by means of the paratroopers and the advance of the Soviet tanks and armies over the Suez Canal, or by turning Egypt into a satellite state progressively controlled by the Soviet Union.

Anyway, this incident caused even more anguish in Jewish communities of all the world, among the He-

brews of both rival bands, and all the institutions of internal reunification that I mentioned before, increased with success the attempts of reconciliation that finally were able to finish the disastrous schism which had slowed down the overwhelming advances of communism.

After Kruschev's trip to New York, during which he was the guest of Bernard Baruch, secret leader of the anti-stalinist Jewish faction, and in whose house he interviewed the crypto-Jewish Republican President of the United States, D. David Eisenhower, Nikita Salomon - once back in Russia - made his famous declaration that "the American citizen most loved in the Soviet Union was Bernard Baruch."

The reconciliation of both opposing Hebrew factions was thus settled. We must remember that before this reconciliation, in the Soviet Union many Jewish leaders in some way connected with Bernard Baruch were put to trial and even murdered. After this, things changed completely, and very soon the free world felt the terrible effects of the reunification of International Judaism.

This way, soon after this, the Government of Eisenhower would help Fidel Castro reach the power and President Kennedy would prevent every EFFECTIVE action to overthrow him. In order to complete this betrayal, the crypto-communist John F. Kennedy planned secretly with Nikita Salomon Kruschev a way to justify, before the opinion of American people, a vile treaty that would pledge the United States government to support the red government of Fidel Castro against any invasion thus guaranteeing the consolidation of the communist regime in the enslaved Cuba.

But it was necessary to do it in such a way that Kennedy would not lose prestige before the free world and the American people. For that purpose Kruschev and Kennedy, with the support of the Master of both factions, the Jewish world leader, Bernard Baruch, and with the help of Hebrew technicians, thought of the comedy of the Soviet missiles. The USSR sent missiles to Cuba, seriously threatening the United States. Kennedy sent the fleet to block Cuba and demanded that the USSR withdraw the dangerous missiles. The Jewish-controlled press supporting the comedy, made a lot of noise about the possibility of an atomic war. Americans and the free world believed the farce and were alarmed. Then came the saving transaction. The USSR removed the atomic missiles from Cuba and the United States committed themselves to safeguard the government of the "marrano" (crypto-Jew) communist Fidel Castro, against any invasion.

This farce was so wisely planned that only a few politicians of good vision, could realize that everything had been a treacherous manoeuvre of Kennedy, to ensure the long life of Castro's regime, without losing his good image before the people, but rather, strengthening his prestige in view of the partial elections which were to be held in the United States.

This way the unfortunate people of Cuba were definitely crucified by Judaism, in the United States. This kind of farce is very frequent in the revolutionary strategy of Judaism, so, the patriots of the whole world must be alert not be deceived by them.

Later on, Jewish plots to weaken and destroy the

South East Asia Treaty Organization were intensified preventing at the same time every effective action from the Organization of American States against the communist murderer and tyrant Fidel Castro, and rounding up this treason with the world-wide campaign by the forces controlled by Judaism, to force the government of the United States to abandon the people of South Vietnam, leaving them at the mercy of communist slavery and thus facilitating the fall of all Southern Asia in the hands of the reds.

Going back to the days of reconciliation, of the secret Jewish powers of Moscow and New York, it is necessary to add that after having achieved it in the way we have mentioned, a new problem was to grow for Judaism and its communist revolution. This was the conflict between the Soviet Union and Red China.

The Jews went to China more or less two thousand years ago. Due to mixed marriages with Chinese, to the climate conditions and the food regime, a community of Chinese Jews was formed through the centuries; according to writers on this topic, they have a racial Chinese type, to a point that they are now confused with the authentic Chinese. They adopted Chinese first and last names, many were falsely converted into Buddhism and into Confucianism, and were able to obtain such important positions as that of Mandarin, hiding their Jewish religion, that they have kept in secret through generations.

These Chinese Jewish "marranos" were the ones who organized the Chinese masonry first, and later they took very important part in the organization of the communist

party in China. As in the western world, the Chinese underground Jews, made puppets of many real Chinese men, and Mao Tse-Tung, that had been eliminated, from the leadership of the communist party by the crypto-Jewish powers, could nevertheless, with the help of the red army, control again the Chinese communist party, but he could not save it, from the big infiltration of Tiao-Kiu-Kiaou Chinese crypto-Jews.

A similar situation prevails in Korea and Vietnam. In Judaism these yellow Chinese Jews are known as Tiao-Kiu-Kiaou Jews, that have strong infiltrations both in the leading of the communist party and in the secret police, the government positions and in the army. When the Jew Nikita Salomon Kruschev turned against Stalin, Mao Tse-Tung became angry because of the steps taken by Kruschev, the Soviet dictator who was destalinizing the USSR and turning against Stalin, the man who had been able to give communism a power never achieved before; and Mao regarded as treacherous and revisionist all the antistalinist political reforms approved by Kruschev.

For the moment, the Maoist communist government of China refused to degrade Stalin, keeping him in his high position as one of the great men of Marxism, along with Marx, Engels and Lenin.

Later, the distance of the maoism from the Jews that rule Russia, became greater, although hidden at the beginning by the need that the Chinese communist regime had of the Soviet support, the need to mantain their defects at home, and to prevent world scandal which

would be provoked by the division of international communism.

But when the Soviets decided to withdraw the support they were giving to Mao, the hidden schism became public in a noisy manner. Aside from the ideological dispute, the logical ambition of Mao Tse-Tung was even more important. He wanted to become the supreme leader of communism and of the world revolution.

In order to understand this well, we have to take into account that when Nikita Salomon Kruschev was a second class official in the Soviet hierarchy, Mao Tse-Tung was already, after Stalin, the most powerful leader of world communism. Therefore, it was natural that Mao and his followers thought that Mao, and not second class employees of the Kremlin, should inherit Stalin's place as the supreme leader of communism. This thing will never be accepted by the International Judaism, which wants to have Jews in the leadership of communism, to use it, in the benefit of the world domination by the Jews. Another reason for the struggle between Moscow and Peking, is the territorial controversy. Maoism wants Russia to return to China the territories that the Russian Empire and the Soviet Communism Union have stolen from China, and that are really Chinese lands. The Jews that rule Russia do not want to return to China these great territories.

Just as in the case of Stalin mentioned, the Jewish Powers in no way want —through their dispute with Mao Tse-Tung—, the destruction of communism in China, as that would mean a catastrophic step back in Hebrew

plans to communize the world. What they rather want, is to promote the revolt against Mao and his gang in China in order to overthrow and substitute them by communist Tiao-Kiu-Kiaou Jews, loyal to Moscow. Or to wait patiently, for Mao-Tse-Tung and Chou En-Lai to die; so the crypto-Jews Tiao-Kiu-Kiaou, infiltrated in the communist party, the army and the government, can get control of red China, defeating in this struggle for power, the real communist Chinese. If the Chinese crypto-Jews get the control of Popular China, would transform it again, in a satellite of the Jewish Soviet Union. The same thing would happen if the Kremlin decides itself, to invade red China and can occupy militarily its territory, putting down the Maoist government and changing it for a Tiao-Kiu-Kiaou crypto-Jewish government controlled by the Soviet Union. In the case of a red Chinese war, American Judaism will try to put the big power of the United States of America in favor of the Jewish Soviet Union. All this would be a disaster for humanity, that would fall easily in the claws of the Jewish communist slavery.

For all the above mentioned, it will be impossible for the patriot Chiang Kai-Shek to receive support from the United States to liberate China from the coils of communism, while the government of Washington continues under the control and decisive influence of the hidden powers of Judaism, although this may mean, both for the United States and the free world, to despise criminally the brilliant opportunity that the Moscow-Peking conflict represents to liberate North Vietnam, ending victoriously, that absurd merely defensive war in South Vietnam and even to liberate the unfortunate Chinese people.

The most Washington governments will do, while

being puppets of Judaism, will be to prevent the conquest of Formosa by Mao, in order to prevent him from becoming more powerful. This will continue until the United States elects a patriotic and energetic President who can take advantage of the Peking-Moscow conflict, to finish off the Chinese communist menace, helping Chiang Kai-Shek to liberate his people.

We hope there is still time for this to happen, but it is possible that any day Moscow and Peking will become friends again, if the underground Chinese Jews get control in the future of the Government of Peking.

With respect to the Arab-Israel conflict, the Arabs have not realized the change in the situation, from the time the rival Hebrew bands directed by Moscow and New York became friends again. The Arabs attested that Stalin and his successors effectively helped them for several years against the State of Israel and its allies in the United States, England and France; such eloquent facts deserved the trust of the Arabs in the Moscow leaders. What the Arabs did not know is that everything has changed since the reconciliation between Moscow and New York. The situation according to information of a very confidential nature and worthy of trust which I have, is presently the following:

In a common agreement, the leaders of World Judaism both from New York and Moscow, approved the following policy with regard to the Arabs and the State of Israel:

1st.— The support provided by the Soviet Union to the Arabs, during the time of the Stalinist schism, had

brought as a consequence the attraction of many Arab leaders to the Soviet socialist sphere; this was, in any case, beneficial to the plans of International Judaism of taking the world to socialism and communism.

THIS SHOULD NOT BE NEGLECTED AT ALL, but rather it should continue to be ADVANCED. Especially because of the fact that the Arabs, due to their position as the sacred people of the Islam, have influence upon the Islam itself and may have great influence upon the rest of the Muslim countries, both in Black Africa and in Southern Asia. The Muslim countries, in turn, have great influence upon the so-called underdeveloped world.

Soviet support of the Arabs should continue as a price that had to be paid in order to bring them —and along with them, the Islam and Afro-Asiatic world— even closer to the communist and socialist sphere, something which would be hard to obtain through OTHER MEANS, as the Muslim religion rejects atheistic communism and the religious character of the Islam is presently much more intense than that of the Christianity. This religious character is —in many Muslim countries— comparable to that of the Christians three centuries ago.

2nd.— But this support of the Arabs should not endanger the life nor the projected expansion of the State of Israel. Therefore, while the western Jews would pull the strings so as to have the governments of the big western nations arm Israel strongly and efficaciously, the Soviet Jews would arm the Arabs LESS EFFICACIOUSLY, so that they would surely be defeated in any new Arab-Israel war, anytime such war occurred. A war that —in

the last instance— the Hebrews could win with the unhesitant and efficacious support of some western nations in favor of Israel, and a skillful sabotage of the Soviet Union in the support that in decisive moments, they would have to provide for the Arabs, so as not to lose their influence upon them.

Through a sabotage by the Soviets themselves of the support to the Arabs in decisive moments, these would be certainly defeated in that war, necessary for the territorial expansion of the Jewish State. The Jews could then allow for a greater emigration and this would also bring a quick duplication of the number of Jewish inhabitants in the State of Israel.

3rd.— The defeat of the Arabs in such a war would cause one of the following results, both good for International Judaism: The State of Israel could conquer the Suez Canal totally, as well as the oil riches of several Arab states. Or, if such a step were not convenient, FOR THE TIME BEING, because of harmful international implications, Judaism could force the Arabs, who need very badly foreign support, to abandon themselves even more to the hands of the Soviet Union. This would bring, on the other hand, continued support of the western powers in favor of Israel and opposition to any military and economic support for the Arabs. The Soviet government would be instructed to offer all kinds of military and economic help to the Arabs, but this would force them, WHETHER THEY WANT IT OR NOT, TO FALL INTO THE HANDS OF THE SOVIET UNION.

The Arabs would thus be more involved in the social-

ist and Soviet sphere, and THROUGH NEW THREATS OF EXPANSION OF THE STATE OF ISRAEL, the Arab states, or at least some of them, would accept the establishment of Soviet military bases in the Arab world, the supervision by the Soviets of the Arab armies —with the pretext of improving them but with the aim of actually controlling them—, the control of oil resources by the Soviets, which in the long run would allow the USSR to conquer these lands definitely and deprive the Free World of its most important source of oil.

The Hebrew plan to conquer Arab territories, and when possible in the future, vital areas of the Arab world (Suez Canal, Red Sea - which should be a new Jewish Mare Nostrum, oil zones, etc.) is not to be carried out by the Jews in a total and sudden action, but rather, gradually with interspaced periods of peace and truce.

These periods MUST ONLY BE USED to digest the lands conquered from the Arabs, to increase the Jewish population and the economic and military power of the State of Israel with further immigration, IN ORDER TO PREPARE AND CARRY OUT A NEW OFFENSIVE ACTION AT THE APPROPRIATE MOMENT. This offensive action may come through the use of the part of the nippers that is more convenient, that is, through an expansion of the Jewish State, or through the profits obtained by the Soviet Union and its communist satellites, as a price for its support to the Arabs.

The profits may consist of oil concessions, vital military bases, or even control by the Jews of the Kremlin of the Arab armies, under the excuse of preparing them for

war against Israel. And, finally, control of the Arab governments by the Kremlin and the fall of those who oppose such a control. For the future, they even foresee the military occupation by the Soviets of the Arab lands not conquered by the expansion of the State of Israel.

The pretext would be to just send Soviet armies to Arab territories in order to defend them from the Jewish aggression. Communist armies that would occupy Arab lands, not to defend them, but to control them, just as they did when they occupied my homeland and other nations of Western Europe, supposedly to free them from the Nazis but later they stayed on to enslave them. This plan will be made easier if the Arab governments, threatened by a new Jewish aggression, make the suicidal mistake of requesting communist troops to defend them from such aggression.

Something that Judaism wants to obtain at any price, with those Soviet-Israel nippers against the Arab World, is the official approval by the Arabs of the State of Israel; consequently, of course, the Arabs would lose all the territories that have been snatched away from them by the Jewish State.

These ambitious plans have already been carried out partially and they will continue little by little in order not to cause dangerous reactions. The Jews have even foreseen the possibility of partially stepping back in some points of the plan, but only temporarily and in case a dangerous international reaction advises it. They would then attack again as soon as they could and whenever convenient. They have also considered the possibility of accelerating

these plans, thus advancing quickly in their execution when there is a chance of doing it without danger.

By this way, the Jewish-communist nippers will either make it easier for the State of Israel to conquer the Arab world —SOMETHING LESS PROBABLE FOR THE TIME BEING— or conquest it by the Soviet Union and socialism —SOMETHING MORE PROBABLE—, or a conquest in part obtained by the State of Israel and in part by the Soviet Union and socialism— SOMETHING ALMOST SURE.

However, since this machiavelian plan was conceived, the creators of the plan, according to what my source of information states in this regard foresaw serious difficulties, that they would have to overcome. The following are some of them:

1st. Since the plan was created, they have considered the possibility that Judaism might lose control of the government of one or several of the big western powers, and that a gentile government, or a reactionary or "dictatorial" government (read patriot Government) could destroy the plan, offering the Arab states SUFFICIENT MILITARY, AND FINANCIAL SUPPORT, so that they would be able to forego Soviet help.

This could cause the FALL OF THE SOVIET-JEWISH BLACKMAIL that has been described, taking out of the hands of Judaism, at least for the moment, the opportunity to push the Arabs deeper and deeper into the Soviet sphere. Such danger should be avoided by crushing the gentile government official or officials who dare to make such a step, because if the nippers of this blackmail fails,

the whole plan for the communist-Jewish control of the Arab world and - through it - the Islamic world, could fail.

2nd. The Soviet Union and the western government leaders under Jewish control will do everything possible so that the Arabs CONTINUE TRUSTING THE SOVIET UNION, even if Russia fails them at times; THEREFORE THE SOVIET SUPPORT WILL BE MORE WRAPPED IN EMPTY WORDS THAN EFFICACIOUS ACTION, SO as to cover the lack of FACTS.

This manoeuvre could have complete success if the western powers continue to refuse helping the Arabs and efficaciously supporting Israel; in this case, as we said before, THERE WILL BE NO CHOICE FOR THE ARABS BUT TO ABANDON THEMSELVES MORE AND MORE INTO THE HANDS OF THE SOVIET UNION, WHETHER THEY WANT IT OR NOT. Or else they will have to surrender to Israel, thus recognizing its existence and the territories conquered by the Jews in Palestine or even outside Palestine whenever possible.

3rd. When the rebellion of Mao Tse-Tung became a clear schism, the creators and executers of this terrible plan foresaw another possibility that might make the plan fail. This was that communist China OFFERED HELP TO THE ARABS, with the intention of replacing the Soviet Union and its satellites, including the pretended neutralist Tito, in the increasing influence that these have had over the Arab world. It is necessary not to forget that the Jew Josip Broz Tito, dictator of Yugoslavia (whose real Jewish name is Iosif Walter Weiss, of Polish origin), is used now by International Judaism, as an agent to infiltrate and control the underdeveloped World.

The Israelite communities and the underground Judaism or crypto-Judaism in all the nations, infiltrate and try to control political parties and organizations of the more opposed ideologies, from conservative parties, to liberal, socialist and communist organizations. Because the Jews want to control everything —as they sincerely think, it is their most sacred obligation—. Furthermore, the Jewish agents control most of the communist World and the majority of the developed countries of the capitalist World, and they are trying to get control over the poor and underdeveloped nations of the Third World.

But to the possibility that the help of red China to the Arabs damage the Jewish Soviet influence, is given few probabilities, due mainly to the few possibilities that Red China has to equal the support —economically and in weapons— that the Soviet Union can provide for the Arabs. Soviet support should thus be increased so that it can not be challenged by Peking; but this would also force Judaism to obtain wider and more efficacious support from the governments of the western powers in favor of Israel, support that would surpass that which the USSR and its satellites give to the Arabs, in order to avoid in any case a victory that the Arabs could obtain in their war against Israel.

Further, or the Soviet invasion to China, or the internal movement that would be organized in China, among the Tiao-Kiu-Kiaou Jews, secretly loyal to the Hebrew powers of New York and Moscow, could finish off Mao and his gang thus solving the problem. Or at least they could create in Red China such an anarchy that would prevent China from providing enough support to the Arabs, has to replace the indispensable Soviet help.

As can be seen, International Israel is strangling the Arab world by means of the crushing Soviet- Israelite nippers that has put Arabs against the wall. Thus Islam, which would be hard to be conquered by atheistic communism, has been penetrated in this skillful manner, and it can be gradually conquered if the powers of the Free World do not arise to stop it.

This will be impossible while the government of the United States and others among the big western powers continue to give financial and military support to the State of Israel, thus seriously harming the Arabs, as well as their own nations. Because the nations will lose in any case if International Israel conquers the Arab world, whether it is through the territorial expansion of the State of Israel or through the conquest by the Jewish-communist imperialism.

The appearance in the big western powers of one or more gentile heads of State (—free from the Jewish-masonic tutelage—, with an understanding of this terrible threat for humanity, prepared to destroy in a corageous way these criminal Soviet-Jewish nippers that crush the Arabs) who offered the Arabs the necessary economic and military support for their legitimate defense war against the aggression of Israel —could destroy the Jewish— communist plans in the Middle East; because the Arabs, once they do not need Soviet support any longer, would be free from their oppressing claws, and the terrible nippers would be broken to pieces.

These patriot leaders of the western powers who have the spirit of justice, the political vision and the

courage to take this important and decisive decision for the destiny of the world, will receive the gratitude of not only the Arabs and Islam but of all free men in the whole world.

It is obvious, of course, that such a movement, if it is efficacious enough to destroy the plans —herein described— that Jewish imperialism and the communist revolution have for the conquest of the Arab States and the Islamic world, would provoke the ferocious reaction of International Israel against the great patriot who carried out such a heroic deed; they would then try to finish him off politically, or strangle his government economically.

Paris, February - 1965.

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3

WHAT IS JUDAISM?

SERIES OF AUTHOR
ITSVAN BAKONY

WHAT
IS
JUDAISM?

By

Itsvan Bakony

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IMPERIALISM, COMMUNISM AND JUDAISM, THE THREE FORCES DOMINATING THE WORLD

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The Library of Political Secrets now adds to its collection selected chapters from the book of the Hungarian researcher, Itsvan Bakony, entitled: **"Imperialism, Communism and Judaism, the Three Forces Dominating the World"**. The translation of the Hungarian original was completed in Paris in January 1969, and was later brought up to date by the author.

The only purpose of this edition is to diffuse the truth about the great political secrets and transcendental historic events currently taking place in the world.

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UDECAN Editions

CHAPTER I

RACIST RELIGION

What is Judaism? How is Judaism organized? These two questions have been asked by many scholars, none of whom have been able to answer either question satisfactorily, for the simple reason that the Hebrew people have surrounded all matters relating to their internal organization with great secrecy.

Jews practice a complete racial discrimination against the peoples that have sheltered them, preventing them from entering their private organizations.

As soon as they arrive in a nation, they feel they have the right to get involved in all institutions and organizations of the people that sheltered them; and if someone attempts to prevent this, they loudly protest against racial discrimination. But as foreigners who demand and receive hospitality, they discriminate the natives in their own lands, thinking they have the right to impede the entrance of their hosts into their own Jewish communities, private clubs and synagogues.

The worst thing is that the host States tolerate this shameful situation, a fact which reveals the level of domination the Jews have achieved in many nations of the world.

When protests are made against this policy, which seem to the Jews to be dangerously strong, they organize foot-ball games at an Israelite Sports Club and make these open to all public in general, or they will create some new Christian-Jewish mixed organization, or communities of Door Proselytes (see Chapter three) in order to exert more influence on Christians, but the entrance of any "goy", as they depreciatingly call those who are not members of their pretended race, into the inner organizations of Judaism is forbidden.

That is why when Jews speak about supposed racial discrimination, the organizations that defend their people against the Jews must answer with campaigns demanding that non-Jews be allowed to enter the private Israelite clubs and synagogues, communities and kehillas, and have the right to be part of their secret governments, as the Hebrews, demand to participate in the governments of the gentile peoples. We will see how the Jews will categorically reject such demands.

Such experiences would be useful to show the public that it is the Jews who are discriminating against the people that sheltered them, and will make them understand that if Israelites are so interested in keeping their meetings secret, it is because they are engineering something bad there.

Despite the secrecy with which the Jews surround their internal organizations, one can have some idea, if only superficial, of what is Judaism and how it operates.

As they do not know what it is, non-Jewish people suffer painful mistakes. For example, they believe that the Jewish emigrant who enters to a country is like the emigrants of other nations, and they kindly open the door to him as to any other foreigner, without understanding that far from being just an emigrant, he is an active agent of a world imperialist organization that plans to conquer the country that receives him.

Benjamin Franklin, one of the founders of the United States, became fully aware of this problem and clearly foresaw that if things continued to be as they were, Israelites would end by taking over his country. The facts have confirmed Benjamin Franklin's predictions as the United States are so dominated by the Jews that they can be considered as a Jewish Colony. Yankee Imperialism has turned out to be an instrument of Jewish Imperialism.

Jews are, first of all, a nation, and a nation which is world-organized, because they are spread throughout the countries of the world. It is a nation that in its great part lives in foreign lands, whose members live as parasites in the territories of other peoples. For several centuries, Jews were deprived of a territory of their own, but at the end of World War II, they succeeded in arranging that Britain, dominated by the Hebrews, enabled them to immigrate in large numbers into the State of Israel, following which they threw out from there, in a criminal way, the majority of the Moslem inhabitants.

Nevertheless, according to the 1961 census, only 2,170,280 Hebrews live in Israel, while many times this figure live in other countries spread throughout the world. (*).

(*) Editor's note: According to 1974 statistics the State of Israel has 3,300,000 inhabitants.

It is unknown exactly how many Jews there are in the world because they themselves carefully seek to hide this information. Some say there are fifteen million, naturally counting only those who publicly profess Judaism, but it is evident that the number of underground Jews that live under the mask of the Christian, Moslem or other religions, who never appear in census and statistics, is much higher.

During the Middle Age alone, there were more Jews who falsely converted to Christianity and Islam than those who remained practicing Judaism.

In their private books, Israelite authors confess that almost all those conversions to Christianity and Islam were false and unsincere, while Hebrews secretly kept their ancient religion.

Since the Renaissance, the process of false conversions to Christianity continued, thus continually increasing the amount of clandestine Jews, and diminishing the number of those who publicly professed Israel's religion. This process continues even in our days, especially in countries such as the United States where they need to strengthen their fifth column inside Christianity. It is therefore, difficult to calculate the number of underground Jews who are in any case many times more than those who officially and publicly recognize that they are Israelites.

But in addition to being a nation spread throughout the world, Jews are also linked as members of a common religion — not like other religions, but an aggressive and imperialist religion full of hatred and filled with the desire to enslave mankind.

This religion is private to the Jewish people, not apostolic as the others, that is why Jews are not in-

terested in converting people to the real Judaism. The Jews believe that their religion is the result of Abraham's agreement with God, and that as such it is incumbent to the Lord's chosen people to dominate the world, because the rest of men are mere animals, lacking any human nature, who do not have the right to be seated at the table of the elected nor to be a part of the future aristocracy of mankind, who on the supposed command of God will enslave the peoples of the world.

When Jews sincerely seek to convert a Christian or a Moslem to Judaism, it is because he is of the Jewish race, a descendant of Hebrews, whose parents or grandparents lost contact with Judaism for some reason. The conversion of such a Christian or Moslem is intented to recover the lost blood.

The Israelites plan — when the destroying machine of their atheistic communism annihilates all other religions — to make Israel's religion the sole religion of the world. But gentiles will never be admitted in the real organizations of the chosen people; they will only be enrolled in a special religion made for them which will have the outward appearance of Judaism, but which will only be the religion of the slaves, justifying their slavery and of the privileges which the Jews of blood will claim as masters in that future world. That religion will be only slightly different from the ancient organization of the "proselytes of the door" — spiritual Jews adapted to the new circumstances.

In times of the Inquisition, many underground Jews (Christians only in public) frightened by the inquisitorial repression and by the blaze waiting for them as if they were discovered, untied themselves completely from Judaism, and hence their children were lost from Judaism also.

Then it was the utmost duty, both of public and secret Jews, to recover the lost blood, bravely fighting to secretly initiate the renegades' children, without resting until getting it. In the Inquisition's records there are constant examples of this kind of proselitism done both by Judaizing heretics, that is to say Christians in secret who practiced Judaism, and public Jews who openly recognized they were Jews.

Among the reasons that determined the expulsions of the Jews from France, England, Spain and other countries, there is that of Jews incited the converts and their descendants to go back to the **"vomit of Judaism".**

Judaism presently carries on intense proselitism in many countries among those who, either with a solid basis or not, are considered as descendants of those who were forced by the inquisitorial persecution to really separate themselves from Judaism. But because the antecessors of these persons, already sincere Christians, married Christians in the next generations, their present descendants have more blood of the **"gentile beast"** in their veins than Jewish blood. That is why the Jews cannot accept them into the true Israelite organizations, exclusively destined for Jews of blood. To control these hybrids, Hebrews have created special communities and synagogues, persuading them by skillful deceits into the naive belief they are introducing them to the real Judaism, when in fact they are initiating these people in one of the many satellite organizations that the real Jew has organized to dominate the rest of men and use them as blind instruments of its pitiless imperialism.

Nevertheless, as those deceived by this trick believe they are really Jews, they serve as unconditional puppets of the real Hebrews. It is therefore dangerous to trust

politically in Christian families that have a Jewish ancestor, although it may be true that the majority of their ancestors are Gentiles. It is advisable to distrust all such people.

This eagerness to recover the lost blood is evident also regarding mixed marriages. It is well known that Jews forbid their children to marry people of another race or people, a measure of racial discrimination against those nations that shelter them, for the simple fact that they regard other races as inferior and of an almost animal nature. A Jew becomes stained if he marries a **"gentile bitch"** — as they call non-Jewish people. Love is, nevertheless, something that cannot be controlled, and sometimes a Jewish boy falls in love with a Christian girl or vice versa, despite of the numerous precautions taken to avoid it. In this case the family tear their clothes and tenaciously opposes the wedding, threatening the boy with reprisals. In many instances they succeed in making the Jewish lover give in to the pressures of his relatives and the whole Hebrew community.

But when love is stronger, and the boy or girl marry against the Jewish will, the Jews start to plan how to secure the blood of the children of that couple, trying to initiate them into Judaism at the appropriate time. In a minority of cases the Jewish boy so threatened by his relatives and his so-called brothers of race, turns against his own people, although he does not apostate for fear of reprisals, he allows his wife to educate his children into Christianity or into another Gentile religion, with the result that his descendants are lost to Jewry. This still does not prevent the Hebrews from trying to recover the **"lost blood"**, often with success.

Israel, besides being a people and nation spread throughout the world, with its own religion, is most of all a sect, a secret society, because in all countries that the Israelites have colonies, and even in the State of Israel, they are organized as a sect, with secret ceremonies of initiation at the age of 13, hold political-religious meetings, with a rigorous ceremonial, rendering oaths of secrecy and absolute obedience to the leaders — as is done in all Secret Societies — and participating in rigorous ceremonials and ritual banquets, of which the rituals and banquets of Freemasonry are merely an imitation.

It is precisely this complex society, comprising the nation, people, religion and sect of the Israelite nation, that has been called Judaism.

CHAPTER II

THE ORGANIZATION OF JUDAISM

As the internal organization of Judaism is so secret, there is little that we as members of other nations, can know about it, because no member of another people is admitted in the Jewish organizations. I will only mention in this book those facts I have been able to investigate and confirm in this regard.

The Family is the basic unit of Judaism, and this is still patriarchal in some countries. The family father or patriarch is a kind of high priest in the family; he leads the family's religious cult, practiced by means of daily prayers and very secret ceremonies subject to a solemn ceremonial, whose purpose is to impress on Hebrews since childhood and adolescence, the idea that they are God's people, chosen by him to dominate the other nations and take over their riches, forging an imperialist ideology that converts them into fanatical instruments of Jewish imperialism in its struggle to conquer all nations of the world, and especially the nation in which the individual Israelite family happens to be living.

Among these secret family ceremonies can be mentioned the Jewish Passover, with its solemn ceremonial and secret banquets, and the Saturday family celebration, which starts on Friday at sunset, when the parents join those of their children who are older than 13 (who have already been initiated in the secrets of Judaism) in their paternal house and also their grandchildren (if these are over 13) and their children's wives, where those are already married. The house is locked, and no stranger is allowed to enter the room where the ceremony is held. The secret ceremony, often followed by a ritual banquet, in which pravers and speeches are delivered sometimes lasts until midnight, unless the adults have to attend the public or clandestine synagogue, (in that case both, the sabbatical ceremony and the banquet are suspended). The family mother presides over the special ceremony involving the kindling and blessing of two candles.

Children younger than 13 are excluded from this and other ceremonies in clandestine Judaism sending them to a specially planned place. Where the family pretends to be Christian or Moslem, or any other Gentile religion, the young children do not know that their family is Jewish, and hides from them all its activities of secret Judaism. At the age of 13, and after great preparations, only those children who have proved themselves able to keep secrets are very secretly initiated into their family's clandestine Judaism. Those who have failed the test of discretion their parents put to them, will only be initiated in hidden Judaism when they eventually prove they can keep secrets. Those who cannot pass the proofs of secrecy, loyalty and others, or are mentally incapable are left outside of this underground Judaism; but both the family and the clandestine Israelite community will do their best to win back the children of such Jews, where these are considered capable and worthy of membership of the secret Judaism.

When the Medieval Inquisition used torture to force Jews to reveal the identity of other clandestine Jews, and tried to discover and destroy the underground Judaism — already very infiltrated into Christian institutions — the clandestine Jews were forced to change the day of the family sabbatical ceremony, because Christians who were suspected of being secret Jews were watched carefully, especially on Friday nights, to catch them **"in flagrant"** in their family celebration of the Sabbatical ceremony.

Jewish families are an example of unity; the members of those families are taught to exercise the highest loyalty to each other. That is why most Jewish fathers are exemplary parents, Jewish mothers are also exemplary, and their children are a model of filial piety, feeling a veneration and respect for their parents, worthy of imitation, impressed through well studied plans. It is clear that there are some exceptions to this: bad parents, denatured mothers and unworthy children, but these are few.

Unfortunately all these best virtues are always directed to the perverse goals of the political and religious order imposed by their imperialistic religion and the hatred to all other peoples, taught to Jewish children since their infancy in the very bosom of their families.

In the case of underground Jews who pretend to practice Christianity, Islamism, Buddhism or Brahmanism, these familiar virtues confuse the true believers up to the point that when a member of clandestine Judaism is dedicated for example — as an apparent Christian — to infiltrate the Catholic or Protestant parties or into the clergy of the Christian Church, in order to sabotage the defense of Christianity and play the game of Freemasonry or Communism — led by Moscow or by New York Jews —

the false Christian plays his role so well that when he is unmasked most people doubts his treason, considering that such an exemplary father and honest husband is incapable of having relations with the dark enemy forces within the nation, that pervert and destroy the non-Jewish families.

Such a situation seems incomprehensible to those who are unaware of the tragic dimensions of the problem, and do not know that the Jew who either publicly or secretly tries to destroy the unity of the gentile families — precisely to weaken the peoples they attempt to conquer — keeps his own families in a necessary state of unity and moral loyalty in order to maintain those basic cells of Israelite vigor. They know that a people with healthy and strong families — both materially and morally speaking — will be more able to dominate the peoples with families unhinged by immorality and disunity. For this reason they deliberately spread ideas aimed at dissolving the gentile faith in marriage and the loyalty of the children to each other.

In every place Jews compose a secret organization called a Community that integrates the Israelite families of the town or city, whose patriarchs or family heads are represented in the Kehilla or Supreme Council of that Jewish Community.

Jews are also strongly organized in Brotherhoods, and other organizations, whose goal is to take over and control the different associations and institutions, either political, syndicalist, economic, religious and of all kinds, of the peoples in whose territory the Jewish Communities operate, either openly or clandestinely. I use the term **"clandestine"** because it is much used in Jewish writings on this subject.

These Brotherhoods were previously called simply synagogues, because "**synagogue**" means assembly. It is necessary to distinguish between the assembly-synagogue or Brotherhood and the temple or place where that assembly operates, which is also called synagogue. Sometimes each Brotherhood, that is to say each assembly-synagogue, has its own building, its own temple-synagogue; but sometimes, several Brotherhoods or assembly-synagogues may operate within a single temple-synagogue.

The assembly-synagogues are meetings of a religious, political and social character. The synagogue has very solemn rites and ceremonies, of which the Masonic ceremonies are a pale reflection. Alternating with ritual prayers, all political, economic and social affairs related with the control of the city or town where the Brotherhoods is located are discussed, as well as all those other matters that the united Jewish Brotherhoods of the whole gentile nation have as objective for the imperialist conquest and the domination of the unfortunate nation which years, or centuries earlier, made the mistake of allowing Jews to settle in her territory.

Apart from possessing a ritual and ceremonies more impressive than those of the Masonic Lodges, the assembly-synagogue operates in a manner similar to that of Communist cells.

Brotherhoods are also represented in the Council, which, as was previously indicated, is the Municipal Supreme Command of the Community, acting together with the Secret Tribunal or Bet-Din.

Regarding underground Judaism, whose very secret communities are composed of Jews that practice Christianity or any other religion in public, the secret assem-

blies or synagogues operate in private houses or else in very well disguised public places, so that non-Jewish members of the population remain unaware of its existence and its operation.

Thus in the time of the Inquisition, when control was not so strong, secret synagogues operated with a certain regularity, but when persecution was hard, they were even suppressed for fear that the Inquirers might discover them. Then, clandestine Judaism could find refuge only in the family organization, because a family meeting could not seem suspicious, and thanks to this trick, clandestine Judaism could survive even through the times of great Inquisitorial vigilance. The same thing happened in Germany and other European countries during the times of the Nazi persecution against the Jews.

The word synagogue is sometimes used to refer to Judaism as a whole, as the word Church is used to refer to an ecclesiastic institution as a whole.

Judaism — as Freemasonry — has different rites, which generally have a common racial meaning. For example, the Sephardite rite embraces all dispersed Jews throughout the world who are descendants from those expelled from Spain in 1492, and from Portugal in the times of King Manuel, as well as the crypto-Jewish Christians that were expelled from Spain and Portugal in the times of Phillip IV, in the 17th century.

The Ashkenazi rite gathers the Hebrews of German descent who are also spread throughout the world.

The Beni-Israel rite belongs to the Jews that about 18 centuries ago arrived in India and infiltrated all Indian castes, and have since emigrated to various countries in Africa, Asia and even in England. People believe them to

be Hindus, but in fact many of them are clandestine Jews of the Beni-Israel rite, that presently control the Congress Party and the Indian government, which was subjected to the yoke of the Israelite imperialism with the help of the British Jews, who since the times of the Jewish Prime Minister of Britain, Benjamin Disraeli, in the last century, have made the British government an instrument of Jewish imperialism. In Africa and other places, these clandestine Jews who came from India with the protection and help of the London government, now control the commerce of many black nations and exploit their peoples sometimes in a merciless way.

This Beni-Israel rite of India works in a very secret way, and has great influence in the destiny of India. Many of them act apparently as Brahmans or members of other religions, and through centuries they have acquired Hindi racial characteristics to such an extent that it is difficult in many cases to distinguish them from a real Hindu. They facilitated the British conquest of India, helping later to maintain London domination, and for a century and a half worked against the real Hindus who fought for Indian independence until when the strength of the true patriots was destroyed, secret Beni-Israeles Jews and their leaders, the so-called Mahatma Gandhi and Jawaharlal Nehru, controlled the movement for independence, which was then granted by the Jews that controlled the British government leaving the Indian government in the hands of the secret Hindi Jews of the Beni-Israel rite, allied, as was natural, with their Jewish brethren that lead the Soviet Union and with the Jews of Washington and London. I will report later on these clandestine Jews of India.

Another rite is that of the secret Chinese Jews that arrived in China about seventeen centuries ago and mixed

very much with the aboriginal population and with the Mongolian warrior tribes of the North, obtaining through centuries an almost perfect Chinese type.

Many of them falsely embraced Buddhism, keeping Judaism in secret according to their customs. These Chinese Jews are known in Judaism as "Tiao-Kiu-Kiaou", which means: the sect that removes the tendon, a reference to the operation prescribed for ritual killing in the Bible (Genesis 37-33).

These secret Chinese Jews live in all provinces of present Mainland China, hiding their Judaism and pretending to be loyal to Maoism, which they wish to oust because Mao is not Jewish but gentile, and Judaism wants to overthrow him to control his succession in order to place a Communist government composed by TIAO-KIU-KIAOU JEWS, about whom I will continue talking later.

There are many rites which are original to the gentile state in which they have operated. But of all the rites existing in the different regions of the world, the most outstandingly important are those of the secret communities of clandestine Jews of all countries that appear to be members of any non-Jewish religion, whose hidden communities constitute the Jewish fifth columns. They function separately from the public Jewish communities, having, nevertheless, a very secret, close and efficient contact with them. The Jewish encyclopedias and books openly published do not mention them except in unusual instances. When in a town or city there is only one Jewish community of one rite, the Council is composed solely of the representatives of that congregation; but when there are two or three communities of different rites, the Kehilla is formed from representatives of each one of the existent communities on the basis of proportional representation,

relevant to the amount of families of each Congregation. Nevertheless, there are occasions where the representation of each community in the Kahal or Kehilla is not determined by the number of families but by the amount each congregation gives to support the activities of the community; something similar to anonymous societies, which as everybody knows are of Jewish origin. This gives an idea of the great importance Hebrews give to the economic collaboration of the brethren, towards the fulfilment of the common ideal, for they know very well that the political strength of any organization depends greatly on the idealism of its members expressed in different ways, but mainly in the sacrifice of part of their own patrimony, which is collected not as a donation but as an obligatory tax, equivalent to the taxes charged by territorial states.

Besides the Kehilla, Kahal or Council, there is the Bet-Din or secret Jewish Court that judges and condemns the traitors and those who commit any crime against their brothers in race, judging quarrels, attempting reconciliations or dictating penalties — decisions that all Jews of the community are forced to obey.

Different cultural and charity organizations also depend on the Kehilla or Council of each community; in some places the Israelite schools and in others the so-called Talmud-Thora schools that — as their name indicates — poison the Jewish children with the twisted teachings of Talmud and with false interpretation of the Old Testament of the Bible.

The brevity of this book prevents us from detailing the different kinds of cultural and charity organizations created by the different Kahals in the world, according to their importance. It is enough to say that culture and charity are granted only to Jews and not to the people

that accepted them in their territory. Only when it is desirable for them to win the sympathy of the non-Jewish people, do they perform some altruistic work to the benefit of that gentile people and giving ample publicity to it in order to obtain the desired sympathy. In this, as in everything, Hebrews are very practical.

The secret Jewish occupational or professional Brotherhoods have as their duty the seizure and maintainance of control over the association or institutions of the gentile people related with that profession or occupation and over the respective commercial, industrial or professional activity. In this way, for example, the secret fraternity of shoemakers will be responsible for controlling the manufacturing and sale of shoes, eliminating, through ruinous and sometimes disloyal competition, the gentile shoemakers and traders of the nation which the Jews seek secretly to conquer. Brotherhoods of Jewish traders work to gain control of the respective commercial branches, eliminating their gentile competitors, and secret Brotherhoods of bankers, industrialists, international traders, etc. work in the same way.

Secret Brotherhoods of physicians try to dominate their gentile competitors in this profession and to control leading positions in hospitals, medical schools and other medical institutions. Secret Brotherhoods of workers try to control the management of their labor unions, and peasant Brotherhoods do the same.

In order to complete the scheme of organization of the fifth column of the Israelite nation, silently introduced in other nations of the world, I must mention very important control organisms which are similar to Communist cells, because the latter were partially copied from the Jewish cells or control committees consisting in the gath-

ering together of all public and secret Jews who operate within any one gentile institution, that is to say, non-Jewish institution, in order to control over it and conquer its government. For example, if there is a group of Jews introduced into the local organization of a political party of the nation in which they live, they form a secret Jewish cell, destined to control the direction of that particular branch of the political party. This cell will secretly collaborate with similar cells in other branches, to take over the provincial organization of that political party and especially its national direction. On the other hand, if a group of public or underground Jews have positions in the local banks, a cell will be formed and its duty will be to indefatigably work to control the major key positions in those banks, especially in those whose money belongs to gentiles. The same conquest work should be performed by all public or underground Jews who have infiltrated the organizations of industry and commerce, sports clubs, etc., but especially in political parties of the opposing ideologies, ranging from the extreme right to the extreme left, until they gradually dominate everything.

Thus communities of underground Jews, covered with the mask of a false Christianity, have to work to gain control over Christian organizations, and even to infiltrate the clergy of the Churches, to take over their direction, as they have been doing for a long time. The same thing is done by the communities of crypto-Jews infiltrated in Islam, Buddhism and other religions.

Jewish Imperialism in the Soviet Union is also maintained through secret cells or Jewish committees of control who operate very secretly behind the Central Committee of the Communist Party, of the Supreme Soviet and other organisms of the Soviet government, as well as to

control the secret police and all its branches, the army, the labor unions and other institutions. The same technique is used to control the other Communist States.

But regarding the secret domination exerted by Judaism in the capitalist or communist world, the members of these Jewish cells or control committees may exert great power, for they are at the same time members of the councils or directive bodies of the organizations they are entrusted to control. And as most Israelites in charge of that task are clandestine, and as the other members of the gentile organizations they control do not know their Jewish identity, gentiles are unable to perceive that their political party, their masonic rite, their labor union or other respective organization is dominated by Jews, and they think they are led by their own countrymen, because they do not know these apparent and false compatriots are Jews in secret.

Regarding Freemasonry, it is necessary to remember that some of its highest gentile leaders, such as the Duke of Orleans (Felipe Igualdad) and the Duke of Brunswick, already felt and denounced the existence of a hidden power behind the highest Masonic Councils, but they could never know the nature of this mysterious hidden power. It is very difficult to fight against a hidden power such as clandestine Judaism.

Israelite Imperialism has been able by this system to conquer many nations without their become aware that they are being turned into colonies of the secret imperialism of the Israelite nation. The heads of these cells or control blocks blindly obey the orders given by their hierarchic leaders in Judaism.

It is necessary to make it clear that Jewish Imperialism, introduced in a nation by means of their fifth

columns — the public or underground Israelite communities — sometimes creates in that nation political parties and all kinds of financial, commercial, religious and cultural organizations deliberately in order to dominate the country, maintaining control over all of them through the secret Jewish cells mentioned before, also controlling their money in the case of economic enterprises. All of this is done while the Israelites try to take over the political parties and other organizations and institutions created by the gentile members of that nation, doing this through the infiltration of Jews organized in secret control cells that little by little take over the leadership of each gentile organization or institution, using the most efficient and often disreputable methods to achieve their goals.

As the centuries passed, any time a people and its government knew that the Jews — who had been allowed by their ancestors to settle in their territory — were taking over the country, they naturally reacted and took defensive steps that varied according the different instances. Some governments created laws forbidding the Jews from public positions, from command in the army, from buying land or urban buildings and from all political rights in the country. In other cases, because of the persistent Israelite attempts to conquer the country through infiltration or violence, some civil and religious leaders deemed as necessary to eliminate this fifth column of the foreign Jewish nation by expelling the Jews. As a result, Israelites loudly complain that most peoples have persecuted them in different ways. They complain about racial or religious discrimination and about supposed atrocities and injustices.

They spend large sums of money on books, movie pictures, press and television propaganda, etc., toward

this goal. They attempt to deceive the nations, appearing as victims of the wickedness of other peoples and of gentile political and religious organizations; thus hiding the truth of what has really happened through the centuries, that is to say, that those peoples and their leaders were forced to expell the Jews from their countries or to take various steps of repression against them, to prevent the public or underground Jews from conquering from the inside the nation that had so naively allowed them to settle in its territory.

Due to the great secrecy which surrounds their hidden organizations and their underground activities, it is very difficult for those who research the Jewish problem to make a complete survey of all that has happened.

Most of them have only discovered a small part of the problem, others have added new information but those of us that have been able to penetrate thus far into the secrets of Judaism are aware that there is still much to know and clarify, and that more investigation is necessary to discover those secrets that no gentile has yet been able to learn. The Israelites are right when they say that Judaism is a net embracing more secret societies than have ever existed in the history of mankind.

The Inquisitions of the Church and of certain Catholic kings were obliged to use torture to disclose the secrets of Judaism that the Church and government could not know otherwise, to force identified clandestine Jews to denounce the name of other underground Jews and their hidden leaders. When — through torture and other efficient resources — a Jew revealed the names of other underground Jews, these were also arrested, forcing them to denounce the names of all the clandestine Jews they knew.

The new ones were also tortured to force them to denounce others, and so on, until the entire underground Jewish organization was disclosed. As was natural, women were the ones who disclosed everything the most quickly. The Inquisition also obtained through torture the secrets of the hidden organizations of Judaism and their clandestine subversive activities. That is how the Inquisition learned, better than anyone else, the deepest secrets of Judaism.

As has been recognized by some Jewish writers, the Inquisition could have destroyed the underground Judaism with this system, but when the jails of the Inquisition were full of clandestine Jews, the leaders of World Judaism sought and obtained decrees of general forgiveness, moving the Popes or Kings to pity or bribing them with large amounts of money. Those decrees allowed the imprisoned Jews, and even those who had been condemned to death, to go free, thus destroying in a short time the Inquisitors' hard work of many years.

Due to this fact, and to a series of wise defensive steps, Judaism was saved from destruction, to win control over many governments and even over the Church and the Inquisition itself. Finally until Judaism succeeded in destroying the Church in many countries through the Protestant Reform promoted by them, and further weakened the European nations by the individualistic, liberal and burgeois revolutions of the 18th, 19th and 20th centuries, led always by clandestine Jews aided by their satellite, World Freemasonry, on behalf of so-called religious freedom and tolerance and "human progress".

The power the Israelites presently have in the world has allowed them to paralyze the defenses of the host nations, and that is why we lack efficient means to un-

cover the secret nets of clandestine Judaism and the deepest secrets of the Israelite people and their secret organizations which work for conquest by both peaceful and revolutionary means.

Jews act hypocritically when they condemn the tortures used by the Inquisition and some other governments, because Hebrews themselves use torture in the Soviet Union and her satellite states, in a more cruel and pitiless way than the Inquisition or any other Gentile government.

To conceal the fact of Jewish terror and domination in the Soviet Union and the satellite states, which would cause antisemitic reactions throughout the world, thereby endangering the Israelite conquest of other nations, Jews have expended huge resources and energies to create propaganda about supposed persecutions of Jews in Russia and other communist states of Eastern Europe.

But we who have lived under Jewish dictatorship and terror in those states, wherein Hebrews perversely use socialist dictatorship to exploit and enslave the non-Jews, know that this is a noisy farce, projected at a world level, for the aforesaid purposes.

It is necessary, nevertheless, to distinguish between the farce of Jewish protests about supposed persecutions and the real quarrels between the Jews who lead the Soviet Union and the satellite states and those Jews who, due either to ambition or to internal quarrels, oppose the former. Sometimes these quarrels have ended, as in Stalin's times, in the slaughter of opposing Jews, but I shall talk later about such conflicts among Israelites.

In every capital of a province, or in its most important urban center, a Great Kahal or Supreme Council of

the Federation of local Kahals of that province is established. This coordinates the activities of the local Kahals.

The words Kahal, Kehilla and Great Kahal, are classic, dating from the times of the Crusades, to refer to a Jewish organization or municipal or provincial government, but in different countries Jews have given different names to these organizations. In France, for example, they call them Consistories, and in other places they simply call them municipal or regional councils, a very proper denomination, because the internal organization of Judaism has for several centuries been structured on the basis of Councils of different hierarchy.

The Soviet organization is nothing but a copy, although of inferior quality, of the organization which Jews have used for many centuries. It is also necessary to remember that the word **"Soviet"** means, exactly, **"Council"**.

The Great Provincial Kahals are confederated in a Secret National Council called with different names in different countries. In some places it is called the Central Israelite Committee; in others, the Jewish Congress of such and such country, as in the United States, where it is called **"American Jewish Committee".**

This highest Council coordinates the activities of the Great Regional Kahals, but respects their autonomy within their own territories, where each is responsible for the efforts to conquer the nation in whose territory it operates.

The Jewish organizations established within a gentile nation and coordinated by a Central Committee are together called a Council or National Congress. Sometimes, it is also called the Jewish Community of France, the Jewish Community of Argentina or the Chinese Jewish Community, according to the case. All these organiza-

tions operate in a secret way unknown for all profanes in all countries that proscribed Judaism in sometime and forbade its functioning. And the communities of clandestine Jews still operate throughout the world in a highly secret manner, pretending to practice the religion of the country in which they live.

The great Kahals or Regional Council and National Supreme Councils, in addition to having under their responsibility the government of the Jewish organizations of a province or region of the entire country, also have the duty of conquering the country in which territory they operate, controlling their political parties, their press, their banks, their unions of trade, industrialists and professionals, their universities, their religious organizations and their churches through the fifth column, but most of all they have the obligation of conquer the government, including the executive, legislative and judicial powers.

To accomplish the conquest of the people that naively and generously gave them shelter, each Jew works tirelessly for the development of the plans of conquest which range from infiltration and various maneuvers to monopolize the leading positions to the revolutions and coup d'etats when such are necessary. They also use masonic and communist organizations, political parties, labor unions and other associations which they secretly control.

The most serious aspect of all this is that Hebrews believe they are sincerely fulfilling God's commands to his chosen people, and also fulfilling the more sacred principles of the Talmud, which they believe is the interpretation of God's will: **"Wherever Hebrews settle, it is necessary they must become the masters; and as long as they do not have absolute domain, they should consider themselves as exiled and prisoners. Although they may domi-**

nate many nations, until they do not dominate all of them, they should not cease to proclaim: What a torment!, What an indignity!".

Following the introduction of Jews in the bosom of certain nations many centuries ago, they have provoked in those nations a chronic state of civil war, either in regard to intrigues in the royal courts, popular mutinies, religious schisms, heressies, religious wars, conspiracies, revolts and revolutions of the most varied kinds.

Since the nations of the world allowed this cancer to grow in their bosom, they have not known a moment of internal peace, nor will they know such peace until they decide to uproot the terrible evil. We are completely sure that internal peace will not return to the peoples on earth in a lasting way until they succeed in eliminating those foreign parasites that attempt to dominate and enslave them from their territory. Every nation has a natural right of legitimate defense against such aggression, and a right to live in peace, free from such foreign intrigues and threats.

Regarding the World Jewish Government, which has always existed, in ancient times it functioned as an hereditary monarchy, with the Great Sanhedrim as the government of the Hebrew people. When the Romans, in times of Vespaciano and Tito — in the year 70 of the Christian Era — destroyed the Jewish State, the Hebrews from all the world were ruled by the YABNE Sanhedrim. This later changed to other cities, presided over by the Patriarch and in Babylon (1) by the **"Exilarca"** or Prince of Exile who

(1) It is necessary to distinguish the ancient city of Babylon destroyed by the Medes and Persians from this Babylon, which was a region of the Persian Empire mostly inhabited by Jews.

controlled all Jews throughout the world, except for a few lost tribes, such as those of China and India, who after losing contact with these centers ruled themselves.

When the Patriarchate disappeared, during the tenth century of the Christian Era, and the Prince of Exile disappeared in the eleventh century, the Regional Jewish Communities and their Councils coordinated Jewish activities through a continental or Universal Rabbinical Synodus, such as the one that met in Toledo, Spain, in the times of King Peter the Cruel organized and led by the Jew Samuel Ha-Levi, Great Rabbi of Castile and Prime Minister of the King of Castile.

Interesting records about this Universal Jewish Synodus, held in the fourteenth century of the Christian Era, are still preserved in one of the older synagogues of Toledo.

Many investigators of Jewish Imperialism nevertheless suspect that the Sanhedrim continued to operate secretly, because in 1808 when the French Emperor Napoleon Bonaparte approached the Jews for the purpose of having direct negotiations with their world government, the Sanhedrim. This organism came out from clandestinity to please Napoleon so as to win benefits for the Jews living in Napoleon's Empire.

At the present time, in addition to those Universal Synodus or congresses, which meet somewhat frequently with representatives of the Jewish communities in all parts of the world, there is a permanent body which appears to head international Judaism. This is called **"the World Jewish Congress"**, and is headquartered in New York. But as the World Jewish Congress contains representatives from only one segment of the Israelite communities of the world, and openly excludes others, it is evident that

this world organism is only a visible piece of the world government of the Israelite people, who have kept the other pieces secret.

Some investigators on the Jewish problem have stated that the Sanhedrim operates in clandestinity headed by its Patriarch, and even an American Jew, Bernard Baruch, was identified as such. Baruch was the power behind the throne and the gray eminence of the United States Presidents Woodrow Wilson, F. D. Roosevelt, Truman, Eisenhower and Kennedy, but we do not have the proofs of this claim. What is evident, on the other hand, is that Bernard Baruch was the foremost leader of International Judaism, even if he did not have the title of Patriarch. The great honors given to him by Jews throughout the world, including the Soviet Jews, seem to confirm it. The Jew, Nikita Solomon Kruschev, then dictator of Soviet Russia, declared to the world press that Mr. Bernard Baruch was the American citizen most appreciated in the Soviet Union.

All that structure of town or city communities, Municipal Councils or Kehillas, Regional Federations of Jewish Communities of different rites, with their Great Kahals or Regional Councils, the federations or confederations of Great Kahals led by the Supreme Councils of Judaism in each country and the World Jewish Congress and the Universal Secret Synodus that coordinate and lead all organisms mentioned before, compose a national organization of the Jewish people on earth, based in the **"Jus Sanguinis"** and not in the **"Jus Solis"**, because with the sole exception of the very small State of Israel and another state the Soviet Union assigned them, the Birobidjan Republic, the Jewish nation lives without a territory, living in the territory of other peoples.

The Jewish organization is equivalent to that of the gentile peoples, composed by municipal governments, autonomous provinces or states, each with their own provincial government, and the national state with its supreme government.

But above this infrastructure, there is a secret superstructure based on initiation degrees, into which only those who are permitted to know the great secrets of Judaism are invited. This superstructure is composed of secret societies inside Judaism, such as the B'nai-B'rith and others, that secretly control all the machinery of the afore-mentioned infrastructure. It is such hidden sects as these that really govern modern Judaism.

This system of Jewish organization has existed since the time of Christ, when — above the national organization of the Hebrew people — there were secret societies of Pharisees, Sadduceans and Essenes, disputing for the control of Israel.

Israel, the sect-people, is something much more complex than what those who have not studied it deeply suppose; that is why it is so dangerous when the civil or ecclesiastical rulers, forced by pressures exerted by Hebrews and deceived by their agents in the Christian institutions, give dispositions in favor of the Jews without making a careful study on the problem. Before arriving at any resolution, it would be wise to study the Jewish problem carefully, in order to avoid the risk of making agreements that may cause harmful and tragic results for the Church and the whole mankind.

To end the descriptive picture of the Jewish organization, we must mention that aside from the national organization itself, there are differences of a religious kind that in other times provoked internal fights among the

Jewish people, such as those between the Karaites against the Talmudists, and between the Orthodox and the Reformers and others.

To prevent such religious differences and conflicts from weakening Judaism, a Universal Synodus or Congress was called in Berlin in 1889, where through arduous negotiations between the antagonistic parties, an agreement was reached to establish a regime of religious freedom in World Judaism permitting different ways of conceiving Israel's religion, while at the same time permitting all Hebrew factions in the Jewish municipal, regional, national or international governments.

In this way World Judaism — in spite of its different antagonistic factions — retain its unity through these forms of government, whose Kahals have become real parliaments in which all religious or political factions are represented. The Hebrews adjust their quarrels and controversies there, and present a united front against what they call the gentile enemies, that is to say, all the other peoples on earth upon whom Judaism declared war many centuries ago, and against whom it is permanently in a state of war — a hidden war of conquest, where the victims of the aggression in most cases do not even see the secret enemy who has declared war against them, and who is mercilessly exploiting them and attempting to conquer and enslave them, as ordered in the Talmud and the Jewish interpretations of the Bible.

Israelites of different religious shades: Orthodox, Conservatives, Reformers or Liberals, Karaites or of sects of minor importance, coincide, nevertheless, in their fanatical imperialist nationalism and their imperialist interpretation of the Bible, to the damage of the other nations.

Even Jews who lost all belief in God, and fell into Atheism and Materialism, were kept as members of the Jewish nationality; the others respecting their views as long as they absolutely submit to the political and economic resolutions of the respective Municipal and Regional Councils and the highest authorities of Judaism.

It is worthwhile to note that materialistic and atheistic Jews, differ from the unbelievers of other religions in that they do not try to look for proselytes for their ideas among the great majority of religious Israelites, because that small minority of unbelievers continues to support the imperialistic ideals of their people, and sees that Israel's religion reinforces those imperialistic ideals in a fanatical way. So, in the interest of their national goals, they refrain from inducing others to incredulity. This minority of unbelieving and often atheistic Jews participates in the communities and different councils, and nobody bothers them because of their scepticism in religious matters.

Nevertheless, it is an undisputable fact that the more religious Jews are the most fanatical ones in the imperialistic activities of their people, because their acts are excited by their religious faith, which provides them with a more powerful motive than the simple nationalism with which they are also strongly saturated.

In brief, the Jews are a people, a nation spread and infiltrated among the territories of the other peoples of the world. In the Jewish nation, as in many other modern nations, there is freedom of worship and cults, but a freedom limited to the different modalities and sects of the Hebrew religion itself. That is to say, the Israelite cannot be a sincere Christian, Moslem, or Buddhist nor a true believer of any other religion except the Jewish. But he can practice Judaism in the Karaite style, that considers the

Bible —to be— the only-source of-divine revelation, or in the style of the Orthodox, Reformist or other sects that presently exist, and which were rivals in the political field, sometimes fiercely, until at the end of last century when the Universal Synodus or Congress of Berlin achieved unity among diversity, establishing that freedom of belief and Religion within the limits we have mentioned.

Despite this, nevertheless, rivalries still often appear among the different religious sects or rites of the Israelite nation spread throughout the world, which to a greater or lesser degree have political roots. Most of these struggles are kept secret by the Jewish organizations and their secret parliamentary governments, especially when a friendly solution is obtained by means of compromises or transactions. But sometimes the struggle becomes so fierce that it breaks the hermetic secrecy of Israel and reaches the outside world, where non-Jews see, without understanding, the spectacle of Jew attacking Jew. This lasts until the wise institution established by Judaism to settle such quarrels may after months and sometimes years of diplomatic arrangements — reach an agreement, as happened with the schism that tore Judaism in Stalin's times, which was solved by the Hebrew Solomon Pearl Mutter, who changed his name to the Russian one of Nikita Kruschev, the dictator of the Soviet Union, with the help of other negotiators.

Nikita Kruschev re-established the secret axis that linked the Jewish Imperialism of the United States with the Social Imperialism of the Soviet Union, secretly joined for the exploitation and domain of all mankind. In order to achieve this, Kruschev naturally had to release all Jews who were in prison by Stalin's orders, including the Israelite physicians who had tried to poison him, he even turned against his former patron and teacher Stalin, removing

from him the honor of being one of the four forgers of Communism (Marx, Engels, Lenin and Stalin), and proceeded to destalinize the Soviet Union and her satellite states, only to please the world Jewish leaders of New York and to achieve the reunification of World Judaism, temporarily broken by the revolt of Stalin and his followers, in the secret world of Judaism (2).

(2) What I say in this chapter is based not only on my petsonal information but also on the following informed works of Jewish authors:

I. **"Local and World Jewish Brotherhoods"**, by the Russian Jew Jacob Alexandrovich Brafman, who was murdered because he revealed the secrets of Judaism. Russian editions in Russian and French — Peterburgh 1880 and Odessa 1885.

II. **"Kniga Kagala"**, or **"The Book of Kahal"**, of the same Russian Jewish author; several Russian editions of last century. A Russian edition of Odessa in French and the German edition of this century of "Hammer Verlag" Editions of Leipzig, 1928.

III. **"Jewish Traditions and Customs"**, by the Israelite writer Erna C. Schlesinger. "Israel Publishing House of Buenos Aires", 2nd. edition, August, 1946.

CHAPTER III

THE DOOR PROSELYTES

Before the coming of Christ, Jews had already fixed the rules for admission of the Door Proselytes. In this matter of proselitism, racist Jews were facing a serious problem: on the one hand, their false and racist interpretation of the Sacred Writings inclined them irresistibly to refrain from converting gentiles to the Jewish religion, because according to them, the so-called Abraham's covenant was an agreement exclusively celebrated by God with the Patriarch and his blood descendants, who because of this agreement were considered to be God's chosen people. Under these conditions, entrance into Judaism, or as Jews say, the admission into Abraham's covenant, could only be feasible for his blood descendants because God had ordered that. Admission of gentiles to this blood agreement was impossible. The true Hebrew religion was exclusively for God's chosen people.

On the other hand, several passages of the Bible talk about converting gentiles to the religion of Israel's God, and Hebrews looked for the convenience of controlling in this way the peoples they attempted to dominate. For imperialist racists Jews the problem had, in any case, serious difficulties of a theological order that they intended to solve with the establishment of the Door Proselytes, recognizing that Abraham's covenant was only valid for his blood descendants and that only the members and descendants of the chosen people could be admitted to the real Judaism. In this way, a special organization of gentiles converted to the Jewish religion, —who accepted monotheism and the basic points of Mosaism, and who were strongly controlled by the true Jews (those of Jewish blood) ignored the secrets that surrounded the real Jewish organizations— was created.

The true Jews also discriminated against the unfortunate proselytes in such a rude form, that they did not allow them to enter the temple, and they had to stay outside the door (3), because only the blood descendants of Abraham were allowed to enter inside the temple. This was the reason why they were called Door Proselytes, because they could only attend the divine cult from the entrance door, but never inside the temple. It is understandable that only a few people tolerated and resisted such humiliation.

After the Jewish Temple and State had been destroyed by the Romans, the Israelite people dispersed throughout the world — what the Hebrews call Diaspora — did not have a uniform or constant policy. There

(3) Except for the day they entered into Israel's religion, when they had to present a sacrifice in the Temple. Sifre 108 and Ker 9th.

have been times and places when it abandoned the work of recruiting proselytes of this kind. On the other hand, there have been occasions when circumstances have shown the necessity of reviving such institutions. So, when the gigantic progress of Christianity (whose strength was created by proselitism) put in serious danger the Judaic dreams of world domination, Hebrews thought they could counter Christianity by reviving the Door Proselitism with a more subtle discrimination, because the Jews understood that the humiliation of remaining outside the synagogues would discourage the recruitment of more proselytes to help Judaism in its fight against Christianity.

Thus they found a subtle way to keep the proselytes at the door of Judaism, without allowing them to enter inside and learn the real secrets, and they used a trick: they formed a peripheric organization, with synagogues and communities specially designed for the Door Proselytes, but these had nothing of the real Judaism except the name and certain rituals, festivities, ceremonies and appearances. In that way, Abraham's covenant in its exclusively racist sense — was kept as a privilege for the chosen people; at the same time gentiles were controlled, making them believe they were real Jews, so that in their fanaticism and convictions they could be used as blind instruments of the Synagogue.

Catholic civil and ecclesiastic legislation since Constantine frequently tries to prevent proselitism and same thing happened with the action of the Holy Office later. It is necessary to point out, nevertheless, that Door Proselitism, as we said, has not been a permanent nor a generalized phenomenon after the destruction of the Temple, because most of the converts to Judaism that the Church had to fight were Christian descendants of Israelites who

practiced Judaism hiddenly, and who were baptized and educated in Christianity in their childhood (because children cannot keep secrets), but who later on, when they reached an adequate age, were secretly initiated in Abraham's covenant by their parents and received Moses' light. Masonic light is only a Judaic idea translated by Israelites to their badly-made thing: Masonry.

Sometimes the problem of the Door Proselytes has become complicated by the appearance of a gentile tribe or people who, sympathizing with the external appearance of Hebrew monotheism, spontaneously converted to the Mosaic religion without anyone asking them to do so. A typical example was the kingdom of the Khazars, originally pagans, whose king converted the entire nation to a **sui generis** Judaism, and who ruled by themselves in their own special way, with the knowledge they obtained from the religion of the chosen people.

Israelite writers say that the influential Jew, Abu-Joseph Aben Hasdai, in the Court of the Cordoba Caliph Abd-er-Rahman III, won the Caliph's confidence due to his ability as a physician, and acquired a very high position in the government (4). When he knew about the existence of a Jewish kingdom with a Hebrew king he was so enthusiased that using every possible means he sent a letter to King Joseph of the Khazars, who replied with the desolating information that his people were originally pagans who had voluntarily converted to Judaism. This fact caused Aben Hasdai and other Israelites deep sorrow, because they had thought that the Khazars were one of Israel's lost tribes.

(4) **"History of Jews in Spain and Portugal"**. Madrid, 1875. 1st. vol. Aben Hasdai became the real ruler of the Caliphate.

Although they were thrown out of their land by Sviatislav, the Russian prince of Kiev, the Khazars remained loyal to the adopted religion, and spread in Ukraine and neighboring places, but were systematically discriminated by Jews who never wanted to recognize them as true Hebrews because they did not have Israelite blood in their veins, until they were finally accepted as mere Door Proselytes.

In the 19th and 20th centuries, Door Proselitism has increased in those countries where Judaism, for special reasons, thought it necessary to encourage it as a means to facilitate the conquest of those nations. So we have seen it flourish in the United States since the last century. In a rabbinical conference held in Philadelphia in 1869, it was recognized that in the United States Judaism had a golden opportunity to win converts simply by taking away the obstacle of the circumcision, and the basis for the organization of proselytes were established, as a means of more effective domination over the country.

On this matter of Judaic racism and proselitism it is necessary to distinguish two kinds of literature of Hebrew origin, as it is necessary to do it regarding everything in Judaism. The first is literature for the Christian or gentile public, intented only as propaganda to attract general sympathy toward Judaism. This does not present Judaism as it really is, but only as Hebrews wish Christians and gentiles to think it is, through an exposition of problems that are divorced from reality, excluding anything that may reveal the political imperialism, the fierce racism and the religious fanaticism that are the essence of modern Judaism. In these works, Hebrews are careful to eliminate the more dangerous matters that may provoke the natural anti-Jewish reactions. The Jewish encyclopedias belong to

this kind of literature. Although in certain questions they speak relatively clearly, they always try to cover the pure truth with appearances designed to misorient the Christian and other gentile readers without misorienting the Jewish reader, who is accustomed to these tricks and can read between lines.

In this kind of literature, Hebrews, nevertheless, sometimes commit important indiscretions, revealing secrets that in other passages, even of the same book, they tried to cover.

By contrast, literature destined exclusively for Jewish readers speaks more clearly, and its contents are more truthful. Fortunately in writing this book we had access to some of the very valuable sources of Hebrew origin that belong to this last type of literature.

But going back to the matter of proselitism, we have to mention that one of the attacks against Judaism made constantly by the so-called antisemite writers — who should correctly be called **"defenders of mankind"** — is that the Hebrews are a religious people who are so exclusive that they must be judged as racist. The literature intended for propaganda, and even the encyclopedias, attempt to misorient the Christian and gentile readers about such a controversial matter, but even the best liar sometimes tells the truth because it escapes from him. In this way in the **"Castilian Jewish Encyclopedia"**, after talking about proselitism extensively while trying to hide the real meaning of it, makes a very revealing confession, when it says: **"In practice, the position of the proselyte was far from being the same as the native Israelite. The class of the proselytes was added to the traditional classification of the Kohanitas (priests) Levites and Israelites (Tos. Kid. 6.1) that in order of precedence they are placed**

in certain rabbinical enumerations even after the bastards and the netinim, slaves of the Temple (Hor. 13a)" (5). All of us know the tremendous situation of the adulteress, and of the bastard children of Judaism, so the humiliation and discriminatory state in which proselytes were held, being considered inferior to the bastards (children of adultery) and the mentioned temple slaves, is obvious.

On the reluctance of the Jews to make real proselytes, Christ, the utmost authority for Christians, left an incontrovertible testimony, when he accused the Hebrew leaders of his time saying: **"Woe to you hypocrite scribes and pharisees, because you go around the sea and the earth to make a proselyte" (6).**

But to know about the real situation of proselytes in modern Judaism, it is necessary to resort to the Talmud, the highly authoritative secret book of the Israelites (7).

In this regard, the Talmud establishes this rule in two of its important treaties: **"Do not trust a proselyte, not even in the twenty-fourth generation" (8).** This rule must be considered as definitive, because the Talmud has for Jews the authority of **"truth revealed by God"** that cannot be modified by men.

So the naive opportunists have illusory hopes when they convert to Judaism and enter into the communities and synagogues of Door Proselytes now called **"spiritual**

(5) **"Castilian Jewish Encyclopedia".** 8th volume. Word: Proselyte.

(6) St. Matthew's Gospel. Chapter 23, Verse 15.

(7) Except the small minority of Karaites who only believe in the Bible.

(8) **"Babylonic Talmud".** Sanhedrim treaty 106 a and Niddah Treaty 61 a.

Jews", organized only in places where blood Hebrews, the true ones, think that it would be useful to enlarge the circle of blind and unconditional instruments in order to guarantee their conquest of those countries, as in the United States for example.

These deceived people may wait 600 or 700 years until twenty-four generations pass, and their descendants will not be allowed entry inside the real synagogue. They are the pariahs of Judaism, and their organization is an inferior to those for Jews of stained blood, and may be compared with Masonry and other bourgeois secret societies, or with the communist parties led from Moscow, destined to enlist gentile beasts to use them as instruments in the imperialist and revolutionary plans of Judaism.

The only difference is that proselytes are even more thoroughly fooled, believing that they are real Jews, and that they are enrolled in the true organizations of the synagogue, to manipulate them better.

One of these proselytes who wanted to learn the secrets of Judaism finally received the most tremendous disillusionment: We refer to the famous French Aimé Palliere, who admired and loved the religion of Israel so much that he renegated from Christianity and insistently asked to be admitted to the synagogue.

He proved his loyalty to the new faith with jealous and active actions in favor of Zionism and by his published writings in favor of the Jewish cause, with a fervor and loyalty worth of a better cause; but when he noticed that something was hidden behind the scene and he wanted to investigate the real organization of the synagogue, he was brutally disillusioned by his new Hebrew brothers, who made him see that **"he did not have Jewish blood**

and that Judaism was a question of blood". So great was the disillusionment of this admirer of the Hebrew religion, that he the wrote a book called: **"The Unknown Sanctuary".**

The Israelite Simon Goldberg, pronounced a tremendous speech against the former catholic converted to Judaism in the issue of June 1st, 1928 of the **"Jeunesse Juive"** (Jewish Youth) telling him: **"Mr. Palliere, you are not Jewish, the Jewish people has physical and psychical features that cannot be acquired"... "None of your ancestors bequeathed you our people's blood"... "Do not become hateful and continue your way. Simply remain, in the shade of a sanctuary unknown for you." (9).**

This is the sad situation of the Door Proselytes now called **"spiritual Jews",** that is to say, those who although they do not have Jewish blood in their veins want to become Hebrews. They remain in the shadow of a sanctuary unknown to them, serving only as blind instruments.

(9) **"Le Sanctuaire Inconnu".** By the French writer, Jewish Door Proselyte or Spiritual Jew, Aimé Palliere. More information about this also appeared in the French Israelite newspaper **"Jeunesse Juive"** June 1st, 1928 issue.

CHAPTER IV

IS THERE A JEWISH RACE?

Secret Jewish circles that must be of pure blood are a kind of aristocracy of Israel, that operates hiddenly inside Judaism, so that persons of impure descent and plebeians do not feel offended and discriminated against. Families who carefully keep their genealogic trees belong to these circles; those trees go back to the different Hebrew kings or other Biblical personages. This division between Jews of pure blood and those of blood mixed with gentile pigs appears in some Israelite communities, but I cannot either affirm or deny that it is a general rule of Judaism, because of lack of proofs.

Outstanding among the aristocratic lineages are those who say they descended directly from King David. Their genealogic trees are carefully kept by the synagogue, because it is supposed that the Messiah, the conqueror of Universe, will have to come from this stock. He, according to Orthodox Judaism, will definitively establish the command of Israel over all the world. Reformist Judaism and other Israelite sectors believe that the Messiah is a mere symbol and that the Jewish people itself is the Messiah,

which by its own efforts, with God's help, will conquer the world.

Other outstanding aristocratic lineages are the Cohanim and Levites who descend directly from the ancient sacerdotal caste. It is necessary to explain, nevertheless, that many Hebrews have tried to falsify their genealogic trees to give their names a supposed ancestry. These can maybe deceive gentiles and plebeian Jews, but not the high hidden circles leading the synagogue — very secret circles of the initiated where no Jew of blood stained by mixtures is admitted.

Mixtures of Israelites with other peoples originated in the mixed marriages that are considered as a mortal threat to Judaism by Hebrew authorities as distinguished as Rabbi David Kirshenbaum, of the **"B'nai Moses Bem Jehuda Congregation"**, London, Ontario, Canada, who in his interesting book called **"Mixed Marriage and the Jewish Future"** tells Jewish parents that by practicing carefully the family religious rites and ceremonies they make their children feel a natural aversion to mixed marriages and thus preserve the integrity and strength of the Hebrew people. This makes the parents responsible for the cancer such marriages represent, because they disregard the fulfillment of the family ritual and claim to heaven when their children marry either Christians or gentiles. It is too late, when they go to the Rabbi angrily to complain about the horrible treason their children wish to commit, and the Rabbi declares that the negligence of the parents and disregard for a strictly Jewish family life is the real cause of their children's behavior (10). The Bible and Tal-

(10) Rabbi David Kirshenbaum **"Mixed Marriage and the Jewish Future"**, Bloch Publishing Co., editions. The Jewish Book Concern, New York, Jewish year 5718. Christian year 1958.

mud say that in Judaism the marriage of Israelite and gentile is forbidden, unless it is authorized to allow Jews to gain control of important political, economic or social positions.

But race crossing by Hebrews, effected despite these prohibitions, with all the various peoples in the world, has made Israelites genetically similar to the aboriginal populations, and as many different local types of Hebrews have appeared through millenniums as there are peoples with whom they have mixed. That is why there are: white, blond, brunette, mongolic and black Jews, etc., according to the country they have lived for 500, 1000, 2000 or more years.

On many occasions, bachelor Hebrew traders or adventurers made very long journeys, and as there were no Jewesses, they had to marry the women of the country where they settled. In other cases, the constant failures and defeats that the Israelites suffered repeatedly during thousands of years of wars, revolts, and conspiracies resulted in the Jewish fugitives fleeing from the gentile victors became dispersed to far away countries, where, as there were no Jewesses, they similarly had to marry gentiles of the place in which they settled.

Children from such marriages were initiated by their fathers into Judaism and received into Abraham's covenant, but in order to avoid marrying among brothers, and as an exception of major force, hybrids were authorized to marry natives, so that the grand-children, when they were initiated into Judaism, had more of the native blood and racial features than of their Hebrew ancestors. By law, among the Israelite people, the transmission of Judaism can only be made through the mother, but the instances mentioned above by Jewish historians prove that since

centuries ago there were exceptions to the general rule, as there are in our days.

In this way the Israelite communities in the farest places of Asia, Africa, Oceania, and Spanish and Portuguese America were formed, where the "**marrano**" of Spanish or Portuguese origin, who were publicly catholic and practiced Judaism in secret, once they were discovered by the Inquisition had to flee to the mountains if they wanted to escape from fire.

In such far away places, where there were no other "**marranos**", the fugitives had to marry Indians, as also did their children so from California to Patagonia. So in the Latin American countries, we find secret communities which Hebrews call "**Jewish Indians**", whose members openly practicing Catholicism, but who had a decisive influence in the masonic revolutions of the 19th and 20th centuries. They have been the cause, in most cases, of the virtually chronic state of civil war which has persisted in Latin America since her indépendence.

It must be emphasized, nevertheless, that many of the "**marrano**" communities of underground Jews presently existing in Spanish America and Brazil, descend from crypto-Jews that escaped from the Inquisitorial persecutions, and remained without mixtures with the aboriginal population. Those have the classic Jewish type ranging from the white and blond to the brunette of the present Spanish and Portuguese "**marranos**".

The "**Castilian Jewish Encyclopedia**" says that in the formation of the very different types of Hebrews existing everywhere in the world, in addition to the mixture of races, other important causes had influence. "**The final product, nevertheless, does not depend only on the genetic**

factors. The physical or anthropological features also depend on the climate and many other factors." (11). This can explain why even in families that boast because they are of pure blood, through millenniums there has been forming different types similar to those races that gave hospitality to them, although some of the distinctive aspects of what Israelites call the Judaic racial type are kept more loyally; this type frequently appears among those Jews of stained blood.

There are contradictory opinions of the different Hebrew writers as to whether there is a Jewish race or not, according to whether their opinion is more political than scientific and vice versa (12). Those who analyze the problem from a purely scientific point of view doubt the existence of a Hebrew race or even deny it. They talk about the different racial groups that compose the Jewish people spread throughout the world, but we wish to clarify that among the books of Israelite authors we could consult, the political opinion prevails, as frequently occurs among the leaders of Judaism who disregard the scientific reality and try to impress on the Hebrew communities the love and loyalty to the race, the Hebrew superiority over the rest of races, creating a theologically-based imperialist racism.

The high initiates in the Jewish Cabala translate the theological racism into a pantheistic racism, and deify the Jewish race. They take their paranoic delusions of grandeur to incredible levels, and have fanatized all the Hebrew people and its leading classes, giving them a sur-

(11) **"Castilian Jewish Encyclopedia".** 9th volume. Word: Race.

(12) In Jewish encyclopedias published to our days, the scientific opinion prevails.

prising energy and perseverance in their millenary struggle for domination over the world.

To complete the proofs already given regarding the previous chapters, we insert in full what one of the Cohanim says in this regard. Because he is a Cohanim he is accepted in the most secret circles of high initiated of pure blood of Judaism. He is the highly prestigious and authoritative — in the Hebrew world — writer Cadmi-Cohen, who in his famous work "**Nomades**" says: "**In the future of the race as in the Semitic character there is such a surprising firmness and immortality. Is that firmness explained because of the absence of mixed marriages? But, where can we find the cause of this reluctance for the man or women who are not of the race? Why that permanent negative? . . . As the consonants of their language the Semites appear since the first appearance of the race with their character clearly specified, with dry and poor forms that cannot either increase or diminish and hard as diamond that scratches all things and is not scratched by anyone. 'I am who I am', said the Eternal. The Eternal, the race is eternal. Its essence is one, not differentiated. One in the time, stable, eternal. . . That is why the blood running in their veins has maintained its primitive force and the passing of centuries will do nothing but reform the value of the race, that is definitely the predominance of the 'jus sanguinis' on the 'jus solis' " (13).**

Here the bare, rude, imperialist racism of the Jewish people is shown. That racism that in the peripheric spheres maintains the form of an imperialist monotheism based on the false interpretation of the Bible and Talmud, but which in the high circles of the cabalist Hebrews takes form of an imperialist pantheism that practically deifies

(13) Kadmi Cohen. "**Nomades**" pp. 14-19. French edition

the Hebrew people and the Jewish race. The world has never before seen such an implacable and totalitarian imperialism as that of the Israelite sect-people.

In their fight against other racisms, Jews act hypocritically, because their only intention is that the other racisms should disappear so that theirs might prevail.

In the next chapters we will investigate more deeply regarding the Judaic racism and the racial discrimination which Hebrews who consider they are of purest blood show against those of mixed blood, using authoritative sources of the leaders of Judaism for this purpose, not destined for publicity as a means of propaganda, but only intended for the leading circles of the synagogue, such as the report submitted to western Judaism by the Hebrew Chacham Israel Joseph Benjamin II, after his tour to inspect the Israelite communities of Africa and Asia; the book of the Hindu Jewish leader Haeem Samuel Kehimker, written to ask world Judaism to help in the cultural improvement of the Beni- Israeles the native Jews of India; and others. These clearly and crudely, state facts without trying to cover or omit information, as in the case of Jewish books intended for distribution in countries that the Israelite Imperialism seeks to conquer, or in those other countries that have unfortunately already fallen under the domination of Judaism.

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4

CHINESE COMMUNISM AND CHINESE JEWS

SERIES OF AUTHOR
ITSVAN BAKONY

CHINESE COMMUNISM AND CHINESE JEWS

The Israelite leader Israel Joseph Benjamin II, Chacham of Israel, after his visit to China at the middle of last century, says in his report on Chinese clandestine Judaism, presented to the western Israelite leaders, that in one epoch the Chinese Jews mixed themselves with the population of the mongolic race through mixed marriages: **"They keep their faith with the characteristic tenacity distinguishing the Hebrew race, they even now do not marry but women of their same religion". . . "During the war among Tartar and Chinese peoples, a part of them moved to the Che-Kiang province, neighboring that in which our city is located, and became established in Kang Tchou, a city I intend to visit, and the other part is in Arnoy in the Fo-Kien province. There are emigrants also in Peking and throughout China".** After this, the laborious Chacham referring to what a German Jewish magazine said, talks about a group of Chinese Jews that: **"Only one had a**

real Jewish type, but except for the religion and circumcision, they are completely converted into Chinese by their language , dressing, customs, and habits, they also have Chinese names. . . It is said that Jews came to China from the north-western part of India by about the third century after Christ; they first remained secretly in Ning-hía, Hantcheou and Peking, and later became established in Kai-fung-foo". (1) A dangerous fifth column of secret Jews had entered China, who as a result of their total adaptation through the centuries, to the racial and social characteristics of the Chinese people are now dangerously confounded and diluted in the population of that country. It should be noted that although the Israelites of the former celestial Empire are considered among the most mixed with the indigenous race, since the last century they have kept the rigid custom of marrying only among themselves, and the above mentioned Hebrew leader says that they have kept their faith **"with the characteristic tenacity that distinguishes the Hebrew race".**

The historian of the Chinese Jews, Alexandre Wyllie, in his valuable book called **Investigations on the Existence of Jews in China, since the Most Ancient Times to These Days,** notes that the existence of the Jews was hidden for the majority, but that, nevertheless, **"some accidental observations in Marco Polo's trips, show that Jews were sufficient enough to be able to exert political influence in China and Tartaria" (2).** It is natural that a clandestine

(1) Israel Joseph Benjamin II. Chacham of Israel. "Eight Years in Asia and Africa from 1846 to 1855." Hanover Editions 1863. Pages 206-209.

(2) Alexandre Wyllie. "Recharches sur l'existance des juifs en la Chine depuis les temps les plus reculis, jusqu'a nos jours". French translation. Paris edition 1864.

Judaism as secret as the one functioning in China for the last eighteen hundred years, was not easy for Marco Polo to identify, but the clandestine Jews who themselves know the problem very well, can identify its existence better than anyone else, through Marco Polo's reports in his writings.

CHINESE CLANDESTINE JEWS; MANDARINS, MAGISTRATES AND MILITARY

Rev. H. H. Milman (a protestant) in his **History of the Jews,** writes of the Chinese: **"They were cultivated, and some of them, according to existing inscriptions, have been highly honored by the imperial will and have obtained the rank of Mandarins. One of these inscriptions —dated in 1515— praises the Jews for their integrity and fidelity in agriculture, commerce, magistracy and in the army, and for the adequate observance of their own religious ceremonies".** This clergyman states — after saying that the Chinese Jews revered Confucio's name and followed the Chinese custom of religiously revering their ancestors: **"In other aspects they are strictly Jews... They only marry among themselves... They neither do not attempt to do proselitism" (3).**

S. M. Perlmann, the Jewish historian, in his **History of the Jews in China,** London, 1913, also tells of the existence of Chinese Jews in the army and of Mandarins, one of whom, called Chao-Yng Cheng, commanded a section of the army and rebuilt the city of Kai-fung-foo. Hebrew historians agree in ascribing great military talents to the Chinese, Tartaric and Mongolian Jews, and this may ex-

(3) H. H. Milman. "The History of the Jews". 3rd. volume. London edition 1868. Pages 166 and 167.



CHINESE JEW

Photo published in 1950 by the official Israelite work titled: "Jewish Encyclopedic Handbook" of the Israelite author Pablo Link published by "Israel Editorial" of Buenos Aires. 1950, Jewish year 5710. Page 205. Word: JEW. This picture is published in addition to others of Jews from other countries, under the title: "Some Jewish Types"

plain their infiltration into the Chinese communist army, where they gossip against Chairman Mao Tse-tung and plead for a reconciliation with the Soviet Union, apparently to achieve world communist unity, but in reality to turn Popular China into a satellite dominated by the Jews who lead the Soviet Union. Clandestine Jews infiltrated in the Chinese Communist Party and in the governing and social institutions of the country, work in the same direction.

In another passage of his aforementioned book, the Hebrew S. M. Perlmann says that some Chinese Jewish children asked him why the Europeans had so much interest in them, and Perlmann replied: **"Because all of us are from the Jewish nation and creed, all of us are descendants of Abraham"**, despite the fact that in his book he has confessed that: **"The appearance of the Jews I interviewed was completely Chinese"**, except a young fellow who was seventeen years old who **"really had something of the peculiar Jewish type." "In their external appearance it was not possible to distinguish them from other Chinese."**

The distinguished Israelite historian confesses something that is well known, but which coming from a famous Jewish historian has greater probatory value: that it is not possible in most cases to distinguish the Chinese clandestine Jews —because of their Chinese names and last names, their Chinese racial type and customs— from other Chinese. Although they appear to be a part of the Chinese people, in fact they belong to a foreign nation and people — to the Jewish nation. In other words, they represent an infiltration of the Israeli nation and Israeli imperialism into the heart of the Chinese nation.

It is very interesting to note another statement by this Jewish historian, in reference to those Chinese Jews who did not hide their Israelite identity: **"Before ending,**



CHINESE JEW

Member of the ultra-secret sect Tiao-Kiu-Kiaou, spread throughout China. Picture published about the middle of the 20th century by the Castilian Jewish Encyclopedia, Jewish official work of utmost authority on Judaism. Published in Mexico, 1948. Third volume. Word China. Page 326, 2nd. column.

I must add to be fair with this old and cultured Chinese nation, that Jews in China have never had to complain about intolerance; they were never under exceptional laws; they were never persecuted or despised because of their religion. They always enjoyed the same rights as the Chinese people." (4).

This Jewish confession is of utmost importance. Israelites say that the slaughters, persecutions and expulsion of Jews from different countries of Christian Europe and the Islamic world, as an alternative to their conversion either to Christianity or to the Islam, forced the Jews both from the European nations and the Mohammedan world to falsely convert themselves to Islam or to Christianity to escape persecution, slaughters or expulsion and to remain in the country in which they were living. Nevertheless, if this were the only explanation from these pretended conversions and for the decision of the clandestine Israelites, to hide their Jewish identity, how can it be explained that in China —where the famous Jewish historian S. M. Perlmann confesses that the Israelites have never been persecuted, and readily denies any case of intolerance— the phenomenon of clandestine Judaism has existed for many centuries up until our days, and Israelites hide their identity to appear as part of the Chinese people? This and other similar cases are proof that while it is true that in many cases Jews have been compelled to sink into clandestinity to escape persecution, expulsion or death, in the majority of the cases it is evident that they have chosen this path as a political strategy to enable them to infiltrate the society of the country in which they live in order to monopolize the leading positions and to bring the host country under their control.

(4) S. M. Perlmann. "The History of the Jews in China". London edition 1913. Pages 24 to 37.

On the other hand this reality has been acknowledged by authorized Israelite writers who have even admitted, in unusual gestures of sincerity, that the clandestine functioning of Judaism has been motivated by political strategy and pragmatic convenience. In this way the **Castilian Jewish Encyclopedia,** in a rare gesture of sincerity in these so secret affairs, declares as follows: **"Jewish leaders and writers such as Daniel Israel Bonafou, Miguel Cardoso, Jose Querido, Mardoqueo Mojiaj and others, defended Marranism (Clandestine Judaism) AS A METHOD TO UNDERMINE THE ENEMY'S FOUNDATIONS AND AS A MEANS THAT CONTRIBUTED TO MAKE THE FIGHT AGAINST IT MORE FLEXIBLE".** And in another passage — referring to the same clandestine Jews — says that those from Spain considered that **"Queen Esther, who did not confess neither her race nor her birth, seemed to be their own model." (5).** In this regard it is necessary to remember that the Bible's Book of Esther — whose study is an obligation to all Israelites, eulogises a Jewish girl who pretended to be Persian and hiding her Israelite birth, loyalty and religion, could become the Empress of Persia, and succeed in nominating one of her Jewish relatives as Prime Minister of the Persian Empire — bringing Persia under Jewish rule and destroying any Persians who opposed Israelite domination. The fact that the clandestine Jews — as the above authoritative Jewish document confesses — have mentioned Queen Esther as their model shows that the main reason for the hiding of Judaism has been to accomplish the total infiltration in the country in whose territory the Jews live in order to accomplish what Queen Esther accomplished by the same means — the domination of

(5) Castilian Jewish Encyclopedia. Mexico, 1948. 4th volume. Word: Spain.

the nations in which sects of Marranism or Clandestine Judaism function. In China, as in other countries of the world, clandestine Jews — as the mentioned authorized sources confess — obtained high positions as Mandarins, Magistrates and Chiefs of the CHINESE army.

The Jewish leader Israel Joseph Benjamin II, writing at the end of the last century, describes the situation of the Tartaric Jews living in Siberia, stating that he was informed that **"they settled in the Great Tartaria, where they live in freedom and in the best agreement with the natives. The leaders were equally chosen among the Jews and the Tartars and both of them shared the perils of war, but the Jews did not marry the Tartars and strictly adhered their own religious cult. It is worth while to observe that they think they are descendants of the tribe of Reuben." (6).** In spite of such descent, the Tartaric Jews have a Tartaric type that enables them to live unidentified among the population, as in the case of the Chinese, Hindi and Negro Jews, etc. But at least since the last century, they practiced racial discrimination against their cordial and kind hosts, refusing to marry them, believing in their own descent from Reuben's tribe. On the other hand, it is worthwhile to notice that the cordial reception given to them by the Tartars, and the freedom which the Tartars gave them, was repaid by the Soviet Jews with great slaughters of the unfortunate Tartars and the subjugation of the rest of them to communist slavery. This is another proof of Hebrew ingratitude to those who offer them friendship!

S. M. Perlmann, the Jewish historian, mentions that one of the Tartaric tribes adopted Jewish kings from a group of immigrants coming from Media and Persia, descendants of the tribes of Simeon, Ephraim and Mana-

(6) Israel Joseph Benjamin II. Cited work. Cited edition. Page 218.

sehh. He also states that these immigrant Israelites turned themselves in ferocious nomads and great warriors in Tartaria (7). These Tartaric Jews are at present the bulldogs of the Soviet Jewish regime in Siberia, and it is well known that there are many Jewish-Tartaric officers in the Red Army, for the Chinese and Tartaric Jews differ from those of other nations in possessing great military talents.

These millenary Chinese Jews, who have a Chinese racial aspect, practice Chinese customs, and use Chinese names, have been known to World Judaism, up to the present day, as Chinese Jews Tiao-Kiu-Kiaou. The Israelite leader, Rabbi Jacob S. Raisin, talking about the origin of the word Tiao-Kiu-Kiaou, says as follows: **"Some medieval commentators state that when Isahia (The Bible's prophet) forecasted the restoration of 'the land of Sinim' by the Jews, he had in mind those who travelled ten thousand miles from the Jordan through the Caucasus, Turkestan and the Tibet up to the Yellow river in China. Undoubtedly there are indications that centuries before the Christian Age the Jews had trade relations with the 'silk men' (this is the Chinese) who called them Tiao-Kiu-Kiaou, that means those who remove the tendon (referring to the Jewish ceremony mentioned in the Genesis 32-33). Probably Judaism was diffused there by the Radanitas Jews, who went by sea or in caravans, through the Samarkanda route to Khotan to exchange products from Africa and Europe for paper, glass, fine cloths and silk that were produced only in China at that time. They constantly increased in number in China producing wise and cultured people." (8).**

(7) S. M. Perlmann. "The History of the Jews in China". Cited edition. Pages 29 and 30.

(8) Rabbi Jacob S. Raisin. "Gentile Reactions to Jewish Ideals". New York edition, 1953, page 417.

In general, all Jewish historians who talk about the millenarian Chinese Israelites agree in saying that the origin of the name given to them (Tiao-Kiu-Kiaou) comes from their practice of the above mentioned rite in the Bible for ritual killing, and this was the name given in China to the members of a fraction that (as we will see later), practiced Judaism in an open way. The **Castilian Jewish Encyclopedia** says that this reference to ritual killing **"reveals the pre-rabbinic date of their entrance to the country" (9)** or in other words, that the Chinese Jews first arrived in China more than eighteen hundred years ago.

Readers may consult Murray's translation of the travels of Marco Polo with regard to the political and commercial influence of the Chinese Jews in 1286. (10).

On the other hand, the **Castilian Jewish Encyclopedia** says as follows, regarding public Jews: **"Even often confounded with Moslems, they are mentioned in the Chinese Annals for the first time in the 'Yuen Shi' of 1329, because of a law on taxes to heterodoxes, and once more in 1354, when as a result of several revolts, rich Mohammedans and Hebrews were summoned to Peking to serve in the army. In both occasions Jews are called (in the Yuen Shi) Dju-Hudu, maybe a deformation of Yehudim." (11).**

In addition to the communities of clandestine Jews spread throughout China, already referred to, there is another Israelite community in the city of Kai-Fung-Foo, former capital of Honan Province, which has been operating in a more or less public way for several centuries,

(9) Castilian Jewish Encyclopedia. Cited edition. Third volume. Word: China. Page 325, 2nd. column.

(10) Marco Polo's trips. Translated and edited by Murray. Page 99.

(11) Castilian Jewish Encyclopedia. Cited edition. 3rd. volume. Word: China. Page 325, 2nd. column.

early references to this group being made by Jesuit Missionaries, particularly Father Matteo Ricci, in reports sent to Europe in the XVII Century.

Jewish encyclopedias and other books produced by the Jews for the Gentiles, provide, as I said before, much information on Judaism in respect of those things, which the Jewish imperialists allow the Gentiles to know, but hide, minimize and even misguide the Gentile reader on those affairs which Judaism considers to be POLITICAL SECRETS which MUST BE HIDDEN from the Gentile readers. This is why it is not strange that such encyclopedias and books when speaking of the very ancient Chinese Judaism, usually only talk about the communities that have operated publicly mainly those of Kai-Fung-Foo city. About this community they give much information which is highly interesting; saying that it flourished in other times but is today in painful decadence. The **Jewish Encyclopedia,** in addition to mentioning the Kai-Fung-Foo community also says that Catholic missionaries of the Seventeeth Century found other public Israelite communities in Hangchao-Foo and OTHER CHINESE TOWNS without expressly saying how many of them they found (12). The **Encyclopedia** adds that the attention of the Israelite historians has been concentrated mainly in the community of Kai-Fung-Foo, and not on others because of the archeological relics found in an old Synagogue, comprising marble tablets engraved in the Chinese language which help clarify several unknown aspects of the history of Chinese Judaism. These marble tablets are dated 1489, 1512 and 1663 respectively. That of 1489, referring to the Jewish immigration, states: **"Seventy families came from the West offering the**

(12) Jewish Encyclopedia. Published in New York and London, 1903 Edition IV volume. Word: China. Page 34, 1st. column.

Emperor tributes of cotton clothes; he allowed them to settle down in Peen-Lang, this is, Kai-Fung-Foo. In 1163, the Synagogue was built by a certain Yen-too-la, and in 1279 it was reconstructed to a great scale. In 1390, Tai-tsou, founder of the Ming dynasty, gave these Jews lands and additional privileges. In 1421 the Emperor allowed a Jewish physician, highly honored by him, to repair the Synagogue"... The **Jewish Encyclopedia** gives further information regarding the engravings found in these archeological monuments, which cannot be detailed here due to the brevity of this work. Among them, however, there is an engraving mentioning the Chinese Jews that reads: **"They are outstanding in agriculture, commerce, in public positions (magistracy) and in the art of war" (army).** In fact, it can be seen that Chinese Jews have stood out in trade, as the Jews have in other countries, and had achieved leading positions in the government, as the Jews have in the Gentile nations. But it seems to be a special characteristic of Chinese Judaism, as many Israelite historians have said — and also these archeological monuments confirm — that Chinese Jews Tiao-Kiu-Kiaou were experts in agriculture. This has allowed them to infiltrate among the peasants, just as their great military talents have also allowed their infiltration in the army, creating a fifth column of Israelite Imperialism infiltrated at all levels in China. This must undoubtedly constitute a serious danger for the Popular Maoist China if it is not found and extirpated, because both the public or hidden Chinese Jews, like all Israelites around the world, are in reality members of a foreign nation and agents of a millenary super-imperialism. As such, their complicity with their Jewish brethren of the Kremlin in their struggle to turn Popular China into a satellite of the Soviet Union, just



CHINESE JEWS TIAO-KIU-KIAOU

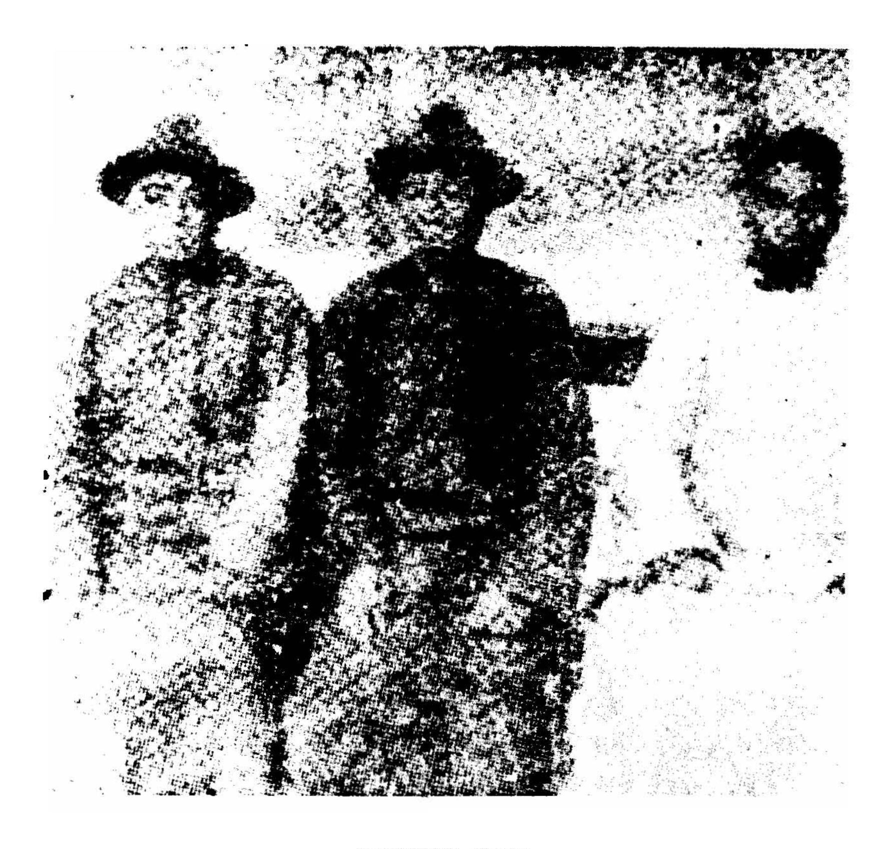
From Kai-Fung-Foo in Honan Province in China. Picture published at the beginning of this century, taken from the monumental official Jewish work titled: "Jewish Encyclopedia". Published in New York and London, 1903 edition. Fourth volume, Word: China, Page 36.

like the satellite socialist states of Eastern Europe, excepting Albania and Roumania.

Going back to the engravings of the Kai-Fung-Foo Synagogue, another inscription mentions the revolt that overthrew the Ming dynasty that protected Jews. This engraving was built by a Jewish Chinese Mandarin who was later Minister of State of the Emperor, and who had written about Adam's virtues (who was, according to the Bible, the first man created by God) and also about the virtues of Noah, Abraham the Patriarch, of all Israelites and Moses, the founder of the Jewish religion. The engraving made by this Mandarin refers to the fall of the city of Kai-Fung-Foo during that revolt and the destruction of the Israelite Synagogue and slaughter of a number of Jews by the rebels in 1642. The engravings say that Jews had been protected by the Ming Emperors, and had obtained positions in the Government. They also say that in the middle of this disaster a Jewish Chinese Mandarin appeared leading an army, and that this Jewish Mandarin rescued the Sacred Writings (the Bible) that had been thrown into the water by the rebels, reconstructed the city of Kai-Fung-Foo, and that this Mandarin and his brother rebuilt the Israelite Synagogue in 1663. This Jewish Chinese Mandarin had — as both public or clandestine Tiao-Kiu-Kiaou Israelites do — a typical Chinese name. His name was Chao-Yng-Cheng (13).

These engravings, which constitute a historical monument of incontrovertible documentary value, show the great political and military influence that Jews had in China in the XVII Century. Not only did they hold senior positions in the Imperial Government, but they had also Chinese armies under their command.

(13) Jewish Encyclopedia. Cited edition 4th volume. Word: China. Page 34, 2nd. column.



CHINESE JEWS

Photo published in 1950 by the "Jewish Encyclopedic Handbook" of Link. Published by Israel Editorial of Buenos Aires, Argentina. 1950, Jewish Year 5710. Page 97, 2nd. column. Word: China.

The **Jewish Encyclopedia** says that the Jew Chao-Yng-Cheng was Mandarin of the Chen-Si province (14), that is to say he was the Governor of that Province — clear evidence of Jewish infiltration into the highest positions of the Chinese Government.

The **Jewish Encyclopedia**, referring the Chinese Jews of Kai-Fung-Foo, also says that many of them: **"emigrated — during the war between the Chinese and Tartars — to Kiang-su, Arnoy and Peking; but they do not have synagogues in those places, and that some Jews with English protection, went to Shanghai and HongKong, where they practiced the traffic of opium and cotton." (15).** This information provided by the **Jewish Encyclopedia,** a Jewish document of unquestionable value, makes us see that the opium traffic, which led to the criminal war fought by the British Government against China, not only benefitted British and Indian Jews, but also the Chinese Jews Tiao-Kiu-Kiaou, who also participated in the opium traffic in Shanghai and Hong Kong under the protection of the British government, which as we all know was already a satellite under the control of Jewish Super-Imperialism. Under Jewish control, the British government even sent —betraying the ideals of democracy— its own people to fight and die to protect and expand the Jewish opium trade, so that the Jews might make a profit out of poisoning the Chinese people, and Chinese Jews participated in this trade at the expense of their Chinese hosts.

As Indian Jews and other Israelite communities of the Afro-Asian world were somewhat behind Western Judaism regarding the progress of their religious institu-

(14) Jewish Encyclopedia. Cited edition. 3rd. volume. Word: Chao-Yng-Cheng. Page 665, 2nd. column.

(15) Jewish Encyclopedia. Cited edition. Fourth volume. Word: China: Page 36, 1st column.

tions and internal policies, Western Judaism, during the XIX Century, started a program to adapt the Secret Jewish societies in Africa, East and Southern Asia to the advances of European and American Judaism, not only regarding changes in Jewish religious and social institutions but also with regard to new techniques of infiltration and political control over the Gentile nations, including revolutionary techniques intended to accelerate their domination. The revolutionary potential of the Afro-Asian Israelite communities began to develop progressively during the XIX Century, as Western Judaism sent experienced leaders to train them in all aspects in which they were backward in regard to Western Judaism. Regarding the Chinese Judaism and the Kai-Fung-Foo community, the **Jewish Encyclopedia** reports that the Western Jews formed a special organization called the **"Society for Rescuing the Chinese Jews"** whose task was the revival of the Israelite religion among those Chinese Jews (16) that as we have previously studied is the main generator of the Israelite Imperialism in China.

The **Jewish Encyclopedia** adds that the Jews of Shanghai cooperated with this society.

According to Jewish encyclopedias, the formerly fluorishing Israelite community of Kai-Fung-Foo, fell into a painful decadence, diminishing the number of its members to the point that they had to sell their Temple. We, as experienced researchers of the history of clandestine Judaism, find and can prove that every time Israelite historians talk about decadence or disappearance of a Jewish community in books which the Gentiles can read (such as encyclopedias and other writings) in most cases — for there are a few exceptions as is natural —what really

(16) Jewish Encyclopedia. Cited edition. IV Volume. Word: China. Page 36, 1st. column.

happens when there is a mass desertion from public Judaism, the majority of **"deserters"** are just pretending to abandon Judaism in favor of a Gentile religion, while secretly remaining loyal to the Israelite nation and religion. In other words, they merely transfer from Public Judaism to Clandestine Judaism.

Besides the millenary Chinese Tiao-Kiu-Kiaou Jews — both the clandestine ones spread throughout China and those of Kai-Fung-Foo who openly practiced Judaism and who also emigrated, as the already mentioned Jewish book says, to different regions of China — this great nation received other Israelite immigrations which we will mention only briefly because of the limitation of space.

Chavennes, the Orientalist, talks about another Jewish colony established in China between 960 and 1126, composed by Jews that came from India. The Israelite historian, Elkan Nathan Adler, also mentions another Jewish penetration into China, coming from Bokhara through Persia in the XVI Century (17). The first immigrants, according to the **Castilian Jewish Encyclopedia "settled down in several Chinese regions."**

Since 1840 China has experienced further migrations of Jews from different countries, mainly European. According to the **Castilian Jewish Encyclopedia** the opening of the so-called "Ports of the Treaty" in 1840, brought a number of English Jews to China from Hong Kong and India. In 1850, Elias David Sassoon, a rich Jewish trader settled in Bombay, India, established a branch of his firm in Shanghai. Born in Baghdad, his father had been Treasurer and banker to the Turkish Governor in that city. Referring to Elias David Sassoon, the **Castilian Jewish Ency-**

(17) Chavennes and Elkan N. Adler, quoted by the Castilian Jewish Encyclopedia, cited edition, 3rd. volume. Word: China. Page 325, 2nd. column.

clopedia says that "**he specialized in the trade of opium, among other things**" and that when he established his branch in Shanghai, he was followed by the Kadoorie, great Jewish capitalists in Baghdad, and their big enterprises — the Sassoons and Kadoorie's — built a synagogue in Shanghai, founding a new Israelite community which until 1905, was mainly Sephardic. So this new Jewish community had the honor of being founded by the enterprise of a great international Jewish opium dealer, whose son, as millionary as him, used the Moslem name of Abdula when in Baghdad, and used the Christian name of Albert while in London. His Jewish name, the good one always, was David. About this great international capitalist, the **Castilian Jewish Encyclopedia** says: **"Sassoon Albert (Abdula, David) industrialist, banker and philanthropist. Born in Baghdad in 1817, died in Brighton, England, in 1897. Eldest son of David Sassoon and head of commercial and industrial enterprises of the family. He founded one of the biggest textile factories in Bombay, India, donated a great modern dam to the city and established several schools. Member of the Legislative Council from 1867 to 1871 and one of the most outstanding people in the society of Bombay. He frequented the Kings of England and his audience with the Persian Shah in 1889 was one of the events of the English capital. He was ennobled in 1872."** The Jews frequently received titles of nobility in England, especially since the long reign of Queen Victory, to such an extent that investigators have shown that most of the titles of Earl, Marquis, Viscount and Lord are presently in the hands of Jewish ennobled families or of ancient aristocratic English families linked with Jewish families. Dukedoms have been Judaized by means of marriages of Jewesses and ancient Dukes, and those

Jewesses, with the help of the powerful Israelite communities, have secretly initiated in Judaism the eldest son of that marriage, this is to say, the new Duke. It is not strange, then, that the international Judaism is not in a hurry to overthrow the English monarchy, which is controlled by the Israelite imperialism.

The Russian-Japanese war and the persecutions it originated against the Jews, the failed communist revolt in Russia in 1905, that the Imperial Russian government justly imputed to the Israelites, brought as a consequence the arrival in China of fugitive Russian Jews. In 1917 Russian Jews who arrived to Jarbin and Mukden in Manchuria were antagonized by White Russians who accused the Russian Jews in the country of being originators of the Red Terror in Russia. When the Japanese invasion of China in 1931, many Russian Jews living in China, who were fleeing from the Japanese (who accused them of being communists), were forced to move to Tientsin, Hankow and Shanghai, where they were reinforced by new immigrations of Polish and Roumanian Jews. In 1928 an Israelite community of Ashkenazim Jews joined with the Sephardic community, under the auspices of the lodge, recently formed in Shanghai, of the secret order of world Jewish Masonry called B'nai B'rith, which was in this way starting to extend its tentacles into China. It must be remembered that the self-government enjoyed by the Israelite communities throughout the world, and the ambitions of its leaders to command economic and political power, sometimes provoke deep rivalries between different Jewish communities; some of these remain the secret of the Jews, but others spread scandalously outside. One of the secret goals for which the Jewish Super-Masonry, the B'nai B'rith, was created, was to conciliate rivalries and dis-

agreements and promote harmony and reunification, as it infiltrates among the various Jewish communities possessing different rites. The B'nai B'rith achieved this objective of unification regarding the Jewish Ashkenazim and Sephardic communities of Shanghai.

A new Jewish immigration into China started in 1933; Israelites fled from Germany and Austria harassed by the Nazis. According to the **Castilian Jewish Encyclopedia** these new Jewish migrants of German origin obtained positions in the administration of the Republic of China. Among them the distinguished Israelite, Dr. Bernhard Weiss, who had been Vice President of the Police in Berlin, was entrusted with the reorganization of the Chinese police by Chiang Kai-shek's government. The **Castilian Jewish Encyclopedia** adds: **"Many German officers of Jewish origin enlisted in Chiang Kai-shek's army. Miriam Kames, who died during the bombing to Nanking, founded a famous battalion of Chinese women. General Moshe Cohen helped organize the supplying of food, arms and equipment of the armed forces. Other (Jewish) refugees served in the nationalist rows as doctors and nurses. But the great amount of German Jews reached China only after the mournful year of 1938, that brought the Reich's great slaughters, the annexation of Austria and the Sudetes."** In 1940, the B'nai B'rith in China was led by an English Jew called Mendel Brown (18).

Jews have also used their women in China to ensnare great leaders, following the rules fixed in the Book of Esther in the Bible already mentioned, which tells how the Jewish Esther, hiding her Israelite origin and religion,

(18) Castilian Jewish Encyclopedia. Cited edition. Word: China. Pages 328, 329 and 330, and word: Sassoon David. 9th volume, page 460 2nd. column. Word: Sassoon Albert (Abdula, David) 9th volume, page 460, 2nd. column.

beguiled the Persian Emperor into falling in love and marrying her, thus becoming Empress of Persia. From this position, she engineered the appointment of her uncle as the Prime Minister. In China the Song family of Tiao-Kiu-Kiaou Jews obtained great successes in this century by the same means. One of the Song sisters married Dr. Sun Yat-sen, the man who ousted the ancient Chinese monarchy and founded the Republic, becoming the first President. Another sister married Marshall Chiang Kai-shek, President of Nationalist China. Dr. Sun Yat-sen's widow became a member of the Maoist Popular China, where she presently lives and where, with the prestige of being the widow of the national hero, she can undoubtedly help the plans of international Judaism, in ensuring that a clandestine Tiao-Kiu-Kiaou Jew, or at least a Gentile Chinese easily manageable by the Jews, will succeed Chairman Mao Tse-tung when he dies. If this goal can be achieved, the Jewish Racist Imperialists would seize power in Popular China and subjugate that nation to its yoke, reconciling China with the Soviet Union and putting it at the Soviet Union's vassalage — as projected by international Judaism. Up till now the Jews in the Kremlin have failed in their attempts to oust Chief Mao Tse-tung, but they still seek through an internal revolution to substitute his regime for one which would make China a satellite of the Soviet Union.

Despite past failures, the fifth column of clandestine Jews in China does not cease in their conspiracy to encourage the establishment of pro-Soviet gangs in and outside the Chinese communist party and army, deceiving many Gentile military and political leaders who do not know the imperialist background of this maneuver, by exploiting those who are ambitious for command and en-

couraging the individual resentments that exist in China as in any other country in the world. Besides, the insatiable Jewish imperialism of the Kremlin has conceived the idea that due to the wars in Indochina, a war may start between the United States and Popular China, which would give the Kremlin the possibility of sending armies to China to defend her, as it "defended" Poland from the Nazi oppression and also other East European nations, only to enslave them later.

In its effort to dominate China, the Jewish socialist imperialists of Moscow have even planned (in the event that other resources fail) a military invasion to the Chinese territory, similar to the invasions of Hungary and Czechoslovakia. But to achieve this without serious danger it needs to secure its western frontiers through arrangements with Federal Germany and the other European powers, thus eliminating any possibility of a war on two fronts. It could then withdraw many of the armies it has on the European frontiers, and concentrate all its military strength against Maoist China, to surround her with an iron belt with the help of the Indian government controlled by Judaism and others it wants to align. (Editor's quotation: Please refer pamphlet No. 9 of Political Secrets series, titled: "The Jewish Fifth Column in India". Readers may find information on how Hindi Crypto-Judaism controls that country).

It is urgent that German patriots and other western Europeans do not fall in this Soviet trap, covered under the bait of achievement of peace and security in Europe. If the Kremlin's Jews succeed in invading China and dominating it, they will turn against West Europe, which they have not otherwise dare to invade until they have been able to liquidate Mao Tse-tung's regime, among other reasons, and replace it for another controlled by the Kremlin and World Judaism. German patriots must be more

aware than anyone else, for the secret Jew-Communist Willy Brandt is determined to help his Jewish brethren of the Kremlin in these falsely pacific purposes, whose only real objective is that the Kremlin should be left free to invade (if they think it is necessary) Mainland China, for the above-mentioned purposes.

In the case of a successful invasion of China by the Soviet Union, the Soviet plan is to maintain occupation troops in China for an indefinite period of time, under the pretext of defending socialism as it has done in several countries of East Europe. The true and hidden reason is that Jewish Imperialism is convinced that the clandestine Chinese Tiao-Kiu-Kiaou Jews are too scarce number (19),

(19) All experts in Chinese Judaism agree that the Tiao-Kiu-Kiaou Jews in China are few, varying opinions from those who state they are more than two million, to Jewish writers that reduce its number to a minimum. This is not strange, for as we said before, it is an ancient and general custom of Jews to hide the real number of Jews in a country and of course of clandestine Jews. But even supposing they were more than two million, their proportion with the Chinese population of seven hundred million inhabitants would be barely three Jews for each thousand, which would be a very small percentage compared with that of the Jews in the Soviet Union.

In any case, the fact that Jews always hide to the Gentiles the real amount of Jews in a Gentile nation, especially the number of clandestine Jews, makes it impossible for us to assure that the clandestine Chinese Jews, Tiao-Kiu-Kiaou and other sects, total 2 million people at most. The number may be larger or smaller. Only an investigation using all adequate means to find out the truth, would allow the total localization of Jews and find out the real number of this fifth column in China of a foreign imperialism, conqueror of nations, that acts through super secret societies of clandestine Jews, who as members of the invaded country, are

in proportion with the big population of China, to be able to totally dominate China. They would therefore need the support of Soviet troops, as is the case in those East European countries whose Jewish population was so decimated by the Nazis that the Jews are too few to retain power without the aid of Soviet troops.

Judaism projects to control all kinds of governments — monarchist, democratic or communist — but it is an unacceptable tragedy for the Jewish nation (which uses communism to impose its totalitarian domination to mankind), that socialist or communist states should fall and survive in the hands of Gentile rulers, and it will not rest until it has overthrown all Gentile governments, even those that are socialist or communist — either existing now or that may appear in the future — to replace them with governments controlled by the insatiable imperialism of international Judaism.

The Soviet Union is the strongest bulwark of Judaism in the communist camp, due to the high proportion of Jews among the Russian, Ukrainian and other populations of the Soviet Union. Millions of Soviet Jews that control the Party, the Army, the secret police and other repressive organs, keeping the power by themselves, without need of foreign help. So complete is the power in the Soviet Union that it is possible for them to help support

(19) Continued from page 25
infiltrated in all political, military, cultural, religious and social institutions, until it takes over the governments by exploiting personal ambitions for power and personal resentments; by sowing false ideas to promote discordance, internal division and rebellion; and also by effecting espionage and sabotage to the benefit of foreign powers when this is convenient to the plans of international Judaism for world domination.

their Israelite brethren in the government of other communist countries where they cannot achieve this by themselves.

It is interesting to note that in all nations where the percentage of Israelites is small, in relation to the genuine population of these countries, there is a high rate of mixed marriages between public Jews and the real members of those nations. This question is highly important, because in such cases the Israelite imperialists try, by different means, to increase the number of Jews in those countries to facilitate their conquest and then to maintain control by their own forces.

Thus the Jews increase the Israelite population in a country by promoting mixed marriages between Jewesses and natives of the country they attempt to conquer. According to the Jewish laws, the principle is that mixed marriages of Jews and Gentiles are forbidden; but these laws prescribe certain exceptions, by which mixed marriages may be authorized by the Great Kahal or Regional Supreme Council, to obtain political positions, important espionage positions, or positions of economic or social influence. Such exceptions include the many instances in which Jewesses have married kings, nobles, presidents of republics and other high Gentile leaders, or married owners of great enterprises, newspapers and other institutions Judaism wants to control. In general the marriage of Israelite women to Gentile men are authorized because the millenary Jewish law **"Hagada"** indicates that Judaism can only be transmitted to children of a mixed marriage through the mother, that is to say, when the mother is a Jewess. But this orthodox **"Hagada"** law has been over ruled by many Israelite communities, the reformists among others, who also accept as Jews the children of Jewish father and a Gentile mother. The fact that this has caused

a controversy between the innovators and the more Orthodox Jewish sects does not invalidate the fact that Jewish communities which accept the children of Jewish father and Gentile mother are still loyal Israelites, and consider the children as Israelites, introducing them, when they are 13 years old, in the secret organizations of totalitarian commands of the synagogal Fraternities, which exist among the Israelite communities of the different countries of the world for the mixed Jews of "stained" blood, and which are led and controlled by those recognized to be of pure blood (even though this recognition does not always correspond to a strict reality). In this way, the descendants of mixed marriages between Jews and Gentiles are effectively organized and controlled by Israelite imperialism and are totally at its service.

It must be stressed that when the Kahal or Regional Jewish Council authorizes a mixed marriage of a Jew or Jewess to a Gentile, they make the individual swear under severe penalties that he or she will do everything possible to have the children introduced at the age of 13 or later, to the community of Israel, in a secret way so that the Gentile husband or wife will be unaware of the introduction. If the Jewish father or mother disregard this oath, in addition to the penalties applied to them, the local and regional Kahal seek the aid of other Jewish relatives, to ensure that the children of those mixed marriages may be prepared and introduced into Judaism and render the oath of obedience to the leaders and of secrecy, in an occult ceremony with impressive rites.

The nazis, dealing with the Jewish problem, mainly as a racial problem, committed a serious mistake when they considered as Germans the descendants of three German grand-parents and only one Jewish grand-father. It is evident that from a superficial racial point of view,

such children were predominantly German, but the Jewish problem is not only racial but something much more complex, as the reader may have attested; in fact, as the Tribunal of the Holy Inquisition said, it was enough to have only one Jewish grand-mother, or even only a Jewish great-grand-mother, or even only one great-great-grand-mother, for the descendant could be admitted to the Jewish secret societies. And all this because of the reasons we have just mentioned. This is why the laws that ruled Inquisitorial Europe and later Spain and Portugal were justified; they considered as "new christians" and therefore as suspects of Judaism, anyone who two or more centuries back had only **one** Jewish antecessor, and excluded such people from positions in the government, in the army and the church, even when there were not enough evidence (which was difficult to obtain) that they practiced Judaism in secret. This legislation lasted until the Inquisitorial regime was suppressed.

In China, as in other countries, communities of Ashkenazim, Sephardic, Arab, Indian, Russian, German and Roumanian and other Jews have authorized, since their arrival in China, mixed marriages with Gentile Chinese; children with partially Chinese features came from these marriages, who after getting married with other Gentile persons of the country, had children with more Chinese than Jewish appearance. Later, mixed marriages have increased the number of fifth columnist Israelites, whose racial appearance is Chinese but who in secret are members of the nation of Israel, increasing in this way the clandestine Israelite fifth column. Although we believe that the Chinese population resulting from these mixed marriages may still be small, it would be an important investigation to calculate the number of clandestine Jews in China.



CHINESE JEWS AT THE CEREMONY OF READING THE TORAH

Footnote of page 30

CHINESE JEWS AT THE CEREMONY OF READING THE TORAH

Jewish secret societies, called Synagogal Fraternities, get together at least once a week, on Fridav evenings, but in emergency on any other day, to solemnly read and comment a part of the Torah, the five first books of the Bible, and the Bible books of the Prophets, where according the Jewish belief, are the promises God made to Israelites to dominate nations where they settle and the world in general. Following this ceremonial reading and commentary, the members of the secret Fraternity inform the Assembly what they have done to dominate the political, military, economic, social, religious sectors, etc. whose control has been entrusted to the Fraternity by the Local Supreme Jewish Council. They also plan ways in which they can take over leading positions, and intrigue and manoeuvre to eliminate the Gentiles in such positions.

During the Inquisition and the period of Nazi persecution, members of the Jewish clandestine Fraternities infiltrated into those regimes, taking skillful steps to prevent their meetings and operations from being discovered, Judaism has centenary experience in this. This photo shows that Judaism is active in China for its task of conquest. Photo taken from the Castilian Jewish Encyclopedia. Cited edition. 3rd. volume. Word: China, page 325, first column.

What I have said before about the clandestine Tiao-Kiu-Kiaou Jews is also valid for Manchuria; but regarding this vast Chinese region we will give some additional information regarding public Jews — the Jews who openly admit their identity.

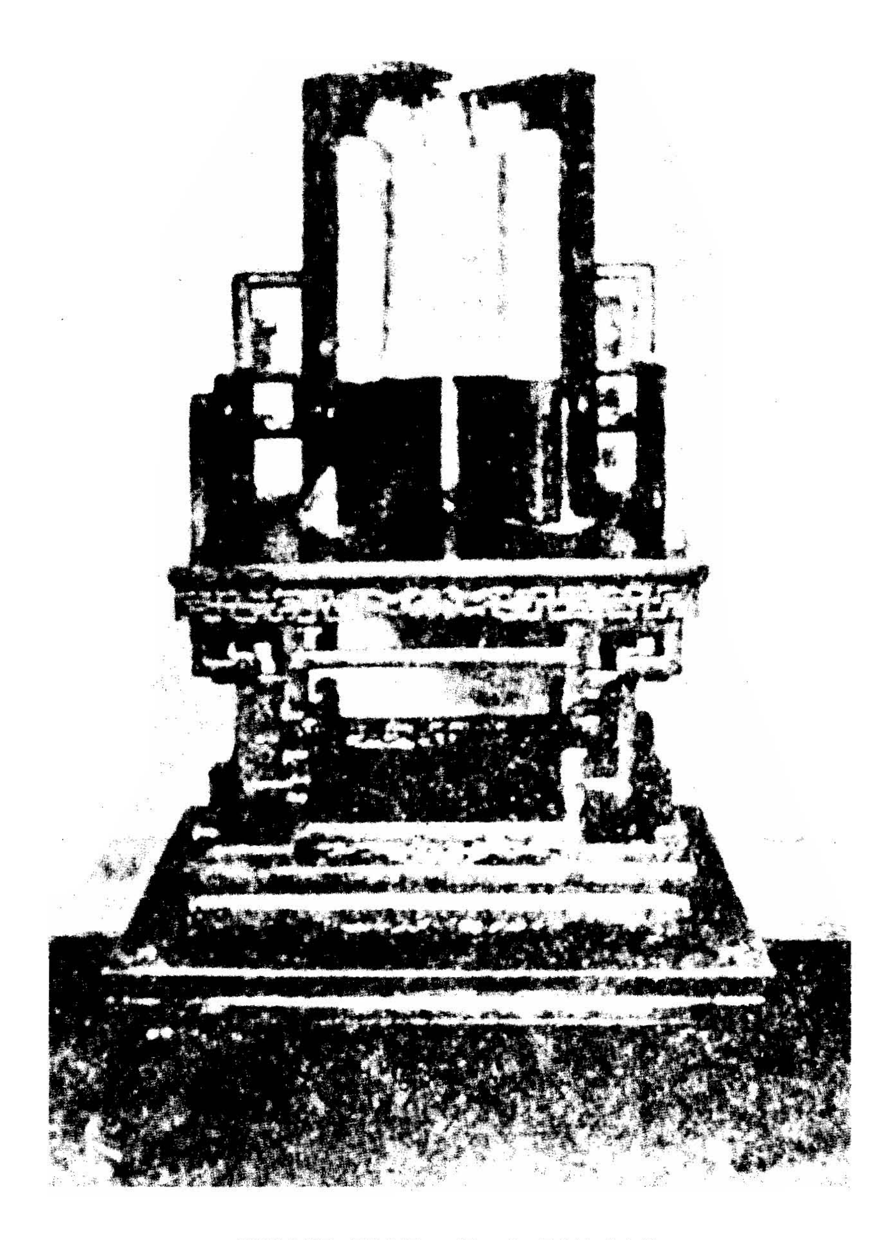
The **Castilian Jewish Encyclopedia** makes the following statement among others: **"The building of the Transiberian Railroad brought (to Manchuria) a certain amount of Jewish traders that founded a Jewish community in Jarbin".** That after the Bolshevik revolution, many Jews from the Soviet Union emigrated to Manchuria, and were antagonized by the White Russians, who committed several murders. That these new Israelite emigrants **"were not delayed to incorporate themselves to the economy of the country as employees, merchants and industrialists"**... That the Japanese hostility to Jewish businesses when they occupied Manchuria in 1931, forced the Jews to emigrate to Southern China and other countries. The **Castilian Jewish Encyclopedia** also adds that in 1931 there were SEVERAL SYNAGOGUES in Jarbin, Mukden and Dairen as well as community philanthropic, cultural, pedagogical and Zionist institutions, etc.

The Japanese did not know the secrets of Judaism, and they tried to erradicate it using wrong methods, similar to those used during almost two thousand years by other nations in the world. In 1942 they closed all Synagogues (20) but they did not know that any time Gentile governments, through the centuries, have used this resource, it has only served to force Israelites to turn from public Jews, identified as such, to clandestine Jews that hide their adherence to the nation of Israel, apparently

(20) Castilian Jewish Encyclopedia. Cited edition. 7th volume, Word: Manchuria. Page 260 1st. column.

becoming assimilated among the people in whose land they live; thus being more dangerous. In this way, due to the Japanese mistake, public Judaism in Manchuria massively sunk into clandestinity, except those who emigrated with their enterprises to the south of China and other places.

The fact that in some countries in Europe, and specially in America, there are Jews leading the Maoist organizations, has made some people wrongly believe that Maoist communism is also controlled by the Jewish imperialism. However, what is really happening is that world Judaism — imitating Karl Marx's tactic of annuling Bakunin's international by infiltrating and controlling it with Israelite agents — tries to do the same with the international communist movement that Mao Tse-tung has been creating. These public or clandestine Jews who pretend to be enemies of the Soviet Union and its satellite communist parties, infiltrate and obtain leading positions in Maoist organizations of different countries; little by little they obtain control over many of those organizations or parties often following a genuine struggle against the puppet Moscow parties. But Judaism, as always, will win this game if it succeeds in taking over Maoist parties and organizations throughout the world, just as it won when it succeeded in infiltrating the international movement of the Gentile revolutionary, Michael Bakunin.



CHINESE CHAIR WITH TORAH ROLL

Footnote of page 34

CHINESE CHAIR WITH TORAH ROLL

Jews in China use very elaborate chairs to read the Torah in the respective sabbatical ceremony. However, clandestine Judaism, especially in times of danger, avoids using such furniture in their secret ceremonies and meetings, to prevent any Gentiles who might discover the meeting from realizing what is going on. Clandestine Jews have centuries of experience at hiding their secret meetings, and have everything ready to camouflage their meetings to make them appear to be innocent meetings if a Gentile intruder discovers them. In times of the Inquisition, clandestine Jews sometimes used catholic clergymen, who were secret Jews, to arrange for their secret weekly meetings to be held in the curacy of the church or in some other room of the catholic church, under the patronage of these clergymen. In this way if any Gentile discovered the meeting, the clergyman told him that the meeting was composed of faithful catholics of the Parish. In other cases they arranged for secret Jews who had infiltrated into the guilds of artisans to obtain the use of a room in the guild. If the meeting was discovered by somebody, the clandestine Jewish leader of the guild would declare that the meeting was being held to discuss some matter of interest to the guild. Similar secret meetings were arranged on the premises of other reputable Gentile organizations. Photo taken from the Castilian Jewish Encyclopedia. Cited edition, 3rd. Volume. Word: China. Page 325 first column.

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THE JEWISH FIFTH COLUMN IN ISLAM

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IMPERIALISM, COMMUNISM AND JUDAISM, THE THREE FORCES DOMINATING THE WORLD

SERIES OF AUTHOR
ITSVAN BAKONY

INTRODUCTION

The Library of Political Secrets now adds to its collection selected chapters from the book by the Hungarian researcher, Itsvan Bakony, entitled: "IMPERIALISM, COMMUNISM AND JUDAISM, THE THREE FORCES DOMINATING THE WORLD." The translation of the Hungarian original was completed in Paris in January 1969, and was later brought up to date by the author.

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CHAPTER I

THE JEWISH FIFTH COLUMN IN THE ISLAM

In Islam — as in Christianity — there is a fifth column of Jews who pretend to be Moslem and to practice Islamism piously, but who are Israelite in secret. This infiltration is tearing apart the land of Mohammed, sowing divisions, disabling Islamic unity and Arab unity, and in recent times even diffusing communism. I will show, with the testimony of Israelite historians regarded as authorities on Hebrew matters, how this Jewish fifth column came into being in Islam.

It is necessary to keep in mind that in the Koran — which is for Moslems, as the Bible is for Christians, the source of divine revelation — Jews are considered as a people damned by God who sell the Sacred Writings, who have a padlock in their hearts, and have hell's fire waiting for them.

The Spanish historian of the XIX Century, José Amador de los Ríos, comments that **"Sowing darnel in a so**

high a place, it should not surprise it fructified even exuberantly in certain moments" (1).

As with Christianity, Hebrews have tried to conquer Islam from the inside, and toward this goal they have struggled both tenaciously and wickedly; but up to now they have obtained less success than they have obtained in the Christian world. Nevertheless, it seems that nowadays they have begun to decisively succeed, mainly due to the powerful fifth column that the Hebrews have secretly introduced in Mohammed's religion through centuries, whose destructive activities are now bearing important fruits.

These hidden organizations of apparent Moslems, who in fact are crypto-Jews or underground Jews, have been growing for several centuries, as the famous Israelite historian Cecil Roth — considered as an oracle of Judaism — states in his history of crypto-Judaism in Christianity: **"The phenomenon (of hidden Judaism) was in no way confined to the Christian world. Ancient crypto-Jewish communities can be found in different parts of the Moslem world." (2).** This confession that the Moslem world is undermined by communities of crypto-Jews, which still persist in this twentieth century in different places, is highly important as it comes from an authoritative Israelite source.

Later on, Roth explains how this crypto-Judaism operates, and gives examples: **"The 'daggatun' of the Sahara continued practicing Jewish rules after their formal conversion to the Islam"... "The 'donmeh' of Salonika de-**

(1) José Amador de los Ríos. **"History of the Jews of Spain and Portugal".** Madrid, 1875. 1st. vol. Continuation of footnote No. 1 in page 108, at the end of page 109.

(2) Cecil Roth. **"A History of the Marranos".** (Israel Publishing house. Buenos Aires, Argentina, 1946. 5706 of the Jewish Era), p. 15.

scend from partisans of the pseudo-Messiah Sabbatai Zevi. . . and although they ostensibly are faithful Moslems, in their homes they practice a messianic Judaism". Referring to these crypto-Jews of the "donmeh" sect the author of **"A History of the Marranos"** (footnote 3, page 15) says the following: **"Since the Greek occupation and the systematic helenization of Salonika, many 'donmeh' have emigrated particularly to Adrianopolis. It is difficult to get exact data about their present condition and distribution. It worth noting that the movement of Turkish Youth in 1913 was led in a great part by members of this sect". (3).** This information, given by the same Israelite historian Cecil Roth — who has been described by numerous Jews as the Flavio Josefo of our days — is of capital importance, because the "Turkish Youth" was one of the many secret societies of a carbonary type, controlled by Masonry and at the top level, by crypto-Judaism which had as their mission the overthrow of the monarchies during the past century and their replacement by Jewish governments during the present century.

Fortunately, in the case of Turkey the great patriot Mustafa Kemal Ataturk, supported by the army, was able to take over the Turkish revolution and lead it in a more appropriate direction for the country, displacing the hidden power of Jewish-Masonry. Thus the underground Jews — mostly false Moslems belonging to the secret "donmeh" sect — were eliminated during many years from the power of the rising Republic. But the Turkish people must realise that many of these false Moslems still remain visible among the Turkish population, ostensibly "assimilated" but really constitute a terrible fifth column ready to crush Turkey at the opportune moment; these crypto-Jews work along as accomplices of Moscow.

(3) Cecil Roth, p. 15.

Continuing his story of the Crypto-Jewish Moslems, the famous Israelite historian Cecil Roth says that: **"There are other examples to the East"**. And later referring to Iran, he states: **"Religious persecutions in Persia started in the seventeeth century left in the country, particularly in Meshed, numerous families that observe Judaism privately with punctilious scrupulosity while they openly are devoted to the dominant faith" (4).** All this information is to be found not only in the revelations of the irreproachable Jewish sources such as Cecil Roth, but also in an edition of **"Israel Editorial"** published in Buenos Aires, which as an official Jewish document cannot be labeled as antisemitic.

Crypto-Judaism is a dangerous fact in Islam today. If Moslems do not take adequate steps to protect themselves, they will be unhinged inside their own Islamic religious institutions as is happening in Christianity.

The famous Jewish leader, Chacham Israel Joseph Benjamin II, who made an inspection tour to the Israelite communities of Asia and Africa during eight years, between 1846 to 1855, in his report to western Jewish leaders referred to the Persian Crypto-Judaism, says as follows: **"Only twenty years ago, about 3,000 Jews lived in this beautiful and flourishing city (he refers to Shiraz). Because of the persecutions, oppression and hatred of all kinds, more than twenty five hundred were forced to convert to the Moslem sect of Ali. Although they are apparently apostates, a great number of these families still keep in their hearts their parents' faith and even find the way to secretly circumcise their children (according to the Jewish rite). (5).** He also affirms that the Shiraz Hebrews have a Nassi,

(4) Cecil Roth, p. 15.

(5) Chacham Israel Joseph Benjamin II. **"Eight Years in Asia and Africa from 1846 to 1855".** Hanover, Germany, 1861. pp. 229-230.

who is a high Israelite leader of the internal organizations of Eastern Judaism, of a higher rank than Chacham.

It is very interesting to notice how Hebrews infiltrate enemy organizations to dislocate them from inside. Despite the Koran's warnings about Jews, as a result of which Islam was since the beginning a religion hostile to Judaism, the Jews have been able to infiltrate Islam for their evil goals. They have also infiltrated Ali's sect, which is considered heretical by orthodox Moslems, because according to the report of Chacham Benjamin, they were accepted as pious Moslems in Ali's sect, despite the fact that Jews were the mortal enemies of the founder of that sect, and that Ali's followers believed that he was murdered by an Israelite, according to Chacham Israel Joseph Benjamin II.

A JEW CONVERTED TO ISLAM; THE PRIME MINISTER OF THE PERSIAN SHAH.

Among the interesting information contained in Chacham Benjamin's report, there is a datum that describes how the Jews were able to scale the highest positions in the Islamic monarchies — as they did in the Christian monarchies — using the farce of pretended conversior that has served them so well. Thus the studious Israelite Chacham Israel states that in Ispahan, the biggest city in the Persian kingdom at that time, **"he was in touch with Minister Ismael, a native Jew named Jekutiel (6) who was raised by the Providence to such a high position. I was**

(6) According to the aforementioned Israelite leader whose report I am quoting, this Minister of the Persian Shah, whose Moslem name was Ismael, had the Jewish name of Jekutiel, following the use of the clandestine Jews in all the world of having two names: a public one, in accordance to the religion the underground Jew pretendedly practices, or according to the customs of the country in which he lives; and an Israelite one, used only in the secret of his home and the ultra secret organizations of the clandestine Judaism.

honored to be admitted several times to present my respects to him, his brothers Joseph and Mordacai and his father Aga Babi". Then, the Chacham tells how this Jewish minister was elevated to that high position, saying that Jekutiel was an outstanding dancer; and that in a great party celebrated in the city in the honor of the Shah, Jekutiel danced very artistically and was so audacious as to kiss the king's hand in one of his artistic jumps. The Shah, admiring his talent and even his temerity, invited him to the Court, where the young fellow grew up under his patron's eyes, demonstrating his loyalty to the Shah on several occasions and even risking his life for the king who eventually nominated him to be Prime Minister of the kingdom — a position which he held until the Shah's death. The king's son did not keep him in his privacy and dismissed him. The Hebrew investigator says that Jekutiel, before the Shah appointed him Minister, converted to Islam and adopted the name of Ismael but that **"despite of this fact, he helped his former brothers in religion as much as he could"**, and also, as we have already seen, had frequent contacts with the Hebrew leader who recounted this significant piece of history. (7).

We should not forget that the Jews who convert to Islam, instead of helping Islam against Judaism do the opposite. In this, they behave like the Jews converted to Christianity. It is enough to remember that the Lehman brothers, Jews apparently converted to Catholicism, continued to help Judaism in the Christian citadel, as was shown by their active participation in the "Dreyfus Affair" in favor of Judaism and against the French Catholics, led by Drumont, who were fighting to save France from Jewish conquest.

(7) Chacham Israel Joseph Benjamin II. pp. 237-240.



MARRANO FAMILY; THIS IS TO SAY CLANDESTINE JEWS, OF IRAN. THEY ARE PIOUS MOSLEMS IN PUBLIC AND JEWS IN SECRET.

Photo taken from the Great Jewish work titled: **"Castilian Jewish Encyclopedia"**. Additional volume titled **"Contemporary Judaism"**. Mexico, D. F. 1961. Word Marrano. p. 878, 1st. col. MODERN MARRANISM.

Cases such as that of Jekutiel, alias Ismael, were numberless in the Courts of the Christian kings of the Middle Age and even in the Papal Courts. They infiltrated as humidity, performing impressive actions, kissing the king's hand or falling upon their knees in supplication in front of the Roman Pontiff in order to gain entrance to their confidential circles. Others do acts of true merit and show apparent loyalty to their masters until finally, at the opportune moment, execute their plans, achieving the benefits of the energies spent and services rendered.

In many cases these individuals caused real havoc to their masters, by betraying them in a catastrophic way at the precise moment. In other cases, when it was convenient to Israel, they only used their influence to favor the Jews in different ways and increase Jewish power in the respective country and church, by infiltrating crypto-Jews and close collaborators into the religious hierarchy.

In his trip to inspect Persia, Chacham Benjamin informs that when he arrived to the city of Meshed, the Hebrews told him that the Moslems had recently attacked the Jews living there (about four hundred families) to force them to convert to Islam. Those who did not accept conversion were killed or had to flee, but regarding those who accepted conversion, the active Chacham comments: **Here, as in other places, despite their apparent apostasy, the forced converts remained loyal to Mosaism in secret". (8).**

Despite the fact that the conversion of Hebrews to another religion is a mere farce, which as a consequence brings only an increasing Jewish fifth column into the bosom of that religion, Moslems, with a naivety only comparable to that of the Christians (in spite of the fact that

(8) Chacham Israel Joseph Benjamin II. pp. 241-242.

they constantly discovered the farce and killed false Moslems who were discovered to practice Judaism in secret) continued to celebrate as a great victory the conversion of Israelites to Mohammedanism. So Chacham tells that: **"The apostasy of a Jew and his conversion to the Moslem religion, is a reason for a public festivity. Once the convert does the ordained purification, he is taken —nicely dressed — inside the Mosque where the Achund receives him and gives him his new name. Afterwards, he rides a nicely garnished horse and is taken victoriously among all the people, and each one of them (the Moslems) congratulates him and gives him presents on this occasion".** Our comment in this regard is: Poor mankind, how easily the Jews, masters of deceit and lies, deceive you!

This makes us recall the great religious feasts that were held in the Christian kingdoms of Castile and Aragon to celebrate the conversion to Christianity of hundreds of thousands of Jews following the 1391 slaughters, provoked by the reaction of the people against a tyrannic and bloody Jewish domination long exerted by the Israelite ministers and advisers of the Castilian and Aragonese kings. The massive conversion of so many Jews, not only in Castile and Aragon but also in Navarra and Portugal, astonished the Catholic people and clergy, who everywhere talked about a miracle of heaven. The kings rewarded the most distinguished converted Jews with titles of nobility and high positions in the government of the State, and the Church elevated them to the offices of Bishop, Archbishop and even Cardinal. The feast was over when decades later it was discovered and confirmed that the massive conversion of Jews to Christianity was a pretense effected for the sole purpose of infiltrating Christian society, the Christian clergy and the Christian State to dominate them from inside, and that although the fami-

lies of the converts publicly abandoned their Jewish names and Israelite last names to adopt Christian names of different regions of Spain, even adopted aristocratic names, they were actually organized in secret society, practicing Judaism in a clandestine way and even keeping their Jewish names and last names, using them only at home and at the clandestine meetings, while in public in a hypocritical way they practiced Christianity religiously and fervorously, observing all its rites meticulously, as the Moslem crypto-Jews do in the Islam.

Then the great tragedy for Spain and Portugal started. In view of the discovery that the descendants of Jewish converts, apparently Christians, continued to be clandestine Israelites and had already taken over the main positions in the leadership of the state and the church, dominating politics, finance and everything in the Iberian peninsula, a general defensive reaction came, and the Inquisition was created, first in Spain and later in Portugal. With the aid of torture, all secret nets of clandestine Judaism were discovered. The Inquisition would have saved those nations, if the ingenuousness of the Popes and the kings would not have granted general forgiveness to the Jewish conspirers, wasting the action of the inquirers and allowing clandestine Judaism to survive, until centuries later, infiltrated in the government positions, these secret Jews could destroy the inquisitorial regime. The Jews were then completely free to sow subversion and work to dominate not only Portugal and Spain but their former colonies in America, since converted into independent nations, where clandestine Jews, covered with the mask of Catholicism and with Christian and genuine Spanish and Portuguese names and last names, are the propagators of Communism and subversion of all kinds, and have already enslaved Cuba and attempted to subdue and en-

slave the rest of Latin America. This is the tragic result of the conversion of Jews to Christianity in the Iberic peninsula as started in 1391. And still there are many ignorant people among Christians who seriously believe in the conversion of Jews to Christianity! During the Middle Age the pretended conversions of the Jews to Christianity occurred in all European countries without exception. Converted Jews adopted typical surnames from the country in which they lived. Naive Christians, specially the clergy, whose political blindness is traditional everywhere, celebrated with feasts the conversion of Jews in all places.

And when the emperors, kings, Popes and councils of the Church discovered and confirmed that Israelite conversion to Christianity had been false, and that their descendants, in spite of being Christians in public, were secretly Jews, the feast for the conversion turned into a tragedy. During the XII Century the European countries were shaken by conspiracies and revolutions — the famous medieval heresies and it was fully proved that all were led by clandestine Jews. To stop this heretic-revolutionary wave, the Medieval Pontifical Inquisition was created, which through tortures investigated and confirmed that the heretic-revolutionary movements were always led by secret Jews covered with the mask of Christianity. By torturing those leaders, the Inquisition forced them to reveal the names of all clandestine Jews in that place. The inquisitorial regime would have definitely eliminated the clandestine Judaism and freed western Europe from that cancer, if the Popes and the kings would not have fell into the deceit and even the bribe of the Jews, and granted general forgivenesses, freeing the prisoner Jews from the inquisitorial jails, and frustrating repeatedly during three centuries the work of the inquirers, allowing the conspiring Israelites to survive, until following the



CLANDESTINE JEWS BURNED ALIVE BY THE PONTIFICAL MEDIEVAL INQUISITION.

They were Christians in public and Jews in secret. They were condemned for going to Mass and take communion as Christians, and keep the wafers taking them out of the mouth to profane them. 1370.

Photo taken from the GREAT JEWISH WORK titled: **"Castilian Jewish Encyclopedia"** 2nd. vol. Word Belgium. p. 127, 2nd. col. Mexico, 1948.

Protestant Reformation, they were able to liquidate the pontifical inquisitorial regime ruling Western and Central Europe. The result is that all European countries are today undermined by the secret sects of clandestine Jews, covered with the mask of the different Christian churches: catholic, protestant and orthodox, because the Constantinoplan Church, the Greek Orthodox Church and its branches: the Russian, Bulgarian, Roumanian, etc., committed the mistake and naiveté of receiving with feasts, honors and even dignities, the Jews who through centuries were infiltrating the Christian citadel by pretending conversion so as to win control of the Church and dominate it from inside.

CHAPTER II

CLANDESTINE JUDAISM IN ALGERIA AND OTHER MOSLEM STATES

As indicated in the title of this Chapter, we are not going to refer to those Israelites that have practiced Judaism in Algeria openly and who are recognized as Jews by the rest of the population. Those of European origin — especially the French Jews — who vilely exploited workers and peasants of Algeria during the French domination, were forced to leave the country after the independence was consumated. In this chapter we shall only refer to those Israelites whose ancestors apparently left Judaism to falsely convert to Islam, and their descendants although these openly practice Mohammed's religion, and appear as faithful members of the Algerian people, they continue to adhere secretly to the Israeli nation and to practice Judaism in a complete hidden way, thus forming the secret sect called "Mehadjerin", which infiltrates the Moslem political, religious and social institutions. These clandestine Jews practice the Islamic religion in a very zealous way — and appear as members of the Algerian people, as is the case with the clandestine Israelites that to a greater or

lesser degree have infiltrated all the Moslem nations of Africa and Asia, forming an Israelite fifth column inside Islam, whose strength is surpassed only by the power that Judaism exercises in Christendom, by means of those secret sects of clandestine Jews that in public practice the different confessions of Christianity but who in secret are loyal to the Israeli nation and religion.

Before proceeding to study the sect of the clandestine Algerian Jews called "Mehadjerin", I shall present a brief synthesis of the policy of the Jewish imperialism regarding Algeria in recent times.

When it was convenient for international Judaism that the French imperialism — converted in a satellite of the Israeli imperialism — should conquer Algeria, the Jews living in this country betrayed it, making it easy for the French to conquer it and then helping the French to consolidate their conquest. In return for this, Israelites living in Algeria obtained from the French government the widest protection that allowed them to exert domain and exploit the poor Algerian people. World Judaism considered it was the time to liquidate and destroy the liberal capitalist imperialism, to replace it with totalitarian communism which would give Israel absolute power over the world, and the international Judaism agreed to destroy the French Empire. While on the one hand, most public Jews were on the side of France, infiltrating the movements in favor of a French Algeria and later in the Secret Army Organization, on the other hand, the clandestine Jews of the sect we will study, disguised under the mask of a false Islamism, infiltrated the army of Algerian insurgents, trying to control the independence movement in order to guarantee Jewish domination on that country at the moment it was freed, and to lead it gradually to communism. It is necessary to understand that for the inter-

national Jews the liberation of Algeria from the French domination has no other purpose than to replace the yoke of the French by the yoke of the clandestine "Mehadjerin" Jews, who pretended to be Mohammedan, and other crypto-Jews who were born in the country, whose activities are revealed in Jewish documents of unquestionable value.

This division of the Algerian Jews corresponded to another similar division in the rows of World Judaism. While in the State of Israel, Zionists and Zionist terrorist organizations such as the Irgun Zvai Leumi even provided arms in the struggle in favor of a French Algeria, the international powers of Judaism, headquartered in Moscow and New York, backed the cause of Algerian independence, with the hope that in achieving it, this country fell into the crawls of the underground "Mehadjerin" Jews infiltrated in the national liberation movement. Although Jews always bet to both cards in the game, there is some evidence to believe that this time a real and irritated division exploded on the Algerian affair, between Zionists and secret powers of the international Judaism, for the Zionists considered that Algerian independence instead of leading this country to communism, as Moscow and New York hoped, would throw the country into the crawls of the Arabian anti-Jews making it a serious threat for the State of Israel.

For the Arabs and the whole world to know how serious the problem of crypto-Judaism in Algeria is, we will start quoting a Jewish source of information that is highly authoritative. We are referring to the Great Rabbi of Constantina province, Ab-Cahen, who in 1866 wrote a detailed letter to M. Feraud, Secretary of the Archeological Society asking him to insert his letter — as he did — in the "Recueil" of that Society; where the full text of the

mentioned document may be read.

The Great Rabbi tries to justify in this letter the hatred the Hebrews have against Spanish, which led the Israelite communities of Northern Africa to establish a new religious festivity similar to that of Queen Esther's Purim, to annually celebrate the fall of the Spanish domination in North Africa in the XVI Century, and the defeat of the new attempt of invasion which occurred at the end of the XVIII Century.

Later on, he refers to the existance of the "Mehadjerin" sect, mentioning in that valuable and illustrative document, the pretended conversion to Islam of Algerian Jews. There are two stories: the first — which the Great Rabbi regarded as the less probable — says that at the middle of the XVIII Century one of the main, Ben-Djellab, forced all Hebrews in Tuggurt, Souf and other populations of his fief, to convert to Mohammed's religion, due to a love incident; the another story — which the Great Rabbi considered more credible in accordance with the customs of the country at that time, and which is also accepted by the "Mehadjerin" as true — says that at the middle of the Eighteenth century, **"Ben Djellab, the grand-father of the one that was in Tuggurt when the French arrived in Africa, was the prince of Tuggurt, Souf and the country around there; as the Jews gave him a very beautiful present, he looked for the best way to reward them and gathered the main people of the country to consult about this with them. Different rewards were proposed such as personal privileges and the alleviation of taxes. Suddenly somebody told the prince: 'As you wish to reward them in an extraordinary manner, give them permission to convert and the honor of receiving them among the true believers'. The prince accepted this suggestion and informed the Jews about it, but they begged him that as they were**

Jews they wanted nothing but to remain being Jews. Ben Djellab, who thought he was granting an extraordinary mercy to them, became furious in view of this disdain, which hurt his dignity as a prince and a Moslem. He consequently ordered the Jews to choose immediately — within 24 hours — between the choise of becoming Moslems or of leaving the country without any hope of returning. The Jew's distress was great. Many of them fled and were persecuted and beheaded by the people of Ben-Djellab. Most Jews, nevertheless, foreseeing what was going to happen, and without finding another solution to this situation than conversion — at least an apparent conversion — yielded up to the prince's orders and accepted — at least publicly the Moslem religion".

"Still now, the name used by the descendants of these converts, reminds the facts of this second version. They are called 'Mehadjerin', that means: "the well rewarded"...

The high leader of World Judaism, the Constantina Rabbi continues to reveal that: **"Like the Anussim of Spain, new Christians, Jews converted by the Inquisition, they openly practiced the Moslem religion, but in their homes they continued to practice the Jewish cult. Some of those who had left Tuggurt for other places in Africa, to live among Jews, were persecuted because of Ben-Djellab's denunciation, and executed as renegades from the Moslem faith. These facts intimidated others, who, in order to escape from a similar situation, became ostensibly jealous and even fanatic Moslems. All went on the pilgrimage to Mecca, but the "Mehadjerin" nevertheless continued to live in their own separate neighborhood and refused to marry into other Moslem families, which is why they have kept their names, their features and their distinctive habits. It is said that even now they celebrate on Saturday or Sabbat of the Jews, but in secret. As was the case of the**

new Christians, this fact of isolationism may have two reasons, one of them that they wanted to remain isolated and without connection with other Moslems, especially during the first years, the other reason being the low regard the Moslem had for the converts".

Then, the high Jewish leader we are mentioning makes the most terrible and important of his revelations:

"Nowadays, nevertheless, they are the main people of the country and most of all, the richest; they own almost all houses and gardens of this oasis and trade is almost exclusively in their hands".

" 'Mehadjerins' have frequently inherited goods from some Jewish relative living in Bou-Saada, Tmassin or in Mzab. But Jews have not been permitted to be heirs to any 'Mehadjerin' relative. The Moslem legislation opposed this".

The Great Rabbi continues in his letter, that at the time of writing, the Jewish origin of the "Mehadjerins" was not forgotten, and that the "Mehadjerins" were consequently afraid of Arabians. The high Hebrew leader closes his letter saying: **"This letter is too long and I do not want to abuse of the space the Society has agreed to give me in the Recueil this year. I still have to talk about the Spanish expeditions of 1516 and 1542. In the Jewish poems there are certain details about these happenings that may be interesting for the Algerian history. Besides, it is my intention to write a monography of the North African Jews, and I would ask a place in the next Recueil of our society for this purpose. Signed: Ab-Cahen, Great Rabbi of the Constantina province (Algeria)".** (9).

(9) Great Rabbi of Constantina Ab-Cahen. Letter addressed to M. Feraud, Secretary of the Archeological Society of Constantina, Algeria, inserted in the "Recueil" of that Archeological Society.

On the other hand, the existance of crypto-Judaism in Algeria goes back so many years before the false conversion of "Mehadjerins" to Islam. The **Castilian Jewish Encyclopedia** tells us that during the Almohade domination in Algeria (1147-1269), and especially after the advent of Emir Abd-al-Mumin, Hebrews were forced to convert to the Moslem religion but that as the Mohammedans uncovered many false conversions, they forced the converts to wear a special dress to distinguish them from original Moslems.

It also states that the usual language of the Algerian Israelite is the Arabian (10).

This measure of forcing the converts of Judaism and their descendants to use a special dress was regarded as a necessity of different parts of the Christendom and the Islam in view of the conviction of those supposedly converted Christians and Moslems were Jews hidding behind what they themselves have called a mask of Christianity or Islam, always hide their Jewish identity so as to perform subversive activities in the society they live. Many rulers attempted to prevent this subversive activity by forcing Jews to wear a distinctive dress, cap or a special sign that let other people in the country know that the man so adorned was a converted Jew or the descendant of converts, and that all people should be careful with him despite his claim to practice Christianity or Islam in an apparently pious way.

Finallv, another official book of Judaism the **Jewish Encyclopedic Handbook,** published by the "Israel Publishing House" of Buenos Aires, under the word "Algeria" states: **"There were Jews there in the Roman age, subjected to religious persecution. The first Arabs treated them**

(10) **"Castilian Jewish Encyclopedia".** Mexico, 1948. Word Algeria. p. 430, 1st. col

well, but the fanatic almohade (1130) converted them by force; these were the first crypto-Jews..." (11).

It can be seen that the tradition of clandestine Judaism covered by the mask of the Moslem religion, has an ancient intermixture of roots in Algeria. That is why it is most dangerous for the Arab world and the Islamic World in general, because if these false Arabs, false Algerian Moslems, achieve — as is planned by the dark powers of Judaism based in Moscow or New York — to defeat the true Algerian patriots and establish there the first crypto-Jewish communist State in the Arab World, the result would constitute an extremely dangerous threat for the real Arab nationalists and the real Moslems. May the Algerians open their eyes in time and ward off such a tremendous menace!

The needed brevity of this book avoids any inclusion of the study of clandestine Judaism in all the Moslem states, for this super-secret society has invaded all of them to a higher or lesser degree. Unfortunately, experience shows that the great majority of the people refuse to read bulky books, and that if we extend this book too much, it would be hopelessly condemned to be read by just a few people. Due to this fact we shall reduce to mention in this chapter — even we regret it — only some very illustrative examples on clandestine Judaism in some other Islamic States.

In North Africa, including Morocco, Algeria, Tunisia Libya and Egypt, and even from Asia Minor to Yemen, the branch of clandestine Judaism composed by the super hidden society of false Moslems who are secretly a part of the nation and religion of Israel, has a very ancient

(11) **"Jewish Encyclopedic Handbook of Pablo Link".** (Israel Publishing House of Buenos Aires, 1950. Jewish Year 5710), Word Algeria. p. 40.

origin, because it was consolidated by one of the highest Israelite leaders in the history of Judaism, Moses ben Maimon, universally known as Moses Maimonides. I will transcribe from the famous German Jewish historian's —Heinrich Graetz— in his **"History of the Jews"**, in order for the reader to appreciate this: **"In the last third of the Twelfth Century, Judaism seemed to have lost its center of gravity. Once the Gaonato fell, the World direction (of Judaism) was taken by the South of Spain (which was Moslem then) with its communities in Cordova, Seville, Granada and Lucena; but due to the intolerance of the Almohade these places did not have (public) Jewish congregations and there were only Jews covered with the mask of Mohammedanism. . ."**

Then Graetz states that in those times the lack of able leaders had left Judaism without a capable world leadership but that in this critical period **"Maimonides appeared and became the unifying factor for Judaism and a point of contact for all East and Western communities; the man whose decisions as a rabbinic authority were the last word, although he was not invested with any official dignity. He was the spiritual king of the Jews, to whom the most important leaders gladly subjected."**

Graetz continues, saying that when Maimonides was 13 years old, the city of Cordova (where he was born and lived) was taken by the armies of the Moslem sect of the Almohade in May or June 1148, and that Almohade tried to exterminate Judaism inside Islam trying to force the Jews to withdraw Judaism and to adopt the Moslem religion. With this purpose, the Almohade issued **Edicts** that gave Jews the alternative of embracing Mohammed's religion, converting to Islam, or of dying, or at least of being expelled from the country. In view of that situation, Maimonides and his family had to apparently withdraw

from Judaism and —according to Graetz's expression **"to cover themselves with the mask of Islam"**, practicing the Moslem religion in public but keeping in secret their adherence to Judaism, as most Jews of the Moslem Spain and Northern Africa had to do, because they suffered the Almohade persecution.

Years later, when Moses Maimonides' family moved to Morocco, Moses, being already the great leader of clandestine Judaism, devoted himself to strengthening the Jewish convictions of the Israelites that had to live publicly as Moslems in North Africa, to prevent their Jewish faith from being weakened by the daily public practice of the Islamic religion (12). This practice continues among crypto-Jews who openly practice the different gentile religions, by the learned Rabbis of the underground Israelite communities.

Maimonides, as the **Castilian Jewish Encyclopedia** says: **"wrote the 'Iggeretha-shemad' epistle on conversions, for his crypto-Jewish brothers, in which he encouraged them to be loyal to the religion of Israel** (13). Maimonides, on the other hand, also tried to strengthen and give a greater moral justification to the practice of clandestine Judaism, against those Israelites who were too fanatically religious to be skillful politicians and criticized those who hid their Judaism and in public practiced a false religion.

In his famous epistle regarding apostasy, Maimonides recalled that saints and wise men such as Rabbi Meir and Rabbi Eleazar in ancient Rome had to pretend that they

(12) Heinrich Graetz. **"History of the Jews"**. Philadelphia, 1956. (Jewish year 5717. Edition made by "The Jewish Publication Society of America"). 3rd. vol., ch., XIV, pp. 446 ff.

(13) **"Castilian Jewish Encyclopedia.** 7th vol. Word Maimonides, p. 242, 2nd. col.

practiced Paganism and that the Jew that hid his adherence to Israel's people and religion and openly and falsely practiced Moslem or Christian religion, did not violate the rules of the Bible and Talmud, because when professing the Islamic faith, for example, **"we only repeat a formula without real meaning..." "bound to deceive..."** (14). And that although it was true that rules in the Bible and Talmud forbade idolatry **"it was necessary to distinguish among the mere verbal transgression and those in fact"** (15).

It is true that as Maimonides had recognized, several years earlier, that many Jews including leaders as important as Rabbi Meir and Rabbi Eleazar, had practiced Paganism in public, and that others later had pretended to practice Christianity or Islam. But this practice — more usual every time — had not prevented fanatic Jews who adhered too literally to the rules of the Bible and Talmud, from criticizing not only the hiding of the Jewish identity of Israelites, but also their practicing in public what they considered false religions. As centuries passed, nevertheless, the political and economic advantages to Judaism from the infiltration of Jews into the Christian Church and the Moslem Mosque, facilitating their task of domination of the nations, caused a decline in the opposition of the fanatics. But Moses Maimonides undoubtedly has the highest merit, and his example, his arguments and his great prestige, decisively influenced the Israelites to tolerate those of their members who were driven to adopt other religions. Thus, what on other occasions had developed as a forced resource to avoid persecution and save the life of Judaism, developed into a marvelous system that allowed the Israelite nation to create and extend a

(14) Heinrich Graetz. 3rd. vol., ch. XIV, pp. 446 ff.

(15) Rabbi Jacob S. Raisin. **"Gentile Reactions to Jewish Ideals".** New York, 1953. pp. 549-550

world hidden power that has allowed her to secretly conquer the nations using as auxiliaries such secret societies as Masonry, Illuminism, Carbonarism, sinarchy and other sects, or the political parties and all kinds of organizations secretly controlled by the clandestine Judaism without the gentiles in many cases can perceive it and not even suspect it.

As the Israelite historian Graetz says, Maimonides, with his great wisdom and ability, became the leader of world Judaism, and also of the clandestine Jews who openly practiced the Moslem religion. He oriented them and also the crypto-Jews living in the Moslem Spain, those of North Africa until Egypt and even those of the far lands of Arabia in the Yemen, where according to what Graetz says, the Yemeni Jews were forced **"the same as their African and South Spain brothers, to pretend they converted to Mohammed's faith in 1172".** And in view of the danger that the clandestine Jews of Yemen hesitated in view of the persecution, Maimonides sent a letter to them and took other steps to raise their moral against the Moslem oppresion. (16).

Disguised as a pious Mohammedan and with the long Arab name of "Abu-Amran Musa ben Maimun Obaid Allah", Maimonides moved to Egypt, where at the sarne time that continued encouraging the world organization of Judaism, he successfully practiced medicine and could infiltrate in Sultan Saladin's court, getting the confidence of the Great Vizier Al-Fadel, who appointed Maimonides the physician of the Court. To this regard Graetz adds that **"Encouraged by that example, other nobles that lived in Cairo required Maimonides and soon his time was so busy that he needed to neglect his studies".**

(16) Heinrich Graetz. 3rd. vol., ch. XIV.



BERBER JEWS OF MOROCCO.

Photo taken of the great Jewish work titled: **"Castilian Jewish Encyclopedia"** 7th vol. Mexico, D. F. 1950. Word Morocco. p. 302, 2nd. col.

All this gave Maimonides great influence in the Sultan's court, which used to obtain that the persecution to Jews, including those of Yemen, diminished. Everything was all right, until somebody denounced him as a clandestine Jew and apostate of the Islam, despite of the fact that he practiced the Moslem religion. These delicts were punished in Egypt and rest of the Islam in those days with death penalty; Maimonides was subjected to a trial that would have taken him to gibbet if his protector the Great Vizier Al-Fadel had not have saved him in a so risky situation. And Al-Fadel also recognized him with the title of Head (nagib) of all the Israelite communities of Egypt, to the amazement and indignation of the pious Moslems, who thought it was absurd that a clandestine Jew, apostate of Islam, instead of punishing him with death penalty he was rewarded as well as his Israelite fellow-companions. When Maimonides died on December 13, 1204, his son Abulmeni Abraham succeeded his father in the position of physician of the Caliph (17).

Clandestine Judaism in Yemen, Egypt and other Arab countries of North Africa for the same reason plays a very illustrious role in the history of the people of Israel.

Going back to the report of Chacham Israel Joseph Benjamin II, it is inferred that the Hebrews of Alessandria, although they had not in those days recovered the ancient splendor destroyed by St. Cyril when they were expelled, remained very strong at the middle of the past century. The cited Hebrew authority reports that there were two communities one of the Italian rite and another of the native rite, but led by only one Chacham. This was Rabbi Solomon Chasan. Chacham Israel Joseph Benjamin II also says that there were other two communities in Cairo, one of the Italian rite and another one of the native rite, the

(17) Heinrich Graetz. 3rd. vol., ch. XIV.



NEEDY JEWS OF CASABLANCA, MOROCCO

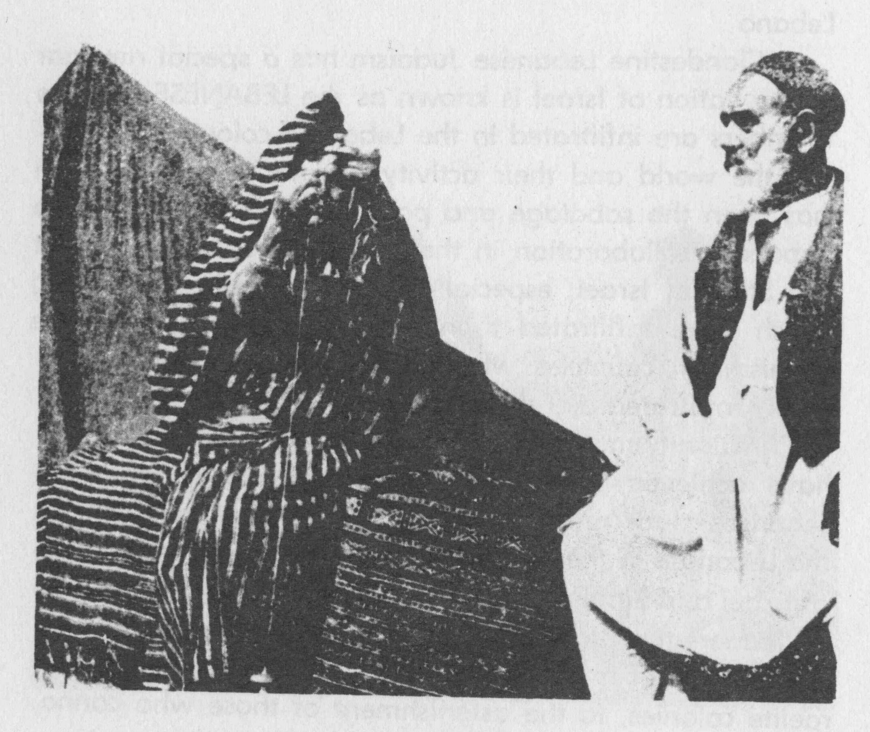
Photo taken from the **"Castilian Jewish Encyclopedia"**. 7th vol. Mexico, D. F. 1950. Word Morocco, p. 306.

last one with six thousand families and the Italian with only two hundred. He also says that in 1846 the two communities sent to Jerusalem for a new Chacham because theirs had died. The illustrious Hebrew traveller continues his account of the situation of all the Jewish communities of North Africa, giving details on the number of families, internal officials of those communities, synagogues, places where the aristocratic circle of the Cohanim existed, and regions where Hebrews had positions in the Moslem government, indicating the case of the city of Susa where there was a crypto-Jewish Cadi (Arabian official) that was called Chogi among the Arabs and Isaac among the Hebrews (18). This is another example of the double name used by crypto-Jews: a Christian, Moslem, Brahman or Buddhist, according the religion they practice in public, and a Jewish one; to be used only in the secret of the clandestine Jewish organizations they belong to.

Talking about Algeria, Chacham Benjamin says that the French even paid the salaries of the Chachamin and the teachers, and that the Jews lived harmoniously with the French government in contrast with what occurred in the countries dominated by the Moslems, where according to what the active Jewish leader says, savagery reigned, including in the Arab provinces of the Ottoman Empire, as Syria.

In Lebanon the secret societies of clandestine Judaism were of two kinds: that grouping the crypto-Jews that publicly practice the Christian religion, and those who practice the Islamic religion. From the information we may infer that most belonged to families that live as Christians in public but who keep Judaism in the most absolute secret.

(18) Chacham Israel Joseph Benjamin II. **"Eight Years in Asia and Africa from 1846 to 1855"**. Hanover, 1862. pp. 277-279.



JEWS OF LIBYA

Photo taken from the **"Castilian Jewish Encyclopedia".** Additional volume titled: "CONTEMPORARY JUDAISM". Mexico, D. F. 1961. Word Libya, pp. 821-822.

The Lebanese people are, like the Israelites, a nomad people. Most Lebanese have emigrated abroad and are grouped in each country in colonies with a certain internal organization. In this way, approximately two thirds of the Lebanese live abroad and only one third live in Lebano

Clandestine Lebanese Judaism has a special rite that in the nation of Israel is known as the LEBANESE RITE. Its members are infiltrated in the Lebanese colonies throughout the world and their activity in and outside Lebanon has been the sabotage and paralization of any effective Lebanese collaboration in the fight of the Arabs against the State of Israel, especially among Christian Lebanese, much more infiltrated than the Moslems of clandestine Judaism. In countries where the Lebanese colonies are highly infiltrated by Lebanese Jews covered with the mask of Christianity mainly, such false Lebanese (Jews in secret), have achieved the control of leading positions in the Lebanese clubs and associations, preventing any help to the Lebanese in their vital Arab struggle against the State of Israel and Zionism. In some cases these clandestine Jewish leaders from the Lebanese colonies have even reached the extreme of maintaining friendly relations with the Is raelite colonies, to the astonishment of those who canno understand how such a thing is possible while a state o martial law between the Arabs and Israel does not exist.

World Judaism intends to control the local and international Lebanese association in its own benefit, and it is urgent that the sincere Lebanese patriots do everything possible to free their valuable people from the infiltration and domination of their hidden enemies — the clandestine Jews of the Lebanese Rite. This is important not only for Lebanon but for the Arab cause in general. Besides, the Lebanese colonies established in different coun-



NEEDY JEWS OF YEMEN

From a peasant town near Sanaa. Judaism uses the needy worker and peasant Jews of Yemen as of other countries, to lead the Marxist revolutions. Photo taken from the **"Castilian Jewish Encyclopedia"**. 1st. vol. Mexico. 1948. Word Arabia. p. 405, 1st. col.

tries of the world, and their world association, are a great world force, that if they fall into the hands of the clandestine Judaism of the Lebanese Rite, it would be a catastrophe not only for the Lebanese but for all mankind.

Referring to the clandestine Judaism in Irak, we shall mention a very illustrative fact given by the Jewish Chacham Israel Joseph Benjamin II in the middle of last century in his aforementioned report. He says that there is a Mosque in Baghdad where the grave of the great Marabut Abd-el-Kader is, which is visited by Moslem peregrines, and he is a highly venerated saint in that city; and the aforementioned Jewish leader affirms that the Hebrew tradition says that **"the Mosque was a Synagogue before"**, and that **"the Marabut was nothing less than the famous Talmudist Joseph Hagueliti"**. (19)

The irony used by the distinguished Jewish Chacham speaks by itself. The Moslem Marabut are something similar to the saints in the Catholic Church or in the Greek Orthodox Church, so that the facts told by Chacham Benjamin would be equivalent in the Catholic world to the fact that the Jewish clandestine clergymen that presently invade and control the Catholic Church, shows that the Church consecrated as a saint a false Jewish Christian, a real enemy of Christ and of the Church, and that afterwards those Judas in cassocks built a temple to honor him. Beware, Catholics and Moslems against such infamous maneuvers.

In Christianity it is excessively demonstrated that the clandestine Jews, false professing the Christian religion, have been preferably dedicated, through the centuries, to activities of political domination and revolutionary agitation, and public Jews who openly practice their religion are mainly devoted to industry, commerce and to build

(19) Chacham Israel Joseph Benjamin II, pp. 149.



RITUAL FAMILY BANQUET OF YEMEN JEWS OF THE MIDDLE CLASS.

Solemn ceremonies and rites have given and continue to give Judaism a great internal strength. They are of a synagogue or familiar character, according to if they are performed in the bosom of the Synagogue Fraternities or in the family. Ceremonies use to end with a Ritual Banquet in which every plate and every meal has a symbolic meaning. Masonic Banquets — like everything in Masonry — are mere copies of those celebrated in the secret of Judaism. For the gentiles to know about these RITUAL BANQUETS the Jewish books call them DINNER PARTIES, to hide the real meaning in Judaism.

up the gigantic economic power of world Israel. This has helped Judaism to hide its leading participation in its revolutionary movements.

Historical facts, nevertheless, have shown us that this has not been always an absolute rule and that in different occasions public Jews have participated in political and subversive activities, especially in some countries where they are either not many of them or their political collaboration is required; or the successes obtained by them make them be too confident and abandon all kinds of precautions. But these interferences were precisely what helped gentiles to become aware of the Jewish threat, specially when the Holy Inquisition was destroyed and the Christian world was left without an institution that allowed it to discover and destroy the revolutionary activities and the hidden domination developed by the underground Jews, who are apparently Christians.

We are sure that both in the Christian and Moslem worlds and in other religions, with a nationalist police, defending the people against the domination of the Jewish imperialism, that using efficient means to force the guilty to tell the truth taking advantage when it is possible of the Inquisition's experiences, it is possible to discover that the focus of treason to the motherland, of masonic or communist subversion, although they do not appear to be led by Jews identified as such, they are led by underground Jews who are apparently Christians, Moslems, or profess another religion, as in other centuries the Inquirers could discover that there were almost always clandestine Jews organizing the subversive movements against the Church and the Christian States. That is why it is so urgent that the nations of the world organize this kind of polices as soon as possible, as the only means of defending from the conquering action of the Jewish imperialism and its



JEWISH TYPES FROM CAUCASUS.

Jewish authors say that the cradle of the Caucasic Hebrews was in Aturpakatan, called Soviet Azerbaidjan today. They have spread into Georgia — Stalin's homeland — Turkey and especially in the Caucasus. Many of them are Moslem in public and Jews in secret, in Turkey.

fifth columns, either public or clandestine, that as long as they are not localized and totally destroyed, they will continue to destroy the peace of the nations, by provoking bloody and destroying wars and revolutions, and threatening all peoples with the most cruel conquest and slavery.

At end of this chapter I will mention what researchers on the Jewish problem, in the far land of Pakistan, tell us about the labor of conquest and subversion of the Israelites in the Islamic society. The Moslem Pakistani Misbahul Islam Faruqi, in a book published by himself, titled **"The Jewish Conspiracy and the Muslim World"** whose first edition appeared in Karachi, Pakistan in 1967, among other things he says the following, referring to the Jews infiltrated in the Islamic society:

"They do produce schisms and dissensions among the Muslim society. There are many a cult and groups who are supported, nurtured and employed by the Jewry to create confusion in the Islamic ranks".

. . . "One of the most favorite techniques of the Jews is to sow seeds of dissension and discord among the Muslim community through their hirelings and agents in the press, on the platform or pulpit. They raises hell of fire on trifles and unimportant, controversial issues of no consequence and try to incite the masses and confuse the intelligentsia for ulterior ends. Examples from past and present can be cited from various countries. Indeed, Jews have a special knack in the art of spreading falsehood and mischief. Their career from Prophet's (Mohammed) (20) **day right up to the present time testifies to this truth. And how tragic if Muslims themselves fall prey to their tactics and become a plaything in their hands. Here in**

(20) For a better understanding of our non Moslem readers, we put that word in parenthesis.

Pakistan a few so-called religious figures have made it their lifetime job, and they do not hesitate to coin and innovate newer and baser falsehoods against those who are dedicated to the ideal of the revival of Islam. They should be knowing that by attempting to weaken the forces of Islam in this country and placing hurdles in the way of Islamic movement they will only be serving the cause of Zionism. There can be nothing more dangerous to the interests of Zionism than a full-fledged Islamic movement aiming at establishing a truly Islamic order".

"The Zionist agents take advantage of the difference of opinion about a matter in a society or exploit various schools of thought in an established religion by magnifying the otherwise minor matters of details out of all proportion to confuse public mind. If existing sects and groups do not serve their purpose they develop newer ones and create dissensions to torpedo the unity of thought and action in a people. When such a situation arises Muslims should pause to think and try to peep behind the forces at work, instead of jumping at conclusions about persons and parties, and not be carried away in the Niagra of propaganda of an insidious enemy. It should be remembered that Jewish hands are long, their agents everywhere and Muslims, particularly, are their target". (21).

The Jewish techniques denounced by the illustrious Pakistani researcher are performed by the members of the Israelite fifth columns in the gentile nations, not only of Islam but also of Christianity and other religions, naturally adapted to the special circumstances of each country, as Jews are accustomed to do, especially as clandestine Jews.

(21) Misbahul Islam Faruqi. **"Jewish Conspiracy and the Muslim World".** Jeddah-Pakistan. pp. 109, 110-111.

CHAPTER III

JEWISH INTERVENTION IN ASIA AND AFRICA

HOW THE JEWISH SUPER-IMPERIALISM USED SOME EUROPEAN IMPERIALISMS AS TOOLS FOR THE EXPANSION OF ITS POWER IN ASIA AND AFRICA.

Now we will deal with a very serious problem, which is largely unknown nowadays, referring to the role Hebrews played in the intervention by the European powers in internal affairs of the Asian and African continents — in some cases limitted to making or replacing governments, but in others, even to subjecting the Afro-Asian nations to vassalage, thus forming in the XVIII, XIX and early XX centuries, the great colonial empires.

Valuable information in this regard frequently appears in authoritative Israelite sources that we have been able to consult, which due to the brevity of this book, cannot be inserted in full. Thus, in the valuable report of Chacham Benjamin on Persia, he says that: **"My coreligionaries in Persia repeatedly asked me to publish in Europe a description of their present condition"**. The ensuing report is extremely enlightening.

Regarding his visit to the city of Shiraz, the Israelite leader tells about a curious and instructive episode. He indicates that Moslems in Persia, in order to distinguish the Israelite women from the Mohammedans, forced the former to wear a black veil, while the latter wore a white veil. And after telling that there was a revolt in Iran in those days, he says: **"One day my room was gradually full of women wearing white veils all of them who came to me. And as Jewish women are only allowed to wear black veils, to be distinguished from the others, this visit upset me, because I thought my home had been attacked by insurgents. I was calmed, nevertheless, when they made it clear that all of them belonged to families that had been forced to embrace the Islamic faith, but who in secret adhered to the faith of their ancestors. My visitors took off the veil and kissed my forehead and my hand".** The pious Chacham continues, telling that the men who accompanied the women complained of the oppressive condition of the Israelites in Persia, and the Jewish leader told them something that is of capital importance: **"Be patient, my brothers, and continue placing your confidence in God. Maybe the European monarchs, under whose protection your (European) brothers live happy, may be able to alleviate your disgraces, putting noble governors on the Persian throne"** (22).

Which European monarchies could the active Jewish hierarch have referred here, in mentioning the possibility of their intervention in Iran in the selection of kings? Some facts indicate that he mainly referred to England, because of the following reasons:

1. In those times, although governments of the European monarchies, according to the confession of Dis-

(22) Israel Joseph Benjamin II. **"Eight Years in Asia and Africa from 1846 to 1855"**. Hanover, 1861. pp. 230-256.

raeli and other Hebrew sources, were already undermined by Jewish or crypto-Jewish ministers — as the case of Mendizabal in Spain — the only monarchic state that had been completely conquered by the Jews was the British, which they had taken as their own since the 1830 revolution, in spite of the heroic resistance led by the patriotic Duke of Wellington.

II. It was England —already converted into a satellite of Judaism — who mainly interfered in Asia and Africa, placing and replacing governments.

III. The Chacham, in another part of his vast and valuable report says that when he arrived in any place the first thing he did was to visit the British consul, which is not strange, because although the Hebrews had by then already infiltrated the diplomatic services of other European monarchies, they could achieve their goals more effectively through the British consulates, considering that the British Empire, after it was conquered by the Jews, was converted into a satellite of Jewish Imperialism.

It is extremely common for English consuls and even ambassadors to be either public or clandestine Jews. The actions of these Jews and crypto-Jews gave British diplomacy a reputation for hypocrisy and perversity, quite contrary to the qualities of the real English people, who are generally a model of honesty. But in this diplomacy it can be seen the characteristic seal of the Jewish perfidy, about which the Fathers of the Church, the Popes and Councils have talked so much. It is not a mere coincidence that international opinion, in view of the perversity of British Jewish diplomats, has named England as **"Perfidous Albion"**, a remarkable coincidence to the terms used by the Fathers, Councils and Popes when many centuries ago talked about the **"Judaic Perfidity"**.

Other cases, although less serious, of European inter-

vention against the Moslem states that heroically resisted all attempts of Jewish domination, are presented by the aforementioned Jewish Chacham indicating that in Aleppo, near to Damascus, there were about 1500 to 2000 Hebrew families living there **"who enjoy great privileges under the protection of the European consuls, some of them of their own faith, because Rafael di Piechotti, the Russian consul, and Elias Piechotti, the general consul of Austria, have obtained certain influence on the Pacha, which is often used in the benefit of their brethren"** (23).

One of the Hebraic tactics used in the Islamic countries, employing foreign nations to help the Jews against the Moslems, was to infiltrate Hebrews in the consulates of those nations. The foreign consulates then used all their diplomatic influence in favor of the Jewish exploiters to free them from the just reprisals of the native Moslems. We have a wide bibliography on this subject, providing information about this generalized Jewish infiltration not only in the consulates of the European powers, but also in those of Latin America. Regarding this, the philosemitic Angel Pulido says in his book **"Spanish without Motherland"** in 1905, that Solomon Levy Sephardite, consul of Venezuela in Oran reported to him: **"Here in Oran there are above ten thousand Jews, one thousand natives and three thousand Spanish, that since the French conquest of this country have emigrated from Morocco".** (24). If the information given by that consul is true, what a terrible proportion of Jews in the population of Oran.

It should not surprise that the foreign consulates in this difficult time for Islam served as patronizing offices for the intrigues of Jewish imperialism against the Moslems.

(23) Israel Joseph Benjamin II, pp. 69-70.

(24) Angel Pulido, **"Spanish without Motherland"**. Madrid, 1905. p. 468.

The funny thing is that they not only used the consuls from European power nations against the Moslems, but also to support those internal quarrels that frequently appear in Judaism. The same author, referring to the Palestinian Jews, which was then an Ottoman province, says: **"III.— Bouknhariotas, about 500. They and the Georgians, have attempted many times, with the support of the Russian consul, from where most of them come, to substract to the jurisdiction of the Great Rabbi and be completely autonomous"**. (25).

He refers here to the Great Rabbi of the Jewish Community of Palestine, and to the Magribi rite of the Israelites born in Morocco, who had been subjected, apparently against their will. We have already explained that in many cities there are Jewish communities of different rites that are autonomous one from the other, but federated to the others in the Kelillah which serves as the Government or Municipal Jewish Council of Jews residing in a gentile nation, to which all the Jewish communities are subject and which are of course also subject to the higher hierarchies of Judaism. Generally the Hebrew communities of a gentile municipality live harmoniously, but sometimes there are quarrels that become difficult to deal with and these, naturally, are reflected in divisions in the gentile revolutionary organizations they control. When this happens, the higher authorities of Judaism interfere to reestablish unity and harmony.

Another instance of European intervention in favor of the Jews is told by the pro-semitic Spanish (possible Marrano) Angel Pulido, in his book **"Spanish without Motherland"** written in 1905, when he affirms that in Tunisia the indigenous Jews are subjected to the Arabic jurisprudence and that they suffer in some cases, but that **"those**

(25) Angel Pulido, p. 663.

protected by the European nations, enjoy perfect equality". (26)

A sad role was played by the European powers, whose governments were dominated or largely dominated by Jewish Masonry, and who were acting as blind instruments of Judaism to force the Afro-Asian peoples to unchain the Hebrew beast and facilitate its work of domination without the true Christians becoming aware of these powers or of what their Hebrew or masonic governors surreptitiously authorized.

We have to make it clear that Israelites, with their proverbial ingratitude, far from thanking the European monarchies for their help, they overthrew one after the other, as soon as they could, starting with the Portuguese, Russian, Austrian and the German, and continuing with the Spanish and others whose diplomacies had helped the Hebrews so much in Islamic lands.

Regarding the interference of Judaism to facilitate and consolidate the conquest of India by British Imperialism, the prestigious Israelite Indian leader and writer, Haeem S. Kehimker, President of the **"Israelite School Committee"** of Bombay in his 19th century book **"A Sketch of the History of Beni-Israel. . . ."**, gives very interesting information on how the Jews who had lived in India for at least sixteen centuries, helped England since the eighteenth century to extend and consolidate its domination of India, taking part as officers and commanders of the British controlled Indian regiments that helped to supress the Hindi patriots during the campaigns of 1750 and through all those that during the 19th century served to crush the revolts of the Patriotic Hindus who sought to win independence for their country. The Indian clandestine Jews —Hindu in appearance but Jews in secret — served as

(26) Angel Pulido, pp. 505-508.

bull dogs to subjugate the people that for so many centuries had granted them kind shelter, acting as spies to denounce the conspiracies of patriots and as leaders of the native police, that served the British Jews in their task to consolidate their domain on that great country. The aforementioned Israelite leader, in his call for help to International Judaism which appears in his aforementioned book, gives the names of military leaders — Beni-Israeles Indian Jews — that were outstanding for their valuable services in crushing the resistance of the Hindu patriots, giving a very detailed information which is really eloquent, stating that the Beni-Israel soldiers were more intelligent than the rest of the Hindus, and that there were Beni-Israel officers in all Anglo-Indian regiments and they also hay important positions in the British Viceroy's administration. He also mentions how they were used by the London government as officers of the Indian troops in expeditions led against Afghanistan, Persia, and even the famous expedition against Abyssinia in 1867 and 1868 (27).

Maybe this was one of the first interventions of Hindu crypto-Jews in Africa in modern times, leading Indian troops, to favor the plans of World Judaism, which in those times used the resources and qualities of the British people, already dominated by the Jewish-Masonry, as a docile instrument in the imperialist undertakings of the Israeli nation as it spread amongst and infiltrated all other nations in the world.

The fact was that the British interferences in Ethiopia favored the enthroning of the present Negus Hailie Selassie's dynasty of Jewish-Solomonic origin — according

(27) Haeem Samuel Kehimker. (President of the Israelite School Committee of Bombay, India). **"A Sketch of the History of Beni-Israel and an Appeal for their Education"**. Bombay edition printed by the "Education Society's Press". pp. 24-36.

to the **Castilian Jewish Encyclopedia** — with the aid of Jewish advisers and technicians brought from Palestine and other places (28) whose ancestor Shoa, after a bloody civil war, took power thanks to the help of the Jewish British imperialism in 1889, under the name of Menelik II. Since then the negro Jews or "Falasha", natives of Abyssinia, and the aforementioned Jewish dynasty of a Solomonic origin, together tyrannized Ethiopia. It is worthwhile to note that only in this country and in Britain — where even the monarchy is now Judaized — the Masonic republican movements that Hebrews have organized in all the world do not appear until it is convenient for Judaism to change the way of government.

Going back to the Beni-Israel military in India, we can say that just as they at one time served to extend and consolidate the Jewish-British domination in India and other places of Asia and Africa, they are now helping Indira Gandhi and her Congress Party to control the Hindu armies and consolidate in India the domination of the native Jews, serving again as bull dogs in order to subjugate the native peoples who fight for their true independence.

Besides, the ancestral nomad temper of the Israelites has brought as a consequence that the secret sect of clandestine Jews Beni-Israel of India, as well as the also secret sects of the Indian Jews of Cochin have extended to other nations by means of a great migration. Thus the converted Israelites of India today comprise a powerful sector of World Judaism after the Ashkenazim and the Sephardites, the first of them native from Germany and the second from Spain and Portugal, and whose secret societies are spread throughout the world.

(28) **"Castilian Jewish Encyclopedia".** 4th vol. p. 232. 2nd. col.

Clandestine Indian Jews have invaded Asia and Africa, where as traders, bankers and businessmen they exploit, in different ways, the native population of those nations. Since they hide their Jewish identity and say they are natives from India (although in some cases it is true that true Indians do today live overseas in other countries) people only know them as Indian traders, bankers or businessmen, without realizing that they are part of one of the most dangerous and exploitive fifth columns that International Judaism has developed to dominate all other peoples.

In Africa they have invaded the nations ruled by negro governments, such as Uganda and Kenya, as well as the nations ruled by a white government, such as South Africa and Rhodesia.

In the negro nations they are taking over the wealth of the country and mercilessly exploit the negro population, many of them using British passports to have the protection of the British government in their infamous task of exploiting the people. They act as in other times did the Jews of different African and Asian countries who even adopted British, French or Spanish nationalities to obtain the protection of those governments in case the native population, becoming tired of so many exactions and exploitation, reacted against them. Others, nevertheless, have adopted the nationality of the places they exploit in order to seek assimilation, although only outwardly, for they remain Jews in secret covered with the mask of Indians. These are the most dangerous ones, because the nation invaded by this plague of false Indians may fall into the trap and think they should fight only those who have foreign passports without considering as dangerous those who have adopted the nationality of the

country they have invaded, and which are more harmful and dangerous than those of a foreign nationality, because they are incrusted as a fifth column in the nation in whose territory they live and whose people they vilely exploit, and will try to dominate it with the help of the Super-Imperialism of Israel, either through the satellite imperialism of Moscow, Wall Street, or London, or through any other local or international power at their service.

In some places such as South and East Africa and Guyana, apart from the migration of clandestine Jews of India, another migration of authentic Indians took place, but while the latter are mainly poor workers, the clandestine Beni-Israeles are usually traders, usurers, businessmen and people of good position, who seek to control the authentic Indian emigrants, using them to provoke disturbances and problems in the country of their adoption whenever it suits their convenience. This secret Jewish sect has invaded even England, where many of the recent Indian emigrants are secretly Jewish, whose Israelite rulers were responsible for helping them to the invasion of many countries, in the world especially in Africa and Asia, and who refused to give independence to India until they could hand it over to Nehru and a Jewish controlled Congress Party Nevertheless, it is necessary to repeat that there are many independent forces in India even inside the Congress Party, that should be adequately helped to save that great nation from the yoke of these terrible secret societies and their main instrument, which is Indira Gandhi herself.

Among the interesting episodes mentioned by the Indian Jew Kehimker, there is one about a Beni-Israel Hindu that pretendedly converted to Christianism, but who continued to be Jewish in secret. This was a certain Mi-

chael Sargon (29), who first pretended to be a Hindu, but later lift off that mask to take a Christian one, while continuing to be a Jew in secret. This and similar examples illustrates the way in which the Hebrews juggle with their pretended conversions, changing their external mask whenever it is convenient for them to do so. Here it could not be argued that they were forced to convert to Christianity, because in India the predominant religion is Hinduism, which, on the other hand, many Beni-Israeles externally practice with great piety, observing Judaism in the most absolute secret, in order to remain firmly infiltrated in the Indian nation as powerful and dominant fifth column. The result of the British domination of India destroyed the defenses of the former leaders of that nation against Judaism, making it possible for the Jews who controlled Britain and hand over India to Nehru and his gang of clandestine Beni-Israeles Jews while pretending to grant India its independence. The same has been done elsewhere, except where international circumstances forced British jewry to grant the independence to populations still not controlled by secret Jewish infiltrators. More interesting now is the fact that International Judaism is today seeking to destroy the power of England and the United States to open the door to Communist Imperialism led by the Jewish hidden power, and so to achieve the final goal of the great Hebrew revolution of modern times. So far they have not been able to convert the English and Americans to Judaic communism, because both peoples are accustomed to good life and free institutions.

AN INVITATION TO THE EUROPEAN COUNTRIES TO INTERFERE IN MOROCCO

In his extensive report presented to Western Judaism, Chacham pointed with the darkest colors the situation of

(29) Haeem Samuel Kehimker, p. 21.

Israelites in the Sultanate of Morocco at the middle of the 19th century, asking for the interference of the European powers in that kingdom. He said among other things, that the oppression of Jews in Morocco was worse than that in Persia, and that they were forced to use a Turkish cap to distinguish them from the Moslem population.

It can be seen that in all places in the world the people menaced by the political conquest of the Jews tried to alert the population against them, distinguishing them with a sign, such as a cap of a certain color, a dress, or the star of David, so that non-Jews might know them and guard against their intrigues and subversion. These defensive steps appear in both the Christian and Moslem worlds, reoccurring at widely different times, often separated by several centuries one from the other. We have already seen how Jewesses were forced in Persia to wear a black veil to distinguish them from the Islamic women and how they evaded this step by pretending conversion of themselves and their families to the Islam, thus entitling them to wear the white veil and to be confounded in consequence with the real Moslems.

Returning to the subject of Morocco, Israel Joseph Benjamin II declares that the situation of the Jews was terrible there, due to the fanaticism of the Arabs and their arbitrariness, saying that: **"If an Arab enters a house, the Jew must address him humbly as if he were a prince. If he takes something he likes, there should not be heard the least gossip, for on the opposite the intruder would immediately take his knife and there is no judge not law to protect the despoiled or oppressed"... "If all the great European powers attempted to oppose this barbarity in those places near their influence, they would do much in their own benefit, in the benefit of science and in favor of the oppressed".** (30).

(30) Israel Joseph Benjamin II, pp. 319-325.

This terrible invitation to Western Judaism, to whom this book is addressed, to persuade the European powers to interfere in Morocco, presents the Arabs as savages and criminals on the one hand and suggesting subtle arguments with which to induce the European powers to interfere. The story is repeated frequently in world history, for when the heroic Visigothic Empire constituted an obstacle to the Hebrew plans, the latter stimulated the Moslem ambition of domination and facilitated their invasion and conquest of Spain. Later on, when Moslems wanted to defend themselves against Jewish domination, the Jews favored the triumph of the Christian kings. And when, in the 14th century, Europe desperately fought to stop the domination of Jews and the subversive activity of their heresies, the Jews incited the Turkish to invade Europe, facilitating their conquests through the Jewish fifth columns which existed in all the Christian countries. Later on, when it was convenient for them to destroy the Turkish Empire, they turned the different European powers against the Turks, and for a time even favored Arab nationalism only to betray the Arabs later when they sought the conquest of Palestine and the establishment of Israel.

In the 18th and 19th centuries the Jews conquered the European monarchies from inside, achieving it better during the 19th century, using them to launch an attack on the Asian and African countries which the Hebrews had not yet succeeded in conquering by internal subversion. However, the Jewish fifth columns inside these Afro-Asian countries betrayed their hosts in favor of the colonial enterprises of the Jewish-manipulated Europeans, thereby subduing many states of Asia and Africa. They were then able to ensure, by different means, that the Israelite communities in such states were strengthened until they could dominate the peoples that had sheltered them. This also

was often achieved with the support of the European empires, until the Jews and crypto-Jews could lead the Afro-Asian populations under the pretended banner of freedom in a demand for independence. As our reader will now realise, this was not to be a real freedom, for the independence movements were generally under the leadership of the secret Jews who sought to become national heroes and to become the absolute rulers of the "liberated" countries once they had been granted their independence from their European rulers. Their intention was that once the ancient colonies become independent of the western powers, they would be even more securely in the claws of the native Hebrews, or of the Jewish imperialism in the form of communist totalitarianism directed by the Jews of the Kremlin.

Fortunately in many countries of Africa and Asia this plan of pretended liberation of the colonies failed and they could not prevent real heroes of the independence from taking power once it was consumated. In other cases, once the Jewish agents of the British government left the power in the hands of native clandestine Jews, or agents of the Kremlin Israelites, a patriotic military coup swept the false redemptors away, establishing a truly patriot government in the liberated colony while the Jewish world press protested against the military coup, which had deprived Judaism of one of its possessions.

We exhort our readers probe deeper in this subject, and those who do, will themselves discover the decisive Jewish participation in most of the imperialist ventures of the Dutch, British and French imperialisms in Africa and Asia. The famous companies of the Eastern Indies and the companies of the West Indies were created in Holland mainly with Jewish money to economically exploit the colonies of the Dutch Empire, and similar companies were

established in England and France to exploit the English and French conquests, mainly in the benefit of the Jewish capitalist monopolists, who in a secret agreement in the present century with the Jewish communist imperialists of Moscow have since approved the liquidation of the Dutch, English and French empires, when it was deemed convenient to the supreme interest of the Israelite imperialism to replace the partial and uncomplete domination represented by democratic capitalism by another more complete and absolute system of control — totalitarian communism — secretly led by the Jewish imperialists, using the clandestine Israelite communities which had infiltrated those countries as agents of domination following the supposed "liberation" of these lands.

In the former European colonies of Asia and Africa that become "independent" countries, a fierce fight takes place between the super secret societies of clandestine Judaism that has often lived in those countries for centuries, who fight to submit those countries to the yoke of the communist Jewish imperialism led from Moscow and the gentile civil and mainly military leaders who genuinely wish to defend the nations' independence and work for its prosperity. The worse part of the situation is that while the clandestine Jewish minority knows very well the enemy it faces and even may infiltrate the ranks of the true patriots with spies and saboteurs, the true patriots of these Afro-Asian nations seldom understand the nature of the hidden enemy who directs the communist and socialist movements supported by the Jewish leaders of the Soviet Union and their puppet, the paranoid Marrano tyrant who has enslaved the unfortunate Cuban people. Until these heroic Afro-Asian patriots can identify and destroy the secret force behind subversion, uprooting the clandestine Israelite communities that compose it, they will be unable

to enjoy either peace or prosperity, and will eventually fall one after the other into the claws of the totalitarian Jewish communist imperialism which will subject them to slavery, as it has already subjected the unfortunate people of the Soviet Union, Eastern Europe and Cuba.

The worst problem facing the Asian and African nations, and in general all the underdeveloped countries, including those of Latin America, is that the Jewish Racist Imperialism holds them in the firm grasp of its pincers. One arm of the Jewish pincer is the capitalist Jewish imperialism of the International Monopolies, and the other arm is the Jewish communist imperialism directed from Moscow. The world Jewish super-imperialist pincer works with both arms in the following way:

1st. The Jewish capitalists, through trans-national enterprises such as the Jewish Banks and the Jewish international trading monopolies, buy at very low prices the raw materials of the under-developed nations and sell industrial products and technology at very high prices, provoking a bigger impoverishment every day. This subhuman exploitation of man by man enriches the Jewish owners of the exploiting monopolies.

2nd. The exploitation we have just mentioned, and the progressive impoverishment of the developing — or under-developed — nations serves the Jews who carry the false banner of Israelite communism to incite the oppressed people to rebellion against such exploitation, facilitating the control of the popular masses and the possibility of conducting them to a false "dictatorship of the proletariat" which would be, as in the Soviet Union, a Jewish dictatorship of the people resulting in their total enslavement. Capitalist exploitation of the developing countries and other abuses and crimes of the Jewish capitalist Imperialism, justly irritate many gentile nationalist rulers,

who upon receiving support against capitalist imperialism on the part of the Jewish communist dictatorships, frequently fall in this skillful trick, even believing that there is no way to save their nations from the claws of the capitalist imperialism, except as allies of the Marxist socialist dictatorships, without knowing that the Soviet Union and her satellite states (including Cuba) and the capitalist Jewish Imperialism and its agencies (including the United States and England) are mere pawns of a single secret super-imperialism, that uses this maneuver to persuade the nationalist rulers to fall into the trap, to start destroying barriers and defensive institutions, or to dictate other measures that also facilitate the progress of the communist Jewish revolution in other nations, and sometimes even in their own country, without becoming aware that through these and other steps (the result of their friendship with the Soviets and the Soviet satellites) they are increasing the world and local strength of communist Jewish imperialism, which is responsible for the state of oppression and slavery from which they cannot liberate themselves.

Those nationalist rulers should realise that Maoist China, Albania and Roumania are the only regimes in the communist field, that are independent at least until this moment — of both nefarious imperialisms, and that these states may yet be conquered by the Jews.

Judaism, by controlling both arms of the super-imperialist Israelite pincer, as we have just described, always wins!

It is evident that the only escape for the under-developed peoples from the dual forces which oppress them, is to cooperate so that they have the combined strength to efficiently defend their interests against both imperialisms; the capitalist and the communist. But Judaism, with its centuries of experience, takes precautions to prevent

such defensive cooperation by infiltrating all fields, especially those its opponents may create to protect themselves. So we saw the Jewish emperor of Ethiopia, Haile Selassie, controlling the African Unity Organization to ensure its failure. The Indian government, led by Judaism, has similarly infiltrated and nefariously influences the so-called third world. And the Jew Josip Bross (a) Tito, the Yugoslavian dictator, plays a similar role in the manipulation of the third world. That is why nationalist gentile governments, seeking to be independent of both the capitalist and communist imperialisms, will not be able to form truly defensive organizations as long as they do not expell from their organizations all governments infiltrated by and consequently subject to either the Jewish capitalist imperialism, or the Israelite Kremlin imperialism, from whose domination and exploitation the under-developed peoples in the world must free themselves if they wish to overcome their present poverty and misery.

Library of
POLITICAL SECRETS

6

THE JEWISH FIFTH COLUMN IN INDIA

SERIES OF AUTHOR
ITSVAN BAKONY

THE JEWISH FIFTH COLUMN IN INDIA

By

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IMPERIALISM, COMMUNISM AND JUDAISM, THE THREE FORCES DOMINATING THE WORLD

SERIES OF AUTHOR
ITSVAN BAKONY

INTRODUCTION

The Library of Political Secrets now adds to its collection selected chapters from the book by the Hungarian researcher, Itsvan Bakony, entitled: "IMPERIALISM, COMMUNISM AND JUDAISM, THE THREE FORCES DOMINATING THE WORLD." The translation of the Hungarian original was completed in Paris in January 1969, and was later brought up to date by the author.

The only purpose of this edition is to make information available about the great political and historic events now taking place all over the world.

We urge patriots in all countries to distribute this book to as many people as possible. This book may be reprinted by those receiving it as the author has reserved no copyright on it.

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CHAPTER I

THE JEWISH FIFTH COLUMN IN INDIA

Haeem Samuel Kehimker, who was chairman of the Israelite School Committee, in Bombay, at the end of last century, in his book entitled **"A Sketch of the History of Beni-Israeles and an Appeal for their Education"** states that the Indian Jews say they arrived in that country about sixteen or eighteen centuries ago. He further emphasizes the fact that these Hindi Hebrews have two circles: one for those descended directly from the original Jews and another for those descended from mixed marriages with gentiles. We also learn from his book that the pure Jews do not intermarry with those of mixed descent, but discriminate against them: **"the distinction between the real descendants of Israel and those of foreign women was strictly observed by them according to the rules of Ezra and Nehemiah. And the former do not marry the latter".**

In his valuable study, the chairman of the Israelite School Committee of Bombay also says that the latter group of Beni-Israel Jews, though centered on Bombay, had spread throughout the Indian sub-continent through the centuries. By marrying Hindus of different castes, they had acquired a racial type similar to that of the original population of the country. Kehimker's book also states that they changed their original Israelite surnames, adopting names of Hindi appearance, and gave different examples of such transformations.

The distinguished Israelite leader also describes the good services rendered by these Jews of India to the British Empire, helping the British to conquer India and to maintain the English domination there (1). We will give more information about this in the following chapter.

As readers must know, the caste regime was established in India by the Hindi religion thousands of years ago, so the members of one caste cannot marry either the members of another Hindu caste or foreigners. Undoubtedly this system made it difficult for the Jews to infiltrate Hindi society. But according to what Haeem Samuel Kehimker and other Israelite historians say about the Jews in India, the Israelites who emigrated to this great country sixteen or eighteen centuries ago not only penetrated into the different geographic regions of this enormous nation, but through mixed marriages with people of different castes, they were able to penetrate these castes and the entire structure of Indian society based upon these castes.

(1) Haeem Samuel Kehimker. (President of the Israelite School Committee of Bombay, India). **"A Sketch of the History of Beni-Israeles and an Appeal for their Education"**. (Bombay editions, printed by the Education Society's Press). pp. 1-36.

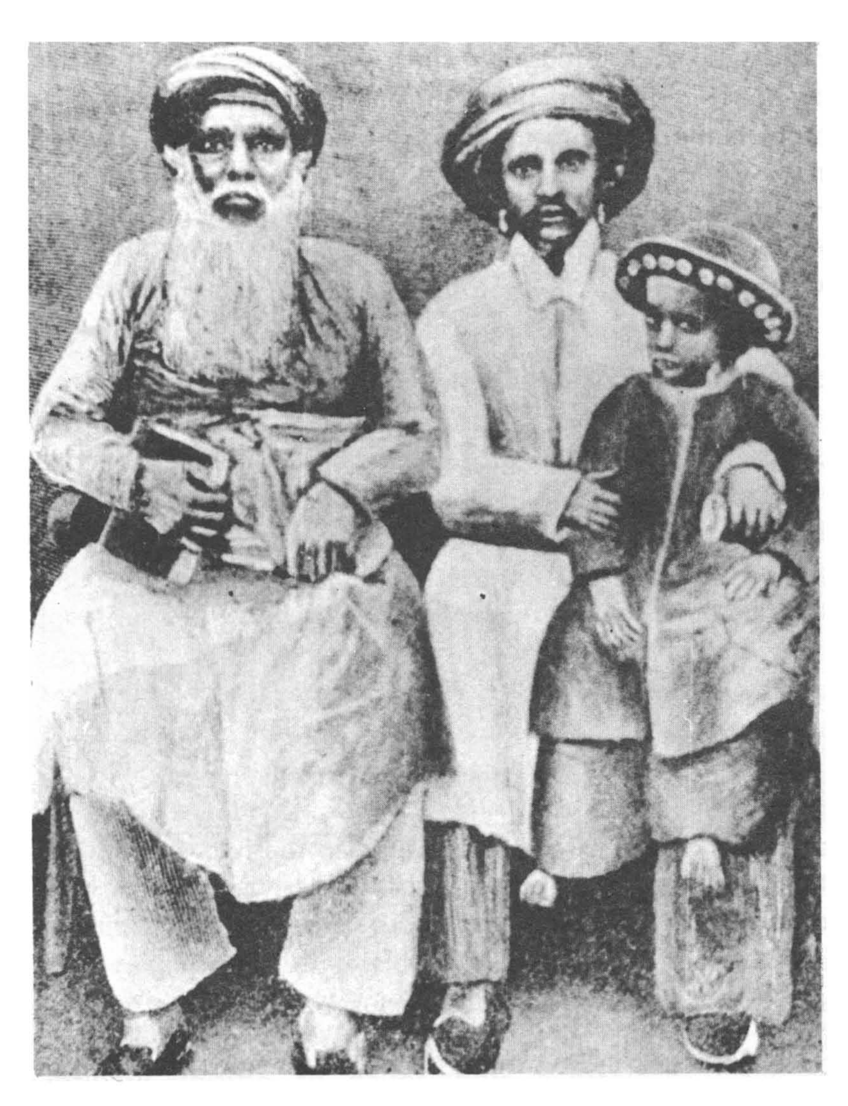
This means that in India, as in other countries of the world, the Jews were able to evade the restrictions established by the caste regime, which would otherwise have made Hindi society impenetrable to Jewish infiltration.

We should have to consider that using money, through bribery, Jews could infiltrate the blood nobility in Europe, marrying Jewesses who had pretended conversion to Christianity, not only to barons, earls and dukes, but also to blood princes, thereby allowing them to infiltrate the gentile nobility and facilitate its fall. On different occasions they were also able to buy with large sums of money, or great services, titles of nobility from the Christian kings, thus increasing their infiltration in the aristocratic caste that once governed Europe. It is therefore not strange that they achieved something equivalent in India.

Kehimker states that the Beni-Israeles —as other Israelite communities in the world— have TWO CIRCLES, that is to say two organizations; one for the Jews of pure blood, the descendants of Israelites only, and another one for the descendants of Jews and gentile women, according to the racist rules of Ezra and Nehemiah contained in the Ancient Testament of the Bible. This racial discrimination against the Jews of impure blood mixed with blood of gentiles, is based upon the Jewish theory that the world is divided —by Israel's God, as explained in the Bible and the Talmud— into two castes; one composed of the Israelite people, which is the chosen people of God destined to dominate the world and to become the owner of all wealth, ruling over the rest of mankind; and another caste composed of all the remainder of mankind, called "gentiles" in Israelite terminology, who were created by

Israel's God with a status similar to that of animals, and with a virtually animal nature, only to serve the people chosen by God.

That is why, according to the Jewish religion, based on the Rabbinical interpretation of the Bible and Talmud, the so-called DIVINE PLAN elaborated by Israel's God for the benefit of his chosen people, has as its main objective the domination of the Israelite people over the gentile nations, taking over their riches and enslaving their members. All this is to be done by the Jewish nation with God's help, for it is only the realization of HIS plan; that is to say, it is the fulfilment of God's purpose in creating the universe and mankind. Following this pattern, it is logical that the seniority and privileges were given only to the Israelite people, who are, according to the Bible and Talmud the blood descendants of Abraham and Israel (also called Jacob), so the Arabs, who descend from Abraham and Ismael, are discarded. For the same reason, those who descend only partially from Israel, and partially from the "gentile beasts", are only half Jews and share only partially in the privilege of dominating the world. That is why they are discriminated against, leaving them in an OUTER CIRCLE composed by Israelite communities with all the apparatus of the synagogue, but (whenever possible) secretly controlled by the INNER CIRCLE of Jews that claim to be of pure blood. Nevertheless, it is necessary to clarify that although some Jewish communities of Africa and Asia during the last century still practiced this discrimination in a barefaced way openly discriminating against the Jews of blood mixed with the gentile beasts, the general rule today is that the Israelites integrated in the official Jewish communities of the outer circle only know the existence of these, believ-

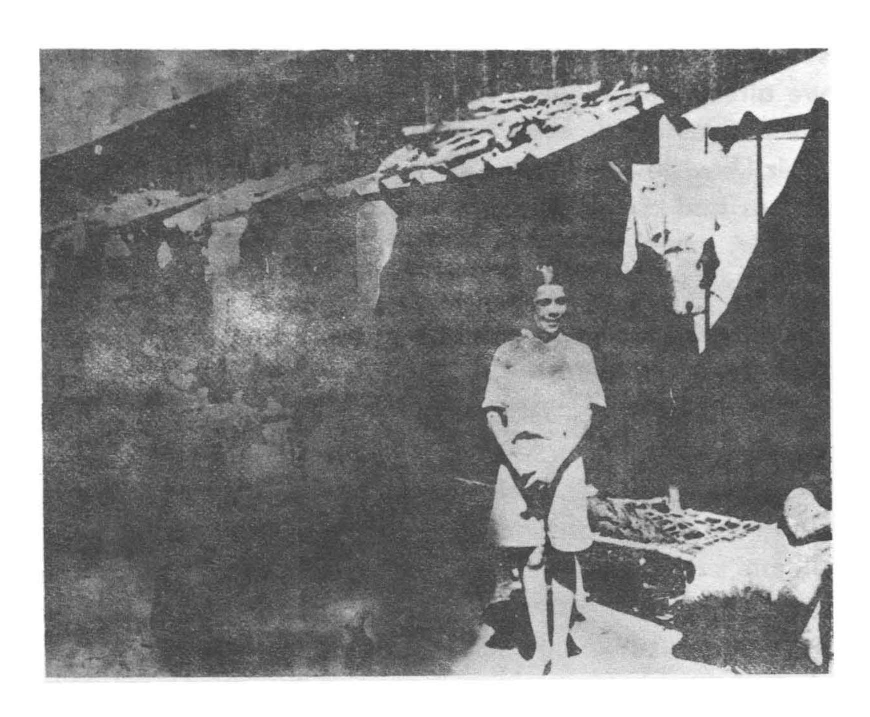


WEALTHY JEWS OF INDIA, MEMBERS OF THE BENI-ISRAEL SECT.

These Beni-Israel Jews of India have infiltrated the trading classes. Photo taken from the **"Jewish Encyclopedia"**, an official and monumental work of Judaism. (Published in New York and London, Funk and Wagnalls Co., 1902). 3rd. vol. Word: Beni-Israel, p. 18.

ing that they are the sole representatives of the Israeli nation spread throughout the world, as Jewish circles of pretendedly pure blood are ultrasecret and their existence is hidden from those Jews of stained blood, so that they are not offended by the discrimination and do not revolt against the inner circle. But the pure blooded Israelites organized in the inner circles do not marry — as Kehimker says — the hybrid Jews.

The existence of these two distinct circles inside Judaism (and in some countries there is even an ultra-aristocratic circle of "Cohanim", this is to say of the descendants of the ancient Israelite priests), does not benefit the Gentiles, because the Jews of stained blood —half Jewish and half gentile— are also extensively integrated in the totalitarian political, religious and social structure of the Israeli nation, and due to their predominant numbers they are the most dangerous force at the service of Jewish Imperialism. Besides, in the communities and synagogues in which they are integrated, there exists a legal equality of rights between Jews of pure blood and those of hybrid blood. The laws which govern these institutions do not discriminate between the two. Discrimination is effected in a secret and clandestine way, at least among the western Jews. Those Israelites that claim to be of pure blood, proving this with genealogies that start a thousand or even two thousand years ago, periodically assemble in separate, secret circles. Within the relatively democratic organization of official Judaism, these secret aristocrats control the circle in which they are hidden by acting in secret unison, in order to secure the key leading positions in those communities and in the synagogues or synagogal fraternities that compose them. I say in many cases, because it is evident that there are



JEWISH CHILDREN IN BOMBAY, INDIA.

Jewish children of India, members of the poorest class. From these, are drawn the leaders of the revolutionary workers and peasants' movements, although sometimes such leaders also come from the Jewish burgeosie. Photo taken from the **"Castilian Jewish Encyclopedia"**. Additional volume called **"Contemporary Judaism"**. Mexico, 1961. Word: India. 621-622 cols.

countries where apparently there are no Jews that can prove pure blood, and also where there is no serious evidence that such secret aristocratic circles exist.

Regarding the native Beni-Israel Jews of India, the aforementioned Jewish leader Haeem Samuel Kehimker says that: **"besides the indianization of their names, which we already mentioned, for the purpose of removing from the natives minds even the least trace of suspicion about their (Jewish) identity the Beni-Israeles adopted Hindi surnames and use these Hindi surnames in dealing with the people, retaining their Biblical names only for the occasion of their rites and ceremonies"(2).**

For the same reasons, this secret sect of Beni-Israel Jews in India has followed the same tactics that the Jewish sects infiltrated in Christianity and Islam have followed for centuries: penetrate all social sectors, including the aristocracy, by means of mixed marriages; and create by intermarriage (and perhaps partially also by climate and diet) a network of Jewish families that have a racial appearance similar to that of the native gentile population, who will then falsely believe that the clandestine Jewish families are a part of the aboriginal population, ignorant of the fact that these Jewish families are a secret fifth column for the invasion of a foreign nation, that is to say the Israelite nation. While they use the names and surnames of the country, profess the gentile religion or religions reigning in that country, and adopt all the external customs practiced by the unfortunate people they have infiltrated, they strive to dominate and enslave by means of a socialist totalitarian dictatorship the gentiles amongst whom they live, to fulfill the pretended divine plan approved by Israel's God, still accepted by religious

(2) Haeem Samuel Kehimker, p. 18.



FAMILY OF INDIAN JEWS OF THE BENI-ISRAELES SECT.

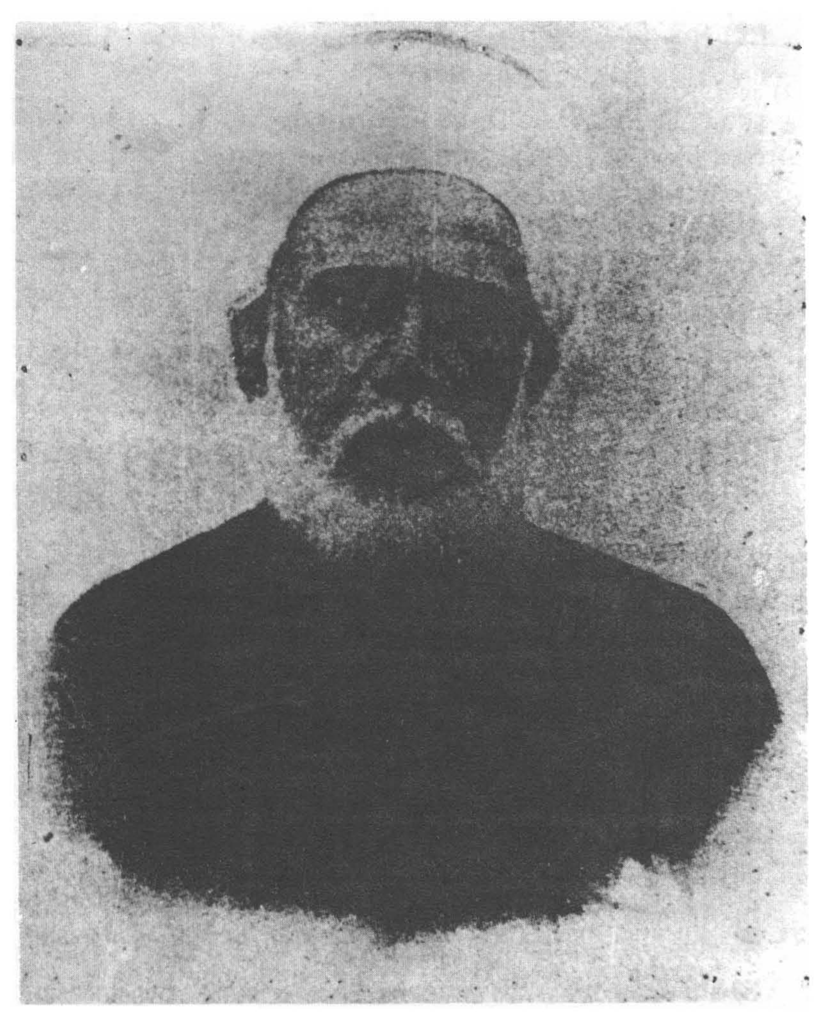
Note that their features are similar to those of the native Hindu. These Jews belong to the working class. Photo taken from the **"Jewish Encyclopedia"**. New York and London, 1902. 3rd. vol. Word: Beni-Israel, p. 19.

Jews, or to satisfy the creed of Jewish racial superiority to which both atheistic and also pantheistic Jews fanatically subscribe.

But in addition to the secret sect of the Beni-Israeles that is organized in a special rite with the same name and spread through all India with headquarters in Bombay, there are two other sects, whose founders lived in Cochin for centuries, but who are now to be found also in other places in India. One is the sect of the so-called "white Jews" of Cochin and the other one of the so-called "black-Jews" of Cochin.

The first one has its special rite and same thing happens with that of the black Jews. There have been serious problems, nevertheless, between the sects because of the discrimination of the white Jews against the black Jews of Cochin, who are also discriminated against by the Beni-Israeles. Both the communities and congregations of the white Jews of Cochin and those of the Beni-Israeles, forbid marriages of their members with the black Jews of Cochin, thus proving the fierce racism of the Jewish imperialists even among the Israelites themselves.

The Jewish leader Israel Joseph Benjamin II, Chacham of Israel, referring to the black Jews of Cochin and the racial discrimination against them says as follows: **"They are real Jews, very religious and well informed".** And about their origin, he says that the most acceptable hypothesis is that they descend from Israelite immigrants who came from Baghdad, Bassora, Yemen and other places, as bachelors, they bought negro slaves with whom they married. The respected author Chacham states that these Israelites lived mainly in those parts of India ruled by Europeans and that: **"Negro Jews suffer because of their color. Just as most Jews of Baghdad avoid any**



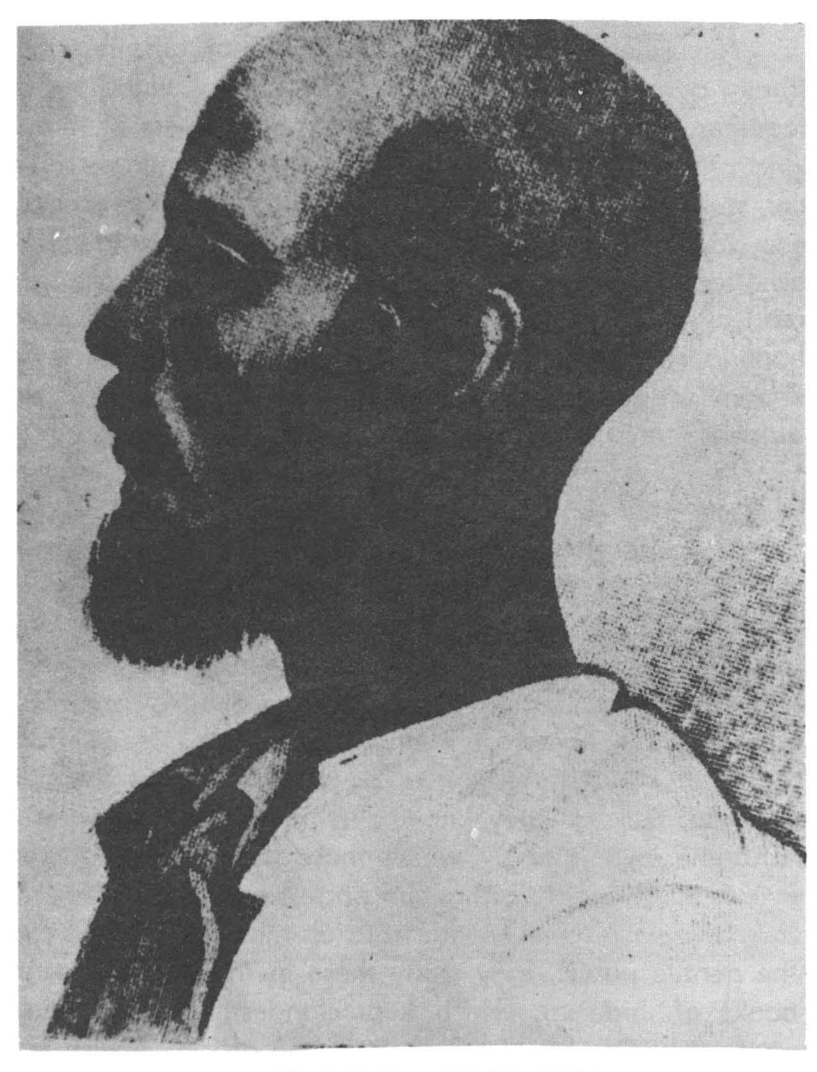
BENI-ISRAEL JEW OF KARACHI, PAKISTAN.

Clandestine Beni-Israeles Jews are spread not only throughout India but also in Kashmir and Pakistan, being the strongest agents of the Jewish imperialism in those countries. Photo taken from the **"Castilian Jewish Encyclopedia"**. Mexico, 1948. 5th. vol. Word: India. p. 611, 2nd. col.

connection with the Beni-Israeles, so white Jews reject any connection with their negro brethren". Going further, I. J. Benjamin II, quotes an interesting piece of information contained in "**Ritter's Erdkunde**" vol. 5, book 2, Asia, page 599: "**White Jews regard the negroes as an inferior and impure caste**", and he comments later: "**I have news in general that other Jews are more sympathetic for the Beni-Israeles than for their negro coreligionaries, because they are concerned by their poverty and frequently have great trade business with them. Negro Jews of Cochin rejoice when they are recognized as brothers in the faith and they are very hospitable". . . (3)**

In the works of the outstanding Jewish authorities just mentioned, which were prepared for the internal use of the Jewish leaders, the inexorable racism of Hebrews is openly discussed, although the Jews attempt to deny this racism in books written for the gentile people. This kind of discrimination of the purest race against those of impure lineage, although generally hidden in order to avoid annoying the hybrids, in occassions such as those mentioned before, appears in a bare manner, and then provokes a natural disagreement between the discrimitors and the discriminated. This occurs so frequently in the complex structure of Israelite society that even the two racial lineages that come from Europe, the most cult and powerful in the world, the Sephardites, natives of Spain and the Azhkenazim, natives of Central Europe (mainly of Germany) have had serious difficulties for this reason, for the former believe they are superior to the others, and very frequently have reached the point of

(3) Israel Joseph Benjamin II. "**Eight Years in Asia and Africa from 1846 to 1855**". Hanover, 1863. pp. 183-185.

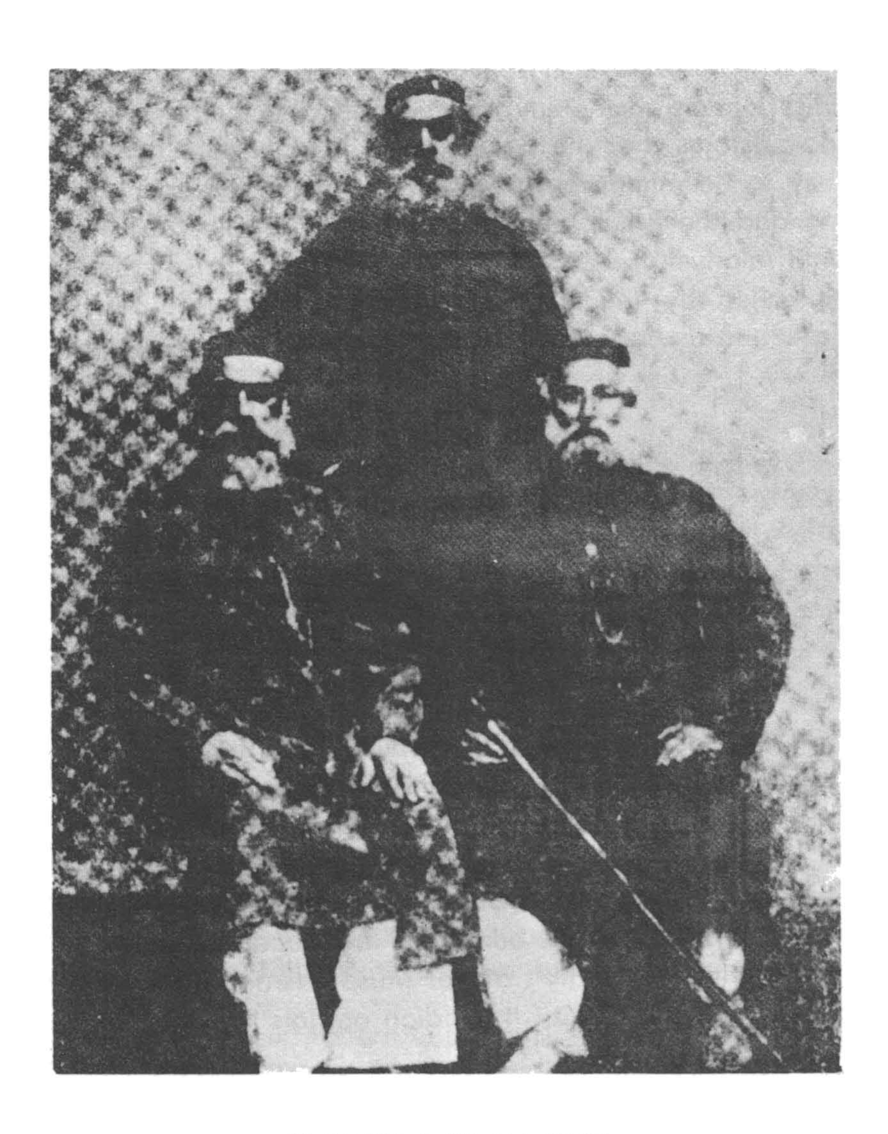


BLACK JEW OF COCHIN, INDIA.

Photo taken from the "**Jewish Encyclopedia**". 4th. vol., p. 137. Word: Cochin.

forbidding marriages between Sephardites and Azhkenazim, with the consequent indignation of the latter.

Nevertheless, it is a proven fact that despite such family quarrels, all Jews of pure or impure blood work together, fanaticized by their hatred of the rest of mankind and by their ambitions for universal domination in the struggle for conquest of other nations. The official encyclopedias of Judaism, and all the Jewish books published and put in public libraries, since they can be read by gentiles, systematically hide the secrets of Jewish Imperialism, that is to say, all those things that if they known to gentiles would allow them to discover their hidden enemy with all its peril. And it is natural that Israelites take these precautions. When referring to the number of Jews in each country, they always reduce the total figure, often enormously, so that gentile readers will believe that Jews living in their country are a small peaceful and unoffensive minority that presents no danger. Gentile readers of those Jewish encyclopedias and books published, should avoid being mislead by the misinformation deliberately published for that purpose. On the other hand, Israelite readers of these books are not confused, because they know all these tricks and understand the technique by which those matters Judaism is interested in hiding or minimizing are concealed. Any Jew who wish to know the truth on matters hidden from the gentile public, may study these in the internal secret books of Judaism, which kept clandestinity and never given publicity. Nevertheless, both the official Jewish encyclopedias and some Israelite books published, despite of all these precautions intended to misorient the gentile readers, contain very valuable data that may be used to clarify the truth.



WEALTHY JEWS OF INDIA.

Wealthy members of the sect of "white" Jews of Cochin. They are generally traders, industrialists and even bankers. They are natives of Cochin but are spread in other parts of India and also in other countries. Photo taken from the **"Castilian Jewish Encyclopedia".** 3rd. vol. Word: Cochin. p. 47, 2nd. col.

The "**Jewish Encyclopedia**" and the "**Castilian Jewish Encyclopedia**" in the small section devoted to the Jews of India, states that the Beni-Israeles Jews (whose numbers they try to minimize), extended to Bengal, Malabar, Burma and the British colony of Aden in Arabia, and that until relatively recent times, Beni-Israeles or Bene-Israeles, as called by the **"Castilian Jewish Encyclopedia"**, were dedicated to the cultivation of the land and the manual tasks especially as oil millers. But **"during the 19th century many of them joined the armed forces of the Company of the Eastern Indies and those of the British Government where they frequently were elevated to the highest ranks permitted to indigenous soldiers. Musayi Israel, a Jewish officer decorated with the Order of the British Empire, GAVE THE ENGLISH COMMAND THE FIRST INFORMATION ON THE GREAT REVOLT OF 1857" (4)**

In this way, the British imperialist enterprise called the "East India Company" controlled by British Jews and crypto-Jews, and dedicated to the economic exploitation of the Indian sub-continent, admitted the Beni-Israeles Jews to the highest ranks allowed to natives in its army, and also used them as spies who betrayed their adopted motherland, India, in the benefit of the conquerors, as occurred with that army's officer Musayi Israel, who denounced the conspiracy of the Indian patriots in 1857 to the British command.

This conspiracy attempted to obtain the independence of Hindu India, freeing it from the British domina-

(4) **"Jewish Encyclopedia"** (New York and London editions. Funk and Wagnalls Co. 1902). 3rd. vol. pp. 17-21. Word Beni-Israel; **Castilian Jewish Encyclopedia.** 2nd. vol. Word Bene-Israel. pp. 148-149.



FAMILY OF BLACK JEWS FROM COCHIN, INDIA, ARRIVING AT LOD AIRPORT IN ISRAEL.

Jews members of this sect in India are generally fishermen, fruit-sellers, workers, employees, woodmen and oil millers. Photo taken from the **"Castilian Jewish Encyclopedia"**. Additional volume titled **"Contemporary Judaism"**. Word: India. 623-624 cols.

tion. But we will go further on this serious matter in the next chapter.

In addition to the work specified before, the **"Castilian Jewish Encyclopedia"** says that the Beni-Israeles support themselves as government officials, judges, members of the courts of justice, workers, artisans, engineers, lawyers, school teachers, traders, and to a less extent as industrialists.

It also says that the Beni-Israeles are of dark skin and that for their features they seem to be more Hindi than Semite. But, nevertheless, they proudly claim the purest Israelite blood, although they do not eat cattle meat, undoubtedly to avoid provoking hostile reactions among the Hindus whose religion forbids the eating of cattle meat.

The **"Jewish Encyclopedia"** says that some names used by the Beni-Israeles are **"Hindi modifications of the original Hebrew form".** Then Ezequiel turned into Hassayi; Benjamin in Benayi; Abraham in Abajee, Samuel in Samajee; Elia in Ellojee; Isaac in Essajee; Joseph in Essoobjee; David in Dawoodjee; Jacob in Akhoofiee; Moses in Moosajee, etc. It also states that the surnames the Beni-Israeles ostensibly use are sometimes derived from the name of the place of origin of the bearer, finishing in Kar or Ker, like Kehimker, for those who were born in Kehim, Penker for those original of Pen, Divekar, Cheulkar, etc., and that the Beni-Israeles have produced distinguished writers and journalists (5).

(5) **"Jewish Encyclopedia".** 3rd. vol. Word Beni-Israel, p. 20. **"Castilian Jewish Encyclopedia"**, 2nd. vol. Word: Bene-Israel, pp. 150-151.



LORD READING, BRITISH JEW: VICEROY OF INDIA.

Lord Reading's true Jewish name was Rufus Daniel Isaacs. Born in London in 1860, the son of a fruit-trader, who became adviser to Queen Victoria. In 1913 he was appointed chairman of the highest Court of England. In 1917 he was awarded a title of nobility as Earl. In 1921 he was appointed Viceroy of India. After holding that high position for five years and as a reward for his services to Jewish-controlled British imperialism, he was awarded the title of Marquis of Reading, to be inherited by his successors.

Information taken from S. Jackson. **"Rufus Isaacs. First Marquis of Reading"**. London edition 1936; C.J.C. Street. **"Lord Reading"**, 1928 edition and the biography written by his son, the second Marquis of Reading, Gerald Rufus Isaacs. London, 1940.

(Editor's note: It was no accident that the last "British" Viceroy of India, Lord Louis Mountbatten, was a Jew —descended from the Jewish Battenburg family— and that his wife, Lady Louis Mountbatten, was a pure Jewess of the Jewish banking family of the Cassells).

Jewish historians state that the Beni-Israeles, although spread throughout India, diluted among the population of India, and confounded with it, are most heavily concentrated in Bombay, and it is a coincidence that it is in this city that the Congress Party led by Indira Gandhi has more partisans. Bombay is the stronghold of the Beni-Israeles Jews and also the fortress of Nehru's party, now led by his daughter. It is because the clandestine Beni-Israel Jews control that party, and the present army of India, that the resources of America have been pillaged under the regimes of the clandestine Jews Harry Solomon Truman and D. David Eisenhower to support Nehru's regime with thousands of millions dollars, while it is in reality an instrument of Moscow Jews designed to enable them to control the neutralist nations in a way that benefits Israelite imperialism.

Besides, it is well known that the Jews who are governing England and are now liquidating the British Empire did not give independence to India until they could put Nehru and his Congress Party in power, so that India became a direct colony of the Jewish imperialism instead of an indirect colony of Jewish imperialism through membership of the British Empire. The Jewish imperialists are changing it into a new satellite imperialism that intends to annex the Moslem Bengalis, that is to say Eastern Pakistan or Bangladesh, or at least to turn it into a satellite state ruled by the clandestine Jews who live there under the patronage of the new Jewish imperialism of New Delhi; strengthening the belt of the Israelite Imperialism that is trying to strangle Maoist China, mainly for the benefit of the Soviet Jews of the Kremlin.

But going back to the matter of the Congress Party in India, it is necessary to remember that as with all



JEWS OF SINGAPORE. SERVANTS OF A SYNAGOGUE.

Jews of India emigrated to Singapore and other places of Asia and Africa, and in Singapore became diluted among the Malayans. Other Jews arrived in Singapore from Baghdad and Europe, mainly from England. The Jews of Singapore were, as in other places, the strongest supporters of British Imperialism. Photo taken from the **"Castilian Jewish Encyclopedia"**. 5th. vol. Word: India, p. 610, 1st. col.

political parties of a pretended democratic nature founded by the crypto-Israelites, Jews are forced to give leading positions to Gentile puppets so that the parties have wide political influence. These Gentile leaders, taking advantage of the democratic structure of the Party, many even dispute against the Beni-Israeles for control over the party, with the leader or the gang leading it even without realizing that clandestine Jews control the real power.

Nehru would have taken India to a socialist dictatorship in Jewish hands if the tenacious opposition of the Gentile leaders in the Congress Party had not disputed the control of the Party by Indira Gandhi after Nehru's death. Those Gentile leaders, many of them former heroes of the Indian independence movement, displeased with Mrs. Gandhi's leadership for different reasons, have revolted against that leadership thus creating a continuous fight between Ghandi and her Jewish team and the Gentile Indian patriot leaders of the Congress Party. On the result of this struggle depends the future of this immense country, which will get its independence if the patriots succeed in eliminating Gandhi and her gang of clandestine Jews or it will fall under the control of the Israelite Super-Imperialism if Mrs. Gandhi and her Judaic Mafia succeed.

In the event that international Judaism can make Bangladesh into a satellite of India, Bengali clandestine Jews —either covered with the mask of Islam or any other— will have to dispute power there with the gentile Moslem leaders who have influence in that region, and the future of Moslem Bengal will depend on the result of that struggle.

The **"Jewish Encyclopedia"** says that it is a difficult task to determine the percentage of Jewish blood in the

Beni-israeles. However, it states that they boast of the purity of their Israelite blood, and says: **"But in this, they are similar to the (native) Jews of China, who appear to have maintained the purity of their descent almost until our day. (6). Other Israelite historians, nevertheless, think that the Chinese features of the Tiao-Kiu-Kiaou Jews, which makes them indistinguishable from the rest of Chinese, is due not only to the influence of climate and diet over two thousand years, but also to frequent mixed marriages celebrated before our days".**

With regard to subsequent immigrations of Jews into India, the first European Jews arrived in the Portuguese colonies mostly as crypto-Jews, that is to say, as clandestine Jews, pretending Christianity. The abundance of clandestine Portuguese Jews seem to have been one of the reasons for the establishment of the Inquisition in Goa in 1561. Between 1561 and 1623, the Goa Inquisition condemned 3,800 persons, many for secretly adhering to Judaism. Some clandestine Portuguese Jews reportedly joined the Cochin community. These Portuguese Jews were largely engaged in the import and export trade, and in banking: **"Having all the characteristics of the colonial magnates with their virtues and vices".(7)**

The **"Castilian Jewish Encyclopedia"** mentions the emigration of Dutch and English Jews of a Sephardic origin and their commercial activities. These Jewish traders united with the East India Company whose capital, as I mentioned, was mainly Israelite, were able to break the Portuguese monopoly of precious stones.

(6) **"Jewish Encyclopedia".** 3rd. vol. Word: Beni-Israel. p. 21, 2nd. col.

(7) **"Castilian Jewish Encyclopedia".** 5th. vol. Word India. pp. 612-613.

In the 17th century, Jews from Baghdad also arrived in India. They were dedicated to commerce, and combined with Israelites coming from other Arabian countries as well as from Afghanistan and Persia, to become one of the most important Israelite communities in India. These Baghdadi Jews brought their Arab language to India and comprised very rich families, but according to the "**Castilian Jewish Encyclopedia**"did not play such a leading role under the British vice-regal regime as did the English Jews. British Jews even became viceroys of India, high commissioners, and high officials in the India Office in London, etc. Nevertheless, the Arab Jews also played important roles as for example, the Indian Jew of Arab rite, Sir Phillip Sassoon, who was a member of several English governments in India, and the lawyer of the same Israelite community called Solomon Judah, who wrote the "Indies Companies Act". The **"Jewish Encyclopedia"** ends by confirming an already known fact (which when published in an official book of Judaism of unquestionable authority has even greater value as evidence) that the money earned by these rich Jews coming from Baghdad: **"both in Calcutta and Rangoon, Burma, came from the opium traffic between India and China" (8).** In fact, it is well known that the British Jews, the Indian Jews and other Israelite monopolist magnates controlled the nineteenth century opium traffic with China, and that when the Chinese government wanted to prevent this criminal commerce, in the interests of the Chinese people, the Jews that controlled the British government forced Britain into a war against China which vas as criminal as the opium traffic itself. This war has been fairly called the "opium war", and

(8) **"Castilian Jewish Encyclopedia".** 5th. vol., p. 615. 1rst. col. **Word: India.**

was a disgrace to the British people, although it is evident that the true British people and native members of the United Kingdom had little responsibility for the criminal acts of their Jewish and crypto-Jewish rulers other than in permitting them to remain in power, due to the systematic brain washing and manipulation by the Jews of the mass media, the centers of education and by the Protestant and Catholic churches controlled by crypto-Jewish clergymen, and presently by the control Judaism has over the radio and television, and other tentacles of the hidden Israelite power. Such is the power of Judaism in Britain and the United States that both nations have become the incorrigible satellites and colonies of Jewish imperialism, with its illusory pretensions of democracy, to the great misfortune of these countries and also of the rest of mankind.

Jews from other countries also migrated to India, but in the interest of brevity, let it be sufficient to say that with the exception of the Soviet Union, where the Jews have imposed an absolute dictatorship, the United States and Britain —all of which are Israelite colonies— India is, among the big nations, the country in which Judaism has its strongest domain, because of the political, military and economic control that Jews of different rites have over the country. That is why we believe that it is important that India, as a colony of Jewish imperialism, should recover its real independence. This is possible only if Indian patriots receive adequate help from abroad to overthrow the present government, which, as a puppet of Judaism, in addition to the help of Israelites that rule and tyrannize the Soviet Union, can always count on the support of Jews in the United States and Britain.

In the next chapter we will study how the clandestine

Beni-Israeles Jews, the more important Israelite community in India, served British Jewish imperialists as its main tools for the subjugation of the inhabitants of this immense country. (9).

(9) Additional Bibliography.
In addition to the books already mentioned, readers may consult the following books about the Jews in India:
M. Pereyra da Paiva. "**Noticias dos Judeos de Cochin**". 1687. Lord Henry. "**A Display of Two Forraigne Sects in the East Indies**". London, 1630; J.H. Lord. "**The Jews of India**" 1907. Israel Cohen. "**The Journal of a Jewish Traveller**", 1925. I. A. Isaac, "**A Short Account of the Calcutta Jews**". Calcutta, 1917. "**Marco Polo's Trips**". 2nd. vol. R. Reuber, "**The Beni-Israel of Bombay**", Cambridge, 1913.

CHAPTER II

JEWISH INTERVENTION IN ASIA AND AFRICA

HOW THE JEWISH SUPER-IMPERIALISM USED SOME EUROPEAN IMPERIALISMS AS TOOLS FOR THE EXPANSION OF ITS POWER IN ASIA AND AFRICA.

Now we will deal with a very serious problem, which is largely unknown nowadays, referring to the role Hebrews played in the intervention by the European powers in internal affairs of the Asian and African continents — in some cases limited to making or replacing governments, but in others, even to subjecting the Afro-Asian nations to vassalage, thus forming in the XVIII, XIX and early XX centuries, the great colonial empires.

Valuable information in this regard frequently appears in authoritative Israelite sources that we have been able to consult, which due to the brevity of this book, cannot be inserted in full. Thus, in the valuable report of Chacham Benjamin on Persia, he says that: **"My coreligionaries in Persia repeatedly asked me to publish in Europe a description of their present condition"**. The ensuing report is extremely enlightening.

Regarding his visit to the city of Shiraz, the Israelite leader tells about a curious and instructive episode. He indicates that Moslems in Persia, in order to distinguish the Israelite women from the Mohammedans, forced the former to wear a black veil, while the latter wore a white veil. And after telling that there was a revolt in Iran in those days, he says: **"One day my room was gradually full of women wearing white veils all of them who came to me. And as Jewish women are only allowed to wear black veils, to be distinguished from the others, this visit upset me, because I thought my home had been attacked by insurgents. I was calmed, nevertheless, when they made it clear that all of them belonged to families that had been forced to embrace the Islamic faith, but who in secret adhered to the faith of their ancestors. My visitors took off the veil and kissed my forehead and my hand".** The pious Chacham continues, telling that the men who accompanied the women complained of the oppressive condition of the Israelites in Persia, and the Jewish leader told them something that is of capital importance: **"Be patient, my brothers, and continue placing your confidence in God. Maybe the European monarchs, under whose protection your (European) brothers live happy, may be able to alleviate your disgraces, putting noble governors on the Persian throne".** (10)

Which European monarchies could the active Jewish hierarch have referred here, in mentioning the possibility of their intervention in Iran in the selection of kings? Some facts indicate that he mainly referred to England, because of the following reasons:

1. In those times, although governments of the European monarchies, according to the confession of Dis-

(10) Israel Joseph Benjamin II. **"Eight Years in Asia and Africa from 1846 to 1855".** Hanover, 1861. pp. 230-256.

raeli and other Hebrew sources, were already undermined by Jewish or crypto-Jewish ministers — as the case of Mendizabal in Spain — the only monarchic state that had been completely conquered by the Jews was the British, which they had taken as their own since the 1830 revolution, in spite of the heroic resistance led by the patriotic Duke of Wellington.

II. It was England —already converted into a satellite of Judaism — who mainly interfered in Asia and Africa, placing and replacing governments.

III. The Chacham, in another part of his vast and valuable report says that when he arrived in any place the first thing he did was to visit the British consul, which is not strange, because although the Hebrews had by then already infiltrated the diplomatic services of other European monarchies, they could achieve their goals more effectively through the British consulates, considering that the British Empire, after it was conquered by the Jews, was converted into a satellite of Jewish Imperialism.

It is extremely common for English consuls and even ambassadors to be either public or clandestine Jews. The actions of these Jews and crypto-Jews gave British diplomacy a reputation for hypocrisy and perversity, quite contrary to the qualities of the real English people, who are generally a model of honesty. But in this diplomacy it can be seen the characteristic seal of the Jewish perfidy, about which the Fathers of the Church, the Popes and Councils have talked so much. It is not a mere coincidence that international opinion, in view of the perversity of British Jewish diplomats, has named England as **"Perfidous Albion"**, a remarkable coincidence to the terms used by the Fathers, Councils and Popes when many centuries ago talked about the **"Judaic Perfidity"**.

Other cases, although less serious, of European inter-

vention against the Moslem states that heroically resisted all attempts of Jewish domination, are presented by the aforementioned Jewish Chacham indicating that in Aleppo, near to Damascus, there were about 1500 to 2000 Hebrew families living there **"who enjoy great privileges under the protection of the European consuls, some of them of their own faith, because Rafael di Piechotti, the Russian consul, and Elias Piechotti, the general consul of Austria, have obtained certain influence on the Pacha, which is often used in the benefit of their brethren"** (11).

One of the Hebraic tactics used in the Islamic countries, employing foreign nations to help the Jews against the Moslems, was to infiltrate Hebrews in the consulates of those nations. The foreign consulates then used all their diplomatic influence in favor of the Jewish exploiters to free them from the just reprisals of the native Moslems. We have a wide bibliography on this subject, providing information about this generalized Jewish infiltration not only in the consulates of the European powers, but also in those of Latin America. Regarding this, the philosemitic Angel Pulido says in his book **"Spanish without Motherland"** in 1905, that Solomon Levy Sephardite, consul of Venezuela in Oran reported to him: **"Here in Oran there are above ten thousand Jews, one thousand natives and three thousand Spanish, that since the French conquest of this country have emigrated from Morocco".** (12). If the information given by that consul is true, what a terrible proportion of Jews in the population of Oran.

It should not surprise that the foreign consulates in this difficult time for Islam served as patronizing offices for the intrigues of Jewish imperialism against the Moslems.

(11) Israel Joseph Benjamin II, pp. 69-70.

(12) Angel Pulido, **"Spanish without Motherland"**. Madrid, 1905 p. 468.

The funny thing is that they not only used the consuls from European power nations against the Moslems, but also to support those internal quarrels that frequently appear in Judaism. The same author, referring to the Palestinian Jews, which was then an Ottoman province, says: **"III.— Bouknhariotas, about 500. They and the Georgians, have attempted many times, with the support of the Russian consul, from where most of them come, to substract to the jurisdiction of the Great Rabbi and be completely autonomous".** (13).

He refers here to the Great Rabbi of the Jewish Community of Palestine, and to the Magribi rite of the Israelites born in Morocco, who had been subjected, apparently against their will. We have already explained that in many cities there are Jewish communities of different rites that are autonomous one from the other, but federated to the others in the Kelillah which serves as the Government or Municipal Jewish Council of Jews residing in a gentile nation, to which all the Jewish communities are subject and which are of course also subject to the higher hierarchies of Judaism. Generally the Hebrew communities of a gentile municipality live harmoniously, but sometimes there are quarrels that become difficult to deal with and these, naturally, are reflected in divisions in the gentile revolutionary organizations they control. When this happens, the higher authorities of Judaism interfere to reestablish unity and harmony.

Another instance of European intervention in favor of the Jews is told by the pro-semitic Spanish (possible Marrano) Angel Pulido, in his book **"Spanish without Motherland"** written in 1905, when he affirms that in Tunisia the indigenous Jews are subjected to the Arabic jurisprudence and that they suffer in some cases, but that **"those**

(13) Angel Pulido, p. 663.

protected by the European nations, enjoy perfect equality". (14).

A sad role was played by the European powers, whose governments were dominated or largely dominated by Jewish Masonry, and who were acting as blind instruments of Judaism to force the Afro-Asian peoples to unchain the Hebrew beast and facilitate its work of domination without the true Christians becoming aware of these powers or of what their Hebrew or masonic governors surreptitiously authorized.

We have to make it clear that Israelites, with their proverbial ingratitude, far from thanking the European monarchies for their help, they overthrew one after the other, as soon as they could, starting with the Portuguese, Russian, Austrian and the German, and continuing with the Spanish and others whose diplomacies had helped the Hebrews so much in Islamic lands.

Regarding the interference of Judaism to facilitate and consolidate the conquest of India by British Imperialism, the prestigious Israelite Indian leader and writer, Haeem S. Kehimker, President of the **"Israelite School Committee"** of Bombay in his 19th century book **"A Sketch of the History of Beni-Israel. . . ."**, gives very interesting information on how the Jews who had lived in India for at least sixteen centuries, helped England since the eighteenth century to extend and consolidate its domination of India, taking part as officers and commanders of the British controlled Indian regiments that helped to supress the Hindi patriots during the campaigns of 1750 and through all those that during the 19th century served to crush the revolts of the Patriotic Hindus who sought to win independence for their country. The Indian clandestine Jews —Hindu in appearance but Jews in secret — served as

(14) Angel Pulido, pp. 505-508.

bull dogs to subjugate the people that for so many centuries had granted them kind shelter, acting as spies to denounce the conspiracies of patriots and as leaders of the native police, that served the British Jews in their task to consolidate their domain on that great country. The aforementioned Israelite leader, in his call for help to international Judaism which appears in his aforementioned book, gives the names of military leaders — Beni-Israeles Indian Jews — that were outstanding for their valuable services in crushing the resistance of the Hindu patriots, giving a very detailed information which is really eloquent, stating that the Beni-Israel soldiers were more intelligent than the rest of the Hindus, and that there were Beni-Israel officers in all Anglo-Indian regiments and they also hay important positions in the British Viceroy's administration. He also mentions how they were used by the London government as officers of the Indian troops in expeditions led against Afghanistan, Persia, and even the famous expedition against Abyssinia in 1867 and 1868 (15).

Maybe this was one of the first interventions of Hindu crypto-Jews in Africa in modern times, leading Indian troops, to favor the plans of World Judaism, which in those times used the resources and qualities of the British people, already dominated by the Jewish-Masonry, as a docile instrument in the imperialist undertakings of the Israeli nation as it spread amongst and infiltrated all other nations in the world.

The fact was that the British interferences in Ethiopia favored the enthroning of the present Negus Hailie Selassie's dynasty of Jewish-Solomonic origin — according

(15) Haeem Samuel Kehimker. (President of the Israelite School Committee of Bombay, India). **"A Sketch of the History of Beni-Israel and an Appeal for their Education"**. Bombay edition printed by the "Education Society's Press", pp 24-36

to the **Castilian Jewish Encyclopedia** — with the aid of Jewish advisers and technicians brought from Palestine and other places (16) whose ancestor Shoa, after a bloody civil war, took power thanks to the help of the Jewish British imperialism in 1889, under the name of Menelik II. Since then the negro Jews or "Falasha", natives of Abyssinia, and the aforementioned Jewish dynasty of a Solomonic origin, together tyrannized Ethiopia. It is worth while to note that only in this country and in Britain — where even the monarchy is now Judaized — the Masonic republican movements that Hebrews have organized in all the world do not appear until it is convenient for Judaism to change the way of government.

Going back to the Beni-Israel military in India, we can say that just as they at one time served to extend and consolidate the Jewish-British domination in India and other places of Asia and Africa, they are now helping Indira Gandhi and her Congress Party to control the Hindu armies and consolidate in India the domination of the native Jews, serving again as bull dogs in order to subjugate the native peoples who fight for their true independence.

Besides, the ancestral nomad temper of the Israelites has brought as a consequence that the secret sect of clandestine Jews Beni-Israel of India, as well as the also secret sects of the Indian Jews of Cochin have extended to other nations by means of a great migration. Thus the converted Israelites of India today comprise a powerful sector of World Judaism after the Ashkenazim and the Sephardites, the first of them native from Germany and the second from Spain and Portugal, and whose secret societies are spread throughout the world.

(16) **"Castilian Jewish Encyclopedia".** 4th vol. p. 232. 2nd. col.

Clandestine Indian Jews have invaded Asia and Africa, where as traders, bankers and businessmen they exploit, in different ways, the native population of those nations. Since they hide their Jewish identity and say they are natives from India (although in some cases it is true that true Indians do today live overseas in other countries) people only know them as Indian traders, bankers or businessmen, without realizing that they are part of one of the most dangerous and exploitive fifth columns that International Judaism has developed to dominate all other peoples.

In Africa they nave invaded the nations ruled by negro governments, such as Uganda and Kenya, as well as the nations ruled by a white government, such as South Africa and Rhodesia.

In the negro nations they are taking over the wealth of the country and mercilessly exploit the negro population, many of them using British passports to have the protection of the British government in their infamous task of exploiting the people. They act as in other times did the Jews of different African and Asian countries who even adopted British, French or Spanish nationalities to obtain the protection of those governments in case the native population, becoming tired of so many exactions and exploitation, reacted against them. Others, nevertheless, have adopted the nationality of the places they exploit in order to seek assimilation, although only outwardly, for they remain Jews in secret covered with the mask of Indians. These are the most dangerous ones, because the nation invaded by this plague of false Indians may fall into the trap and think they should fight only those who have foreign passports without considering as dangerous those who have adopted the nationality of the

country they have invaded, and which are more harmful and dangerous than those of a foreign nationality, because they are incrusted as a fifth column in the nation in whose territory they live and whose people they vilely exploit, and will try to dominate it with the help of the Super-Imperialism of Israel, either through the satellite imperialism of Moscow, Wall Street, or London, or through any other local or international power at their service.

In some places such as South and East Africa and Guyana,+ apart from the migration of clandestine Jews of India, another migration of authentic Indians took place, but while the latter are mainly poor workers, the clandestine Beni-Israeles are usually traders, usurers, businessmen and people of good position, who seek to control the authentic Indian emigrants, using them to provoke disturbances and problems in the country of their adoption whenever it suits their convenience. This secret Jewish sect has invaded even England, where many of the recent Indian emigrants are secretly Jewish, whose Israelite rulers were responsible for helping them to the invasion of many countries, in the world especially in Africa and Asia, and who refused to give independence to India until they could hand it over to Nehru and a Jewish controlled Congress Party. Nevertheless, it is necessary to repeat that there are many independent forces in India even inside the Congress Party, that should be adequately helped to save that great nation from the yoke of these terrible secret societies and their main instrument, which is Indira Gandhi herself.

Among the interesting episodes mentioned by the Indian Jew Kehimker, there is one about a Beni-Israel Hindu that pretendedly converted to Christianism, but who continued to be Jewish in secret. This was a certain Mi-

+ sc.: Ghana (q.).

chael Sargon(17), who first pretended to be a Hindu, but later lift off that mask to take a Christian one, while continuing to be a Jew in secret. This and similar examples illustrates the way in which the Hebrews juggle with their pretended conversions, changing their external mask whenever it is convenient for them to do so. Here it could not be argued that they were forced to convert to Christianity, because in India the predominant religion is Hinduism, which, on the other hand, many Beni-Israeles externally practice with great piety, observing Judaism in the most absolute secret, in order to remain firmly infiltrated in the Indian nation as powerful and dominant fifth column. The result of the British domination of India destroyed the defenses of the former leaders of that nation against Judaism, making it possible for the Jews who controlled Britain and hand over India to Nehru and his gang of clandestine Beni-Israeles Jews while pretending to grant India its independence. The same has been done elsewhere, except where international circumstances forced British jewry to grant the independence to populations still not controlled by secret Jewish infiltrators. More interesting now is the fact that International Judaism is today seeking to destroy the power of England and the United States to open the door to Communist Imperialism led by the Jewish hidden power, and so to achieve the final goal of the great Hebrew revolution of modern times. So far they have not been able to convert the English and Americans to Judaic communism, because both peoples are accustomed to good life and free institutions.

AN INVITATION TO THE EUROPEAN COUNTRIES TO INTERFERE IN MOROCCO

In his extensive report presented to Western Judaism, Chacham pointed with the darkest colors the situation of

(17) Haeem Samuel Kehimker, p. 21.

Israelites in the Sultanate of Morocco at the middle of the 19th century, asking for the interference of the European powers in that kingdom. He said among other things, that the oppression of Jews in Morocco was worse than that in Persia, and that they were forced to use a Turkish cap to distinguish them from the Moslem population.

It can be seen that in all places in the world the people menaced by the political conquest of the Jews tried to alert the population against them, distinguishing them with a sign, such as a cap of a certain color, a dress, or the star of David, so that non-Jews might know them and guard against their intrigues and subversion. These defensive steps appear in both the Christian and Moslem worlds, reoccurring at widely different times, often separated by several centuries one from the other. We have already seen how Jewesses were forced in Persia to wear a black veil to distinguish them from the Islamic women and how they evaded this step by pretending conversion of themselves and their families to the Islam, thus entitling them to wear the white veil and to be confounded in consequence with the real Moslems.

Returning to the subject of Morocco, Israel Joseph Benjamin II declares that the situation of the Jews was terrible there, due to the fanaticism of the Arabs and their arbitrariness, saying that: **"If an Arab enters a house, the Jew must address him humbly as if he were a prince. If he takes something he likes, there should not be heard the least gossip, for on the opposite the intruder would immediately take his knife and there is no judge nor law to protect the despoiled or oppressed"... "if all the great European powers attempted to oppose this barbarity in those places near their influence, they would do much in their own benefit, in the benefit of science and in favor of the oppressed".** (18).

(18) Israel Joseph Benjamin II, pp. 319-325.

This terrible invitation to Western Judaism, to whom this book is addressed, to persuade the European powers to interfere in Morocco, presents the Arabs as savages and criminals on the one hand and suggesting subtle arguments with which to induce the European powers to interfere. The story is repeated frequently in world history, for when the heroic Visigothic Empire constituted an obstacle to the Hebrew plans, the latter stimulated the Moslem ambition of domination and facilitated their invasion and conquest of Spain. Later on, when Moslems wanted to defend themselves against Jewish domination, the Jews favored the triumph of the Christian kings. And when, in the 14th century, Europe desperately fought to stop the domination of Jews and the subversive activity of their heresies, the Jews incited the Turkish to invade Europe, facilitating their conquests through the Jewish fifth columns which existed in all the Christian countries. Later on, when it was convenient for them to destroy the Turkish Empire, they turned the different European powers against the Turks, and for a time even favored Arab nationalism only to betray the Arabs later when they sought the conquest of Palestine and the establishment of Israel.

In the 18th and 19th centuries the Jews conquered the European monarchies from inside, achieving it better during the 19th century, using them to launch an attack on the Asian and African countries which the Hebrews had not yet succeeded in conquering by internal subversion. However, the Jewish fifth columns inside these Afro-Asian countries betrayed their hosts in favor of the colonial enterprises of the Jewish-manipulated Europeans, thereby subduing many states of Asia and Africa. They were then able to ensure, by different means, that the Israelite communities in such states were strengthened until they could dominate the peoples that had sheltered them. This also

was often achieved with the support of the European empires, until the Jews and crypto-Jews could lead the Afro-Asian populations under the pretended banner of freedom in a demand for independence. As our reader will now realise, this was not to be a real freedom, for the independence movements were generally under the leadership of the secret Jews who sought to become national heroes and to become the absolute rulers of the "liberated" countries once they had been granted their independence from their European rulers. Their intention was that once the ancient colonies become independent of the western powers, they would be even more securely in the claws of the native Hebrews, or of the Jewish imperialism in the form of communist totalitarianism directed by the Jews of the Kremlin.

Fortunately in many countries of Africa and Asia this plan of pretended liberation of the colonies failed and they could not prevent real heroes of the independence from taking power once it was consumated. In other cases, once the Jewish agents of the British government left the power in the hands of native clandestine Jews, or agents of the Kremlin Israelites, a patriotic military coup swept the false redemptors away, establishing a truly patriot government in the liberated colony while the Jewish world press protested against the military coup, which had deprived Judaism of one of its possessions.

We exhort our readers probe deeper in this subject, and those who do, will themselves discover the decisive Jewish participation in most of the imperialist ventures of the Dutch, British and French imperialisms in Africa and Asia. The famous companies of the Eastern Indies and the companies of the West Indies were created in Holland mainly with Jewish money to economically exploit the colonies of the Dutch Empire, and similar companies were

established in England and France to exploit the English and French conquests, mainly in the benefit of the Jewish capitalist monopolists, who in a secret agreement in the present century with the Jewish communist imperialists of Moscow have since approved the liquidation of the Dutch, English and French empires, when it was deemed convenient to the supreme interest of the Israelite imperialism to replace the partial and uncomplete domination represented by democratic capitalism by another more complete and absolute system of control — totalitarian communism — secretly led by the Jewish imperialists, using the clandestine Israelite communities which had infiltrated those countries as agents of domination following the supposed "liberation" of these lands.

In the former European colonies of Asia and Africa that become "independent" countries, a fierce fight takes place between the super secret societies of clandestine Judaism that has often lived in those countries for centuries, who fight to submit those countries to the yoke of the communist Jewish imperialism led from Moscow and the gentile civil and mainly military leaders who genuinely wish to defend the nations' independence and work for its prosperity. The worse part of the situation is that while the clandestine Jewish minority knows very well the enemy it faces and even may infiltrate the ranks of the true patriots with spies and saboteurs, the true patriots of these Afro-Asian nations seldom understand the nature of the hidden enemy who directs the communist and socialist movements supported by the Jewish leaders of the Soviet Union and their puppet, the paranoid Marrano tyrant who has enslaved the unfortunate Cuban people. Until these heroic Afro-Asian patriots can identify and destroy the secret force behind subversion, uprooting the clandestine Israelite communities that compose it, they will be unable

to enjoy either peace or prosperity, and will eventually fall one after the other into the claws of the totalitarian Jewish communist imperialism which will subject them to slavery, as it has already subjected the unfortunate people of the Soviet Union, Eastern Europe and Cuba.

The worst problem facing the Asian and African nations, and in general all the underdeveloped countries, including those of Latin America, is that the Jewish Racist Imperialism holds them in the firm grasp of its pincers. One arm of the Jewish pincer is the capitalist Jewish imperialism of the International Monopolies, and the other arm is the Jewish communist imperialism directed from Moscow. The world Jewish super-imperialist pincer works with both arms in the following way:

1st. The Jewish capitalists, through trans-national enterprises such as the Jewish Banks and the Jewish international trading monopolies, buy at very low prices the raw materials of the under-developed nations and sell industrial products and technology at very high prices, provoking a bigger impoverishment every day. This sub-human exploitation of man by man enriches the Jewish owners of the exploiting monopolies.

2nd. The exploitation we have just mentioned, and the progressive impoverishment of the developing — or under-developed — nations serves the Jews who carry the false banner of Israelite communism to incite the oppressed people to rebellion against such exploitation, facilitating the control of the popular masses and the possibility of conducting them to a false "dictatorship of the proletariat" which would be, as in the Soviet Union, a Jewish dictatorship of the people resulting in their total enslavement. Capitalist exploitation of the developing countries and other abuses and crimes of the Jewish capitalist Imperialism, justly irritate many gentile nationalist rulers,

who upon receiving support against capitalist imperialism on the part of the Jewish communist dictatorships, frequently fall in this skillful trick, even believing that there is no way to save their nations from the claws of the capitalist imperialism, except as allies of the Marxist socialist dictatorships, without knowing that the Soviet Union and her satellite states (including Cuba) and the capitalist Jewish Imperialism and its agencies (including the United States and England) are mere pawns of a single secret super-imperialism, that uses this maneuver to persuade the nationalist rulers to fall into the trap, to start destroying barriers and defensive institutions, or to dictate other measures that also facilitate the progress of the communist Jewish revolution in other nations, and sometimes even in their own country, without becoming aware that through these and other steps (the result of their friendship with the Soviets and the Soviet satellites) they are increasing the world and local strength of communist Jewish imperialism, which is responsible for the state of oppression and slavery from which they cannot liberate themselves.

Those nationalist rulers should realise that Maoist China, Albania and Roumania are the only regimes in the communist field, that are independent at least until this moment — of both nefarious imperialisms, and that these states may yet be conquered by the Jews.

Judaism, by controlling both arms of the super-imperialist Israelite pincer, as we have just described, always wins!

It is evident that the only escape for the under-developed peoples from the dual forces which oppress them, is to cooperate so that they have the combined strength to efficiently defend their interests against both imperialisms; the capitalist and the communist. But Judaism, with its centuries of experience, takes precautions to prevent

such defensive cooperation by infiltrating all fields, especially those its opponents may create to protect themselves. So we saw the Jewish emperor of Ethiopia, Haile Selassie, controlling the African Unity Organization to ensure its failure. The Indian government, led by Judaism, has similarly infiltrated and nefariously influences the so-called third world. And the Jew Josip Bross (a) Tito, the Yugoslavian dictator, plays a similar role in the manipulation of the third world. That is why nationalist gentile governments, seeking to be independent of both the capitalist and communist imperialisms, will not be able to form truly defensive organizations as long as they do not expell from their organizations all governments infiltrated by and consequently subject to either the Jewish capitalist imperialism, or the Israelite Kremlin imperialism, from whose domination and exploitation the under-developed peoples in the world must free themselves if they wish to overcome their present poverty and misery.

Library of

POLITICAL SECRETS

2

UNDERGROUND FACTS OF THE PORTUGUESE REVOLUTION

IS GENERAL SPINOLA THE KERENSKY OF PORTUGAL?

THE JEWISH HIDDEN HAND

I want to thank the publisher of "Political Secrets" for having taken the decision of publishing in that collection the present report which will be given to his readers in order to inform them the truth about what happened in my unfortunate country.

I also thanked the brave magazine which published it originally at its proper time.

The rest of the newspapers-with only a few exceptions- continuously publish lies, hiding the truth about what is happening in the world, because the international news agencies are either owned by Jews or are infiltrated by Jews and, in addition because the great majority of important newspapers, radio and television are, also of the property of Jews and it is common and of notorious knowledge that they make propaganda in favor of the communist dictatorships and of the red subversive movements, while at the same time they heap lies and calumnies upon the patriotic anti-communist governments in order to discredit them on a world-wide scale, which shows us once more that socialism or marxist communism continues to be a "par excellence" Jewish enterprise, fully supported by world judaism, whereas zionism and the State of Israel, although they have the strong support of powerful sectors of international judaism, have to reckon with many enemies among western Jewish leaders and mainly among Jewish leaders of the Soviet Union and other communist States for reasons I have already mentioned.

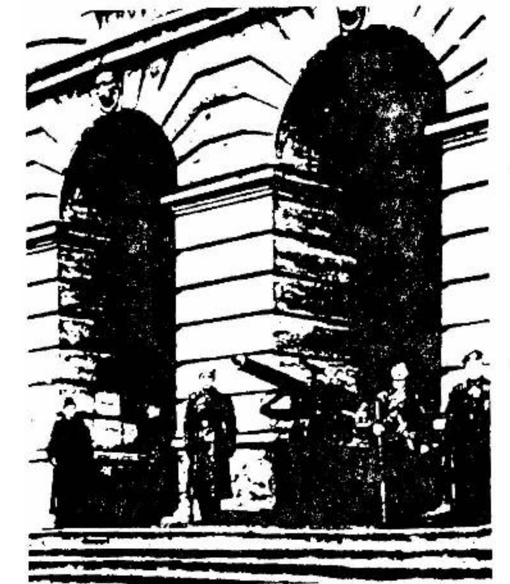
AFONSO CASTELO
Lisbon - August - 1974.

Antonio Ribeiro de Spinola, the Kerensky of Portugal





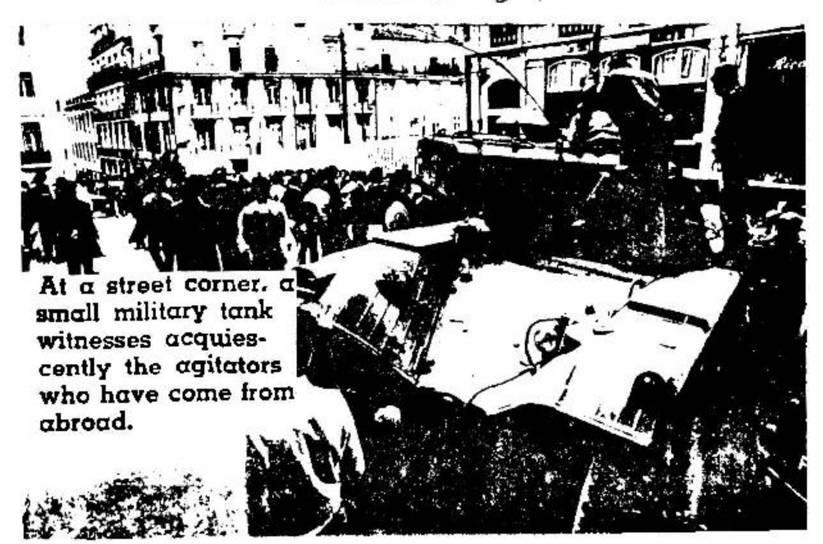
Marcelo Caetano is the maximum infiltrator; a traitor who dissembled all the time in order to favor the advance of communism.



There exists an astonishing paralellism between the events previous to the bolshevik's taking over of the power in Russia and . . . On the picture: Russian guards at the entrance of the Smolni Institute, on November 7, 1917.



Professional revolutionaries recruited by the Jew, Leon Bronstein Trotzky, in the suburbs of New York.



At a street corner, a small military tank witnesses acquiescently the agitators who have come from abroad.



The bolsheviks received the control of the masses, the trade unions and soldiers' regiments "on a platter"; had it not been for this, the group of Israelite Russian emigrants that surrounded Lenin would have seen themselves reduced to a minimum chance of expression.



As in St. Petersburg, Lisbon saw itself invaded by a legion of foreign elements who arrived from abroad.



Communists, homosexuals, socialists, opusdeists, prostitutes, christian democrats all mixed together in a demagogic spree, promise impossible paradises and tell scandalous lies about the overthrown regime.



What is awaiting the comrades of Ribeiro de Spinola, Soares, and Cunhal? The bolsheviks went about destroying them separately — first the ones them the others — under different pretexts, employing their refined system of intrigue and infiltration against all those who are not controlled by the communist party.



On the picture: Mario Soares and Alvaro Cunhal, on May 1st, after their return to Portugal.

Rossio Square gave us the perfect picture of Antonio Ribeiro de Spinola's Portugal. Hammers and sickles daubed on red banners, raised-up fists, activists of the agit-prop cells distributing leaflets in which they call for class struggle and the dictatorship of the proletariat, shouts of "viva Russia", stale slogans such as "a united people will win" and the ones of "Socialist Portugal", reveal what kind of winds are lashing Portugal.

The public watches in bewilderment the activist groups marching in the streets, singing communist songs and demanding the blood of the bourgeois.

At a street corner, a small military tank witnesses acquiescently the agitators who have come from abroad, as if silently applauding their action.

There exists an astonishing parallelism between the factious coup that overthrew the new anti-communist State of Portugal and the events previous to the bolsheviks' taking over of the power is Russia.

The similitude is not the product of some blind course of history, but of a plan, practically drawn by international communism in order to take possession of Portugal and deliver its overseas colonies to the red racists of FRELIMO (Mozambique Liberation Front) and its associates in Angola and Portuguese Guinea.

The communists themselves are not hiding the fact that they are doing everything in their power to install a Soviet regime in my country.

Demonstrations are organized in the streets of Lisbon, very similar to those which Lenin, or rather that Kalmuk from a German Jewish mother Vladimir Illich Ulianov Blanck used to organize in Russia during the regime of the Russian Jew, Alexander Kerensky, with the slogan of "down with the bourgeois revolution! "for the proletarian revolution! "

Might Antonio Ribeiro de Spinola be the Kerensky of Portugal? Might Cunhal be the Lenin who returned from exile in order to lead the "putsch"? Or might it be Colonel Vasco Goncalves, the recalcitrant communist who, acting in the role of Leon Bronstein, will forcefully impose the communist tyranny by means of a new red army? How did they arrive at this anguishing situation after a regime like that of Salazar was demolished? If this was possible, where did all the fictious accounts or the frightful dictatorship go?

As in the Russia of the beginning of the century, infiltrators abound in the government. Among the army generals and even among the noble landowners there existed very powerful enemies of the regime who were simulating and dissembling in order to undermine, treacherously from within, the system they cynically claimed to be defending.

Marcelo Caetano is the maximum infiltrator, a traitor who dissembled all the time in order to favor the advance of communism on the one hand, and on the other, in order to frustrate all action of the patriotic forces that were infinitely superior, by cunningly deceiving the old President of the Republic, Admiral Thomaz, whose advanced age did not permit him to exercise his power effectively.

It should be remembered that the great man, Oliveira Salazar himself, dismissed Caetano from his office when he discovered his treason. Upon the death of the man who brought order and progress to Portugal, Marcelo Caetano came back, stealthy and false, to culminate his work with the

support of other infiltrators. It took him four years to sow confusion, scepticism, defeatism and doubt, under the pretext of "liberalizing" the regime. The doors were open for Kerensky to assail the power. Caetano furthered the promotion, within his regime, of infiltrators, covered up enemies who were plotting his destruction, thus bringing about in Portugal what Rasputin —following a different road— had brought about in Russia more than half a century ago, by deceiving the tsarina and the tzar, inducing them to place in key positions of the Russian imperial regime, secret enemies who prepared its fall from within.

Caetano had it in his hand to destroy the conspirators of Caldas de Rainha but not only did he refuse to do so, he also prevented others from taking action. The last feint of the traitor, yielding to the pressures of the patriotic Portuguese sectors, was the dismissal of Ribeiro de Spinola and Gómez da Costa.

He did nothing, however, to destroy the conspiracy at its root. Government radio stations were swarming with communist agents and so were the ministries.

In the Russia of 1917, the abdication of the tzar was not immediately followed by the pro-communist regime of Kerensky. First there was a period during which Prince Georgi Eugenovich Lvov established the first provisional government. In his cabinet, a lawyer called Alexander Fedorovich Kerensky, vice-president of the St. Petersburg soviet, occupied the office of secretary of war.

From March 15 to June 21, all the traitors of the tzarist regime who perceived themselves as liberal democrats, resigned under the pressure of bolshevik agitation. Thus, Alexander Kerensky became Prime Minister, conserving however his connections with the soviet of the city where the bolsheviks were gaining positions day by day.

Why did the bolshevik revolution come about several months after the fall of the tzar? Because Vladimir Illich Ulianov Blanck, known as Lenin, didn't arrive in St. Petersburg to lead his faction until April 16, 1917, a month after the abdication of Nicolas Romanov. Before and after his arrival, together with 200 professional revolutionaries, recruited by the likewise Jewish Leon Bronstein Trotzky in the suburbs of New York, it was seen that the bolsheviks were only a minority with no hold on the masses and almost no control over the workers' trade unions, army regiments, newspapers and the apparatus of public administration.

Supported from above, by the apparent errors of Kerensky, the bolsheviks received the control of the masses, the trade unions and soldiers' regiments on a platter; had it not been for this, the group of Israelite Russian emigrants that surrounded Lenin would have seen themselves reduced to a minimum chance of expression.

Kerensky continued his manoeuvres for discrediting the liberal and democratic sectors which coexisted in his cabinet with the socialists.

Meanshile, in the city soviet, the bolsheviks were demagogically promising: Immediate peace; immediate self-determination for the non Russian

people; immediate workers' control of the factories; immediate agrarian reform. And all those who pointed out that it was impossible to fulfill such promises because they were utopian, were marked down by the bolshevisk as capitalist defenders of tzarism, enemies of the people etc. . . . The agit-prop cells were announcing the imminent passing-over of the bourgeois revolution to the revolution of the proletariat, just as they are doing today in Portugal.

What aroused the suspicion of people with a wider political vision, was the fact that Kerensky, while he was very effective and energetic in crushing any patriotic attempt to save Russia from communism, was to the contrary very inefficient in combating the communists themselves who were fighting to topple the republican-democratic regime of which Kerensky himself was the leader. This showed clearly that this Jewish-Russian was, in a seemingly inexplicable way, preparing the fall of his own government and the passing over of the power to the caucus of Jewish bolsheviks, directed by Lenin and Trotzky.

Things reached an extreme when Kerensky sabotaged the attempt of the military patriots to save Russia from catastrophe, by surreptitiously pushing General Kornilov —through provoking agents— to make the counter-revolution break out, when it was still lacking adequate organization to assure its triumph; and he did this by putting forth much more energy than he ever did when seemingly trying to crush the communist conspirators' counter-revolution.

The frustrated coup of Kornilov served Kerensky as a pretext to call Lenin "to save the revolution" as they said.

Thus, on September 9, the great opportunity presented itself to Lenin and his group to assume the leadership of the mobilized armed workers, appearing in their eyes as valiant defenders of their cause. However, it did not come to an armed conflict because the frustrated counter-revolution had been betrayed ever since its birth and only served as a pretext in order to crush the liberals and democrats that were still left in Kerensky's government.

On September 14, Kerensky proclaimed Russia a Republic. The triumph was not Krensky's but the bolsheviks', assisted by this traitor who, disguised as a democrat and defender of human rights, endowed the reds with a liberal prestige they had not enjoyed before. Around that time, the bolsheviks already half controlled the soviets of St Petersburg and Moscow.

A little less than seven months after the fall of the old regime on October 6, the Jew Leon Bronstein Trotzky reaches the presidency of the Soviet of St Petersburg. The Military Revolutionary Committee is publicly created and the marxist revolution is openly planned while Kerensky, who does not ignore the facts, does not do anything to thwart them. On that day, arms are distributed among the workers who are already controlled in communist trade unions. The red agitators enter the barracks feely and impose their political commissars; they distribute propaganda, enroll soldiers in their committees and all this in full daylight with Kerensky doing nothing to prevent it. On that night, after a quick mobilization which meets with no resistance, all the important public buildings of St. Petersburg are taken over by the communists.

On the following day, Russia had a dictator: Lenin. His assistants: Trotzky and his caucus of Jews. The liberal democratic revolution of the party of cadets – likewise led by Jews– did not bring Russia from monarchy to a democratic republic, but from Lvov to Kerensky at first, and from Kerensky to Lenin afterwards– into the hands of a minority of international Jews, foreign outsiders and butchers who are to this day enslaving the Russian people. And as a just punishment from God, they also drove Russia into the hands of the Zionist Jewish sectors who, due to internal rivalries that arose in the Jewry of the world, have suffered in their own flesh from their Hebrew brothers who govern the Kremlin, the same treatment they gave the unfortunate Russian people.

Caetano sowed distrust on the work of Salazar and, under the pretext of liberalizing Portugal, he opened the doors to defeatism. Nobody ignores that his friendship with Ribeiro de Spinola was something more than superficial Now we are able to confirm the strong secret alliance that existed between them. In spite of the secret contacts between Ribeiro de Spinola and Amilcar Cabral, Caetano was paving the way for him.

Besides decorating him and weaving an epic story around him, he created a special position for him as second in command of the staff of the Joint Armed Forces, second to General Gómez da Costa who was also involved in the conspiracy.

Caetano authorized the publications of the book "Portugal and the Future" at the request of General Gomez da Costa. He let them do as they like. He took no action against the defeatists that were infesting the regiments of the metropolis. As in the case of Russia, it was not the combatant army that rose up in arms, but the idle regiments of the city. As in Russia, the conspirators are not outside the regime they want to topple but incrusted inside, thus making their action more destructive. The complicity of the Ex-Primer Minister, Marcelo Caetano, was confirmed by the fact that the coup d'état was carried out by only thirty young officers who could have been crushed by the Civil Guards, the anti-riot police and other forces for keeping the order, which, however, were quartered; they did not crush the coup because the Minister of the interior gave them no orders for action and because Prime Minister Caetano in his turn refrained from doing so.

Among other charges that can be made against Marcelo Caetano, we might mention the following: He practiced a personal politics of nepotism by giving government positions of highest responsibility to all kinds of relatives, nephews, godfathers, godsons and numerous intimate friends, regardless of true merit; he submitted to voting, the decision whether the overseas policy of Salazar should be continued or not (although the people opposed his designs by voting for the maintenance of the territorial integrity of the Portuguese nation) thus betraying once more the thought of the man who created the "Estado Novo" which affirmed that "one's native land cannot be sold, rented or discussed; it can only be defended". He allowed the growth of student activism in the Universities, a sector which was agitating against the overseas national policy and from which came the young marxist officers led by Vasco Goncalves; as if all this were not enough, he appointed his godson – a professor of law– Minister of National Defense (so that he might command the Armed Forces! !), he designated a functionary of tourism as Minister of the Interior (so that he might command the police forces! !), he did everything possible to make the Portuguese people lose sight of the fact that Portuguese Africa was an integral part of Portugal, thus discrediting

once more Salazar's thought, according to which defending Africa means defending Portugal, and encouraging the suspicion that they were fighting for an abstraction. He opened the doors of hope to those who were defending the policy of abandonment thus stirring doubt in those who were resisting, wanted, to resist and knew that they could resist; in sum, Marcelo Caetano and his accomplices introduced doubt where there had been certainty.

As we indicated before, Caetano played the sinister role of Rasputin. Is then General Spinola playing the role of a new Kerensky? On April 25, Caetano personally handed the power to Ribeiro de Spinola. A month earlier, one day after the events of Caldas, Spinola —already removed from office— declared to the press that there existed no discrepancy between him and the government and that he was hoping to occupy again an important position. Twenty days later, he was Portugal's dictator. Due to the secret entente between Caetano and de Spinola, the latter sent Caetano to exile instead of giving him a public trial as the bolshevik mob was demanding.

"As a sample, one button is enough", says a popular saying. The TASS agency's applause at Ribeiro de Spinola's coup is significant. Equally significant are Willy Brandt's and Mitterand's demonstrations of satisfaction with the perpetrators of the coup.

More important still is the arrival of Mario Soares, a socialist marxist exiled in Paris, with great connections in London, to receive from the hands of Ribeiro de Spinola the Ministry of External Relations. Soares, Ribeiro de Spinola and Alvaro Cunhal, secretary general of the Communist Party exiled in Prague, were all in the conspiracy.

As it happened in St. Petersburg, Lisboa saw itself invaded by a legion of foreign elements that arrived from abroad. Many said they were journalists but are presently engaged in political activities, in ministries, trade unions, regiments, etc.

Within a few hours on April 25, the minority of communist and socialist soviets were already controlling newspapers, radio stations and news agencies with the approval and support of Ribeiro de Spinola.

The trade unions of the railway, the metal and textile industries, which are the biggest in Portugal, were literally assaulted by red cells who imposed their power by force of pistols and demagogie.

The same happened with the telephone operators, bakers and transport employees who are already subject to red, terrorist control.

It was symbolical that in the proclamation "1st of Red May", on the fifth day of the revolution, Ribeiro de Spinola should assigh the organization of the meeting, the order and the platform to socialists and communists. Another evidence of Spinolist treason resides in the fact that he handed to the communists the Ministry of Work which has the power of giving its approval or disapproval for the foundation and existence of the workers trade unions, in order to achieve total control of the Portuguese workers, in trade unions managed by the communist demagogues, who as in 1917 in St. Petersburg, are promising them astronomical raises in salaries, shorter hours and political power, so as to win them for their cause and use them as cannon fodder

Afterwards they will tie the hands of the workers under the pretext of

defending the misnamed dictatorship of the proletariat which —as everywhere else— will be the dictatorship of a socialist or communist bureaucracy, exploiting and enslaving the working classes.

It is evident that discipline has been relaxed in the barracks because of the protecting and fraternizing that is going on with the red activists. Secret soviets of soldiers are being formed in order to eliminate, at the decisive moment, those officers who might try to oppose the communist coup d' etat, as it was done in Russia after the triumph of the so-called democratic revolution.

Many were surprised, for instance, by the intensive activity of the Communist Party within the Navy, but as we said at the beginning, they are executing in Portugal step by step the plan outlined by Kerensky and Lenin for communizing Russia.

Like Kerensky, Ribeiro de Spinola pretends to be a democrat, a lover of individual liberties, while he is increasingly giving his true support to the Communist Party and to the Socialist Party which is also marxist-leninist.

Meanwhile, anti-communist fighters are secretly persecuted and assassinated without anybody raising a single voice of protest in the United Nations. All true patriots are silenced. Anti communist newspapers are confiscated and organizations are dissolved in an arbitrary and illegal manner, protected by the law of force.

Communists, homosexuals, socialists, opusdeists, prostitutes, christian democrats, all mixed together in a demagogic spree, promise impossible paradises and tell scandalous lies about the Salazar regime. All extravagances that professional liars are capable of, fill the columns of the Spinolist and communist press. False confessions about torture, dismal control systems which if they had existed, would never have allowed the coup of April 25 to take place. No lies of any dimension may detain them, as long as they are justified and going ahead with their preparations for the bolshevik coup, which is to give them total power Communist dictatorship, unless they reach the same result by a pacific development with the complicity of General Spinola himself.

What is awaiting the traveling companions of the Portuguese communists? The bolsheviks started destroying them seprately —first the ones then the others— under different pretexts, employing their refined system of intrigue and infiltration against all those who are not controlled by the communist Party.

Afterwards, the liberals, the democrats and non-communist socialists, the anarchists, christian democrats, opusdeists and the rest of the tribe who may have cooperated in overthrowing the regime, will receive their reward with six grams of lead in the neck, in the style of the GPU, or they will rot in a jail for the rest of their lives. This is how the reds reward their former allies for having made it possible for them to take over the power in a country. It so happened in Russia.

The military who by various deceits lent themselves to the Spinolist-communist game and who may want to oppose the communization of Portugal, must remember the reward received by those officers of the Tzar's army who collaborated in bringing it down, or who refrained from defending it.

Those mountains of officers's corpses assassinated en masse and then sprinkled with gasoline and burned, remained as a testimony of how communism devours those who serve it.

The navy officers of the tzar were thrown in sacks into the frozen waters of the Baltic by soviets of sailors who took possession of the ships.

The Russian experience has shown that, had they acted in time and with energy, the minority of uptstarts led by Lenin would have been crushed by the patriotic forces.

Portugal finds itself now on the eve of a red October which we hope will be prevented in time by freedom-loving democrats who do not wish for their Lucitanian homeland the same destiny that befell Russia.

Some believe that General Spinola is indeed a true democrat who does not wish a communist slavery for his country and will do everything possible to avoid it. Others, on the other hand, say that while he claims by words to be a lover of freedom and democracy, as Kerensky did, he is by his actions showing himself to be the new Kerensky of Portugal. Only the future can tell us who was right.

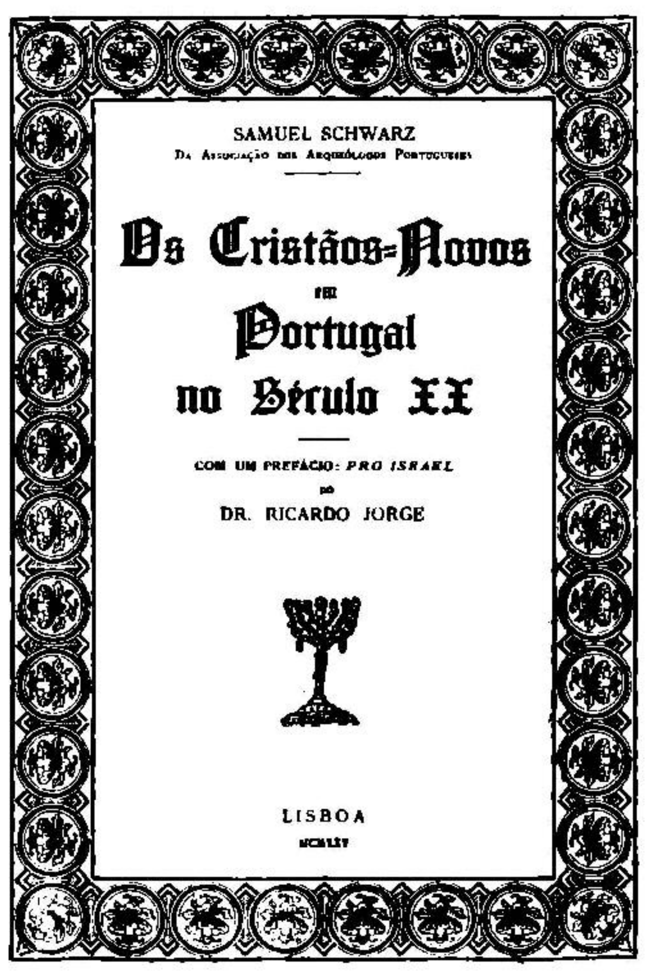
In order to complete the picture of similarities between the Russian Revolution and the present Portuguese revolution, we could ask the following question. What role did judaism play in all this? I can furnish some decisive data regarding this which should of course, be supplemented by a major investigation. A book was published in Lisbon, written by the Polish Jew Samuel Schwatz, a member of the Portuguese Association of Archeologists, entitled: "The New Christians in Portugal in the 20th Century" with a "Pro-Israel" preface by doctor Ricardo Jorge.

In Portugal, they call "new Christians" the descendents of the Portuguese Jews who simulated a conversion to Christianity in the year 1497 in order to deceive the decree of expulsion of the Jews from Portugal which was promulgated by King Manuel the First. After becoming Christians, the majority of Portuguese Jews kept up their secret Jewish organizations and their clandestine synagogues, adopting Christian names and impeccably Portuguese surnames, as it also happened in England, Germany, France, Italy, Spain and other European countries when expulsion laws were issued by their monarchs. And although these families have practiced the Christian religion in public for almost four countries, as do the clandestine Jews of the whole of Europe, America and Chrstianity in general, they secretly initiate their children, when they reach the age of 13, into their hidden Jewish organizations which infiltrate the political, military, cultural and syndical institutions of the rest of the world —even the Church clergy— and try to dominate Portugal as they try to dominate the rest of the world, misinterpreting the Old Testament of the Bible in those passages in which the people of Israel are promised that they will dominate all nations, will take possession of all riches and will make male and female slaves out of all those that live around them.

These biblical passages which Christianity interprets symbolically, as referring to Christ's reign on earth, the Jews are taught from childhood by the rabbies to interpret literally; thus the Israelites who have penetrated into all the nations of the world, have for centuries been organized as fifth columns in order to conquer the governments of these nations, take possession of

their wealth and enslave them as they believe it was ordained by God and promised to his chosen people.

It is well known that the Jews created the capitalist regime, by overthrowing the ancient feudal system, in order to achieve their purpose of world political and economic conquest; but as the above-mentioned regime did not allow them to totally attain their ends, the German Jews, Karl Marx



SAMUEL SCHWARZ

Da Associação dos Archeólogos Portuguezes

Os Cristãos-Novos

em

Portugal

no Século XX

COM UM PREFÁCIO: *PRO ISRAEL*

do

DR. RICARDO JORGE

LISBOA

[illegible]

A book written by the Polish Jew, Samuel Schwarz, member of the Portuguese Archeologists Association, entitled: "The new Christians in Portugal in the 20th. century" with a "pro-Israel" preface by Dr. Ricardo Jorge.

and Friedrich Engels, created marxist socialism which would, by means of a revolution destroying capitalism, place all the political power in the hands of the so-called proletarian state. But as this state would in reality be publicly or secretly controlled by the Jews, it would allow them to expropriate all wealthy individuals and submit them to a true slavery and thus the Hebrew people who live scattered among all nations, would take possession of them and by subjecting them to the slavery of a communism managed by Jews, the prophesies of the Bible would come true in their rabbinical interpretation.

As a result, in the capitalist countries themselves, the Jewish politicians, financiers, military men and students as well as the Christian priests and bishops who are secretly Israelites, support —in a way that is inexplicable to those who ignore the secret— the communists and socialist marxists who try to submerge capitalism and destroy the Christian faith, imitating Kerensky and getting involved in all kinds of plots in a way that seems most adequate, according to the exigencies of time and place.

It is well known that it was the high Jewish bankers of the United States and Europe that financed the communist revolution in Russia, and by investing about 30 million dollars, the World Israelite Brotherhood managed to take possession of all the gigantic wealth of the Russian Empire. With a relatively small investment they made the biggest and most lucrative business ever transacted by Jews in the entire history of the people or Israel.

To suppose —as many do— that Israeli Imperialism is limited to the expansion plans of the small state of Israel, is to show a lamentable ignorance in this respect. We must make it clear to these uninformed people that the state of Israel was founded under the pressure of the Jewish zionist sects, which constitute only one part of world judaism and the leaders of these sects —the State of Israel as well as zionism that patronizes them— have created so many problems for them that the number of those who wish to check the excesses of the zionists increases every day, for they are endangering the Jewish domination of all nations which is the true goal to which judaism tends and not the expansion of the small state of Israel.

To continue with my commentary on the book of the Jew, Samuel Schwarz, I will faithfully transcribe what this prestigious author says in his introduction, entitled IN PERPETUAM MEMORIAM:

"We piously dedicate this humble work to the memory of all Jewish martyrs of the Portuguese Inquisition".

How many were they?

Almost the totality of Portuguese judaism which, after the forced general conversion of 1497, remained in the country under the jurisdiction of the terrible Tribunal.

To all this anonymous multitude of victims, to all these Unknown Soldiers who for centuries suffered the constant martyrdom of religious intolerance, we extend our admiration.

To all the holy martyrs who at the moment of their final ordeal preferred to be burned alive rather than renounce their judaic faith, such as

Fray Diego of the Assumption, Isaac de Castro Tartas, Miguel Herniquez da Fonseca, Antonio Bicho and so many others, we dedicate our devout veneration.

To the great personalities, noble victims of the Inquisition, such as Antonio Homem, Tome Vaz, André de Avelar, etc., we express the vehement protest of our indignation.

"The sacrifice of these tens of thousands of victims was not in vain, for the sinister Tribunal has disappeared, but the Judaic Ideal persists triumphant among the descendants of its victims.

"Evoking the allegorical vision of Moses near Mount Horeb, of the "Burning Bramble Bush" which the fire could not consume, there appear before us today, as if resuscitated from the blazing fire of the Inquisition, the Portuguese new Christians, worthy inheritors of the judaic Faith of their ancestors".

Ever since the Middle Ages, it has been the custom of Christian European countries to call the Jews converted to Christianity and their descendants, "new Christians", and "old Christians" those who had no Jewish blood.

The practical objective of these denominations was to decree laws prohibiting the new Christians –that is those that were of Jewish origin– from occupying leading positions in the State, the Church, the Army, etc., as previously the Civil Governments, the Pope and the Councils had prohibited the obtention of such leading positions to publicly self-confessed Jews in order to prevent them from conquering and dominating the Christian nations. And all this, because it had been discovered that the Jews simulated Christian conversion in order to get hold of government positions, ranks in the army, hierarchies of the Catholic Church clergy and other leading posts in the Christian nations.

The Inquisition was founded in Europe in order to destroy the Jewish fifth column infiltrated in the Christian nations, and the revolutions it organized through secret societies. Although the majority of these societies were trying to subvert all the existing order of things, they came to be called heretic sects, because they were attacking the Church and the Catholic Doctrine.

What is indeed an exaggeration of the Jewish author I am citing, is his claim that the Portuguese Inquisition executed "tens of thousands of new Christians", for in its three centuries of existence, the number of executions did not surpass the figure of about five thousand clandestine Portuguese Jews who have always conspired to destroy the Portuguese Empire, overthrow the Monarchy and subvert the Church. The Jewish leaders of the Soviet Union have gone as far as assassinating five thousand persons in one single day and the Russian writer Solzhenytzin accuses the Soviet leaders of having assassinated sixty-six million people –in time of peace– within the last 57 years. However, these same men who protest horrified about the executions of the Inquisition, have no scruples about offering praise to the Soviet assassins. In continuation I transcribe another paragraph of the Jewish book I am citing. It is the beginning of Chapter One, page three, which reads as follows: "The existence of clandestine Jews in the midst of the 20th century in a democratic and republican country of Europe seems, at first

sight, implausible . . . They do, however, still exist in Portugal! They are the worthy descendants of the new Christians whom the decree of expulsion of 1496 and the brutal and inhuman violences that followed it, forced to abjure their faith".

These relics of ancient and glorious Portuguese judaism, miraculously saved from the bonfires of the Inquisition, are conscious today of their ancient religion, having conserved the purity of their race and of their judaic soul, in spite of the vicissitudes of more than four centuries of official Christianity and three horrible centuries of Inquisition".

Among the photographs appearing in the Appendix of the aforementioned book by the Jewish writer, Samuel Schwarz, there appears on page IV the picture of the Portuguese Army Captain, Artur Carlos de Barros Basto, a distinguished leader of the clandestine Portuguese Jews in 1926.

Among the families of "new Christians", clandestine Jews, which the aforementioned Jewish writer quotes in his book (Portuguese edition, Lisbon, 1926) there stands out, for its importance, the family of Marcelo Caetano who seized the Portuguese Government 6 years ago, thus acquiring the office of Prime Minister after the fall of the seriously ill Antonio Oliveira Salazar, shortly before his death. On that same page of the photographic appendix there appear the portraits of the old Antonio Caetano and his wife, Amelia Mendes Morao Vaz.

On other photographs of the cited appendix there appears another member of the family called Antero Caetano.

IN PERPETUAM MEMORIAM . . .

E' á memória de todos os judeus mártires da Inquisição Portuguesa que dedicamos, piedosamente, este humilde trabalho.

Quantos foram?

Quási a totalidade do judaísmo português, que, depois da conversão geral forçada de 1497 e das leis que proibiram a sua saída, ficou no país sob a alçada do terrível Tribunal.

A toda essa multidão anónima de vítimas, a todos esses Soldados Desconhecidos, que, durante séculos, sofreram o constante martírio da intolerância religiosa, o nosso brado de admiração.

A todos os santos mártires que, no momento do suplício final, preferiram ser queimados vivos a renegar a sua fé judaica, como Fr. Diogo da Assunção, Isaac de Castro Tartas, Miguel Henriques da Fonseca, António Bicho, Manuel Sandoval e tantos outros, a nossa devota veneração.

Aos grandes vultos, vítimas nobres da Inquisição, como António Homem, António José da Silva, Tomé Vaz, André de Avelar, etc., o veemente protesto da nossa indignação.

O sacrifício destas dezenas de milhares de mártires não foi inútil, porquanto já desapareceu o sinistro Tribunal e subsiste ainda, triunfante, o Ideal Judaico, entre os descendentes das suas vítimas.

Evocando a visão alegórica de Moisés, junto do Monte Horeb, da «Sarça Ardente que o fogo não pode consumir», aparecem-nos, hoje, os Cristãos Novos portugueses, dignos herdeiros da Fé Judaica dos seus antepassados, como ressuscitados das fogueiras da Inquisição...



Regarding the Military Junta which under the leadership of General Antonio Ribeiro de Spinola overthrew the anti-communist "Estado Novo" founded by Antonio Oliverira Salazar, and the principally marxist government that presently rules Portugal, some of their members figure in the families of new Christians, clandestine Portuguese Jews mentioned by the Jew Samuel Schwarz in his book, as for example the family da Costa, one member of which appears on page VI of the photographic appendix, and the ramifications of this family are mentioned in the rest of the book. It is interesting to note here that General Gomez da Costa was the one who helped Ribeiro de Spinola the most, so that his subversive book might be published in Portugal and distributed free among the officers of the Armed Forces; for General Gomez da Costa had formed part of the Military Junta which General Antonio Ribeiro de Spinola integrated after the triumph of his coup d'etat.

In this same appendix of Samuel Schwarz's book, there appears a photograph of various member of the Diogo family, also new Christians, one offspring of whom, General Manuel Diogo, also integrated the Military Junta.

On page 15 of the book the author mentions the Pinheiro family of clandestine Jews and the reader should remember that the Ship Captain Jose Batista Pinheiro formed part of the aforementioned Military Junta.

On page 14, the author refers to the new Christian family Countinho and the reader should remember that the Ship Captain Antonio Alva Rosa Countinho also integrated the Military Junta which was headed by Spinola. On the same page 14, there appears among the clandestine Jewish Portuguese families, one with the surname of Melo. Part of this family emigrated to Holland fleeing from the Portuguese Inquisition and it should be remembered that another member of the Military Junta is Colonel Carlos G. de Melo. Upon the triumph of the coup d' etat of the New Christian military, the chief of the Portuguese Socialist-Marxist Party, Mario Soares, returned to Portugal from his exile in Paris and he is now Minister of External Relations of the government, nominated by Spinola. The new Christian Soares family of clandestine Jews is mentioned by the Jewish writer, Samuel Schwarz, on page 14 of his book and it should be noted that a great part of this family also emigrated to Holland, fleeing from the Portuguese Inquisition. It is important to mention that the surname of Marcelo Caetano's mother is also Soares.

With the evidence I have produced to the reader, it becomes clear that the Portuguese revolution has been as much directed by Jews as the liberal-democratic Russian revolution of March 1917 and the communist revolution of October of the same year, which imposed slavery on the inhabitants of the old Russian Empire.

Let's hope to God that the Portuguese military patriots who were deceived by the new Christian party members who were elevated to Army posts by their clandestine Jewish brother, Marcelo Caetano Soares, will open their eyes in time and prevent my beloved country, the Portuguese nation, from being driven into a Jewish-communist slavery.

APÊNDICE I

DOCUMENTAÇÃO GRÁFICA



Fig. 1 — Vista parcial de Belmonte com as ruinas do seu antigo castelo

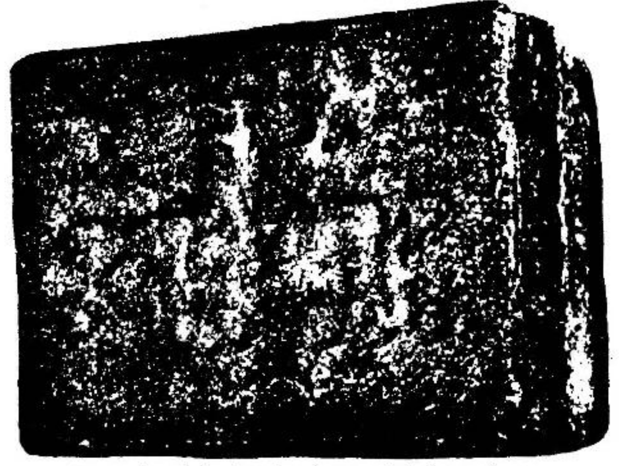


Fig. 2 – Inscrição da antiga sinagoga de Belmonte de 1297



Fig. 3 — António Pereira de Souza, originário de Penamacor e residente em Belmonte



Fig. 4 — Elisa Amélia Henriques, de Belmonte



Fig. 5 — Um grupo de comerciantes cristãos-novos na feira de Belmonte



Fig. 6 — Francisco Nunes Souza da Cruz, natural da Covilhã e residente no Fundão



Fig. — Francisco Mendes Morão natural de Belmonte e residente em Caria



Fig. 8 — José Gaiolas, quási centenário, de Idanha a-Nova



Fig. 9 — Um rapaz cristão-novo de Belmonte



Fig. 10 — Cap. Artur Carlos de Barros Basto, do Porto



Fig. 11 — António Caetano Vaz e sua mulher Amélia Mendes Morão Vaz, de Belmonte



Fig. 12 — Família Henriques Abrantes, do Fundão



Fig. 13 — Feliismina Amélia de Souza, natural da Covilhã



Fig. 14 — Ermelinda Amélia de Souza Morão, de Belmonte



Fig. 15 — Família Francisco Henriques Gabinete, originária da Covilhã, residente em Lisboa



Fig. 17 — José da Costa Gaiolas, do Fundão

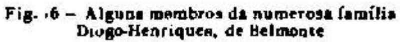


Fig. 16 — Alguns membros da numerosa família Diogo-Henriques, de Belmonte



Fig. 18 — Tipos de cristãos-novos de Belmonte.
Da direita para a esquerda Moisés Mendes Morão, Antero Caetano Vaz, Eduardo Henriques e Cândido Daniel



Fig. 19 — Moisés de Souza, da Covilhã



Fig. 20 — Ema Rosa, da Covilhã



Fig. 21 — António Diogo Henriques
e sua mulher Elisa Caetano Vaz Henriques,
de Belmonte



Fig. 22 — José Henriques, de Lisboa

Fac-símile da primeira página do manuscrito da oração n.º 40, do apêndice II

Library of POLITICAL SECRETS

8

JEWS WANT TO DOMINATE THE NEGROES

SERIES OF AUTHOR
ITSVAN BAKONY

CHAPTER I

BLACK JEWS AND SOMETHING ABOUT CLANDESTINE JUDAISM IN LATIN AMERICA

One of the main Jewish infiltrations in peoples of black race are the "**Falasha**" of Ethiopia, whose skin is black and who have the physical aspect of the negroes of the African continent. Some of them live in huts, like those of the poorest African negroes and are dressed with simple trunks as readers may attest in the pictures included in this chapter, which were taken from the **Castilian Jewish Encyclopedia** and the **Jewish Encyclopedia,** Israelite documents of utmost authority in Judaism.

It is convenient for Judaism to infiltrate among the poor classes of the population, so that revolutionary leaders may appear in those classes to control the poor workers and peasants and launch them to the revolutions promoted by Jewish imperialism to conquer power over the gentile nations. The same thing happens in Latin America, where the hidden Jewish power has clandestine Israelite communities in the countryside, in mountain ranges and wild regions both in Brazil and in the nations from Mexico to Chile and Argentina that were a part of the Spanish Empire.

These clandestine communities were formed since the 16th century with marranos, that is to say, Spanish and Portuguese clandestine Jews, that eluding the laws that forbade the emigration to the New World of Spanish and Portuguese Christians who descended from Jews, could settle in the different colonies of the Spanish Empire in America and Brazil. Persecuted by the Spanish and Portuguese Inquisitions, many of them had to flee to the mountain ranges and to the woods, founding towns sometimes in far away regions, out from the scope of the Inquisition. Through mixed marriages with Indians, they started a lineage of Jews mixed with American Indians, who having very Christian names and Spanish or Portuguese last names, are a part of the population of the Latin American countries of Spanish language and they cannot be distinguished from the rest of the people, because their families have also been Catholic in public for centuries and they are still Catholic, although they practice Judaism in secret.

Some of these marranos or Latin American clandestine Jews, including those of Brazil, who in public practice the Catholic religion, could elude the Inquisition's vigilance and remained in cities and villages organized as the former ones in super-secret societies, that presently compose the hidden power that controls Freemasonry, the political parties and Marxist guerrillas, that unfortunately have suceeded in imposing a totalitarian dictatorship — Moscow's satellite — in Cuba, led by the Marrano Fidel Castro.

Many of these Marranos have for many years introduced their children in the seminaries of the Catholic Church and even the convents of nuns and friars, enabling them to enter surreptitiously into the positions of canon, bishop, archbishop and even cardinal, as clandes-

tine Jews have done in Italy and France and other Catholic countries. These Catholic priests, who are Jews in secret, are the publishers of the so-called Catholic progressivism and the leaders of the Jewish-Marxist subversion in the Catholic Church, that is at the service of Moscow. The Marranos also infiltrate all political parties, from the right to the left, and all institutions and governments of Portuguese and Spanish speaking. Nevertheless, due to their scarce military abilities, although they also infiltrate the armed forces, they have not succeeded to control them with the exception of Cuba; that is why the sea and land armies of those nations are the less infiltrated institutions and that is why they have always been the hope of liberation of those peoples from the subversion and conquest of the clandestine Judaism. (1).

Regarding the black African Jews, the **Castilian Jewish Encyclopedia** — word **"Falasha"** — mentions the following: **"Falasha. Name given to native Jews from Abyssinia. They call themselves 'Beta Israel' (Israel's house), while "Ayhud" (Jew) was an unknown term among them. It is an ethnical group of strong African mixture"... "Abyssinian legend states that they are Jews that abandoned Palestine with Menelix, Solomon's son. Halevy believed they were the result of a mixture between himyaritas Jews — subjected by king Caleb and partially refugees of the**

(1) About the Marranos (that is to say, clandestine Jews of Portuguese and Spanish origin infiltrated at present in great amounts in Spain, Portugal and Latin America, readers may consult the already mentioned book titled **"The Plot Against the Church"**, Italian edition, Rome, 1952; or any other edition, especially chapters 1 and 24 of that Italian edition and chapters 38 and 39 of the Austrian edition, enlarged by the authors of the book. English edition published by St. Anthony Press, Los Angeles, California, 1967.

mountainous regions of the West — and black natives"... "The tradition that imputes them great antiquity in Ethiopia seems to be justified, because the Falasha do not know the talmudic precepts."

The exclusivist racism of these black Jews is confessed in the so-called **Jewish Encyclopedia,** when it reads that their exclusive villages: **"Do not allow the entrance of non-Jews. A kind of synagogue, the mesguid — is located in the highest place in town and in every town there is a house devoted to the ritually impure, called Merghem Biet."** (2).

The Falasha negroes, as other Jews of Asia and Africa, were for many centuries untied of western Judaism due to the communication problems before the 18th century. They were, as Hindi, Chinese and many other Jews, united to the international Judaism in somewhat recently times. But despite the centuries of isolation, the Falashas kept the essential characteristics of the Hebrew organization, as for example, discrimination against impures, that is to say, Jewish mixed with gentile blood; Falashas are barefaced and brutal, and they even build — in addition to the synagogue for the pures — another house (which they do not even call synagogue) for the impures. More civilized Jews do this, covering such discriminations in the way we indicated before, surrounding it with the utmost secret so that hybrids do not know they are discriminated against, avoiding the displeasure and violent reactions of hybrids.

Nevertheless, despite of the exclusiveness of the Falashas to prevent the entrance of gentiles to their villages, Falashas think they have the right to become involved in

(2) **Castilian Jewish Encyclopedia.** Mexico, 1948, 4th. vol. Word: Falasha. pp. 371-372.



SEDER OF MARRANOS OR CLANDESTINE LATIN AMERICAN JEWS, INTERRUPTED BY THE INQUISITION.

Marranos, being Catholic in public but Jews in secret, were the main objective of the Spanish and Portuguese Inquisitions. Marranos, as Jews of all the world, celebrate the Israelite Passover, that commemorates the conquest of Egypt by only one Israelite, the famous Joseph of the Bible, and also the exodus of Jews to conquer the seven nations of the land of Canaan. All these conquests are considered by the Jews as a symbol of the conquest of the whole world in which they are engaged now. Everything is annually celebrated in the Pesahim (Pesaj) or Jewish Passover festivity, that has two ritual banquets organized by every Jewish family. Wealthy Jews travel throughout the world to meet in the patriarch's house, either the family father, the grand-father or great-grand-father if they are still alive. In the first Seder of Pesahim toasts are made to the next world conquest by the Israelite nation. Marranos or clandestine Spanish, Portuguese or Latin American Jews, celebrated their Passover and solemn banquets or Seders also hidden and in clandestineness. This picture shows a seder interrupted by the guardians of the Holy Inquisition, which for sure took those marranos who were celebrating that ritual banquet.

Photo taken from the **Castilian Jewish Encyclopedia,** 7th. vol. Word: MARRANO, p. 289.

the non-Jewish world to perform domination activities. Furthermore, international Judaism has used them as infiltration agents, due to their racial black appearance, to con trol peoples of black race in different parts of the world, many of them being transferred to different places in the African continent a long time ago.

Worst than all, they have been taken to the United States to organize and control the secret communities of American black Jews. To this regard, it is necessary to quote what Rabbi Jacob Solomon Raisin states in his book named: **"Gentile Reactions to Jewish Ideals"**: **"The first Jewish congregation of colored people in the United States was founded in 1889 when Rabbi Leon Richlieu, an Ethiopian, founded the Moorish Temple of Zion."** He also says that: **"The number increased with judaized negroes of the Western Indies and Black-Jewish congregations were organized in Chicago, Cleveland, Newark, Youngstown, Ashbury Park and other places. Now in the 'Little Africa' in Harlem, the number of members of this place only is estimated over two thousand."** (3).

We can see here the great importance that has for Judaism the work performed by the black Ethiopian Rabbi Leon Richlieu in a land for the conquest of Israelite imperialism, that is, the United States; precisely one of those Jews of Abyssinia that are so racist and exclusivist, that in Ethiopia do not allow the entrance to their private villages of non-Jews and who discriminate against the unfortunate impures in such a way that they are not allowed to enter in the synagogues, but instead, special houses for prayers called **"Merghem Biet"** are built for them.

(3) Rabbi Jacob Solomon Raisin: **"Gentile Reactions to Jewish Ideals"**, New York, 1953, pp. 792-793.

CASTRO, familia judía de médicos. Numerosos miembros de la familia fueron perseguidos por la Inquisición. Mencionaremos a *Teresa de Castro* (1485), *Manuel de Castro*, médico en Madrid (1501), *Jorge de Castro* (1661), *Ana de Castro*, esposa de Luis Cardoso, de Toledo (1679), *Catalina de Castro*, de Guadalajara (1691) y *Francisco de Castro* (1625), condenados por el Tribunal del Santo Oficio de Toledo. *Alvarez de Castro*, de Pontevedra, fué condenado a la edad de veintidós años en Santiago. *Simón de Castro*, de Badajoz, condenado a los veinticinco años de edad en Llerena, lo mismo que el doctor *José de Castro*, de Madrid, todos en el año 1722. Varios de ellos fueron condenados a prisión perpetua y a la pérdida de sus bienes. *Félix de Castro* fué condenado en 1725. Varios miembros de la misma familia, residentes en Portugal y en el Brasil y también médicos, sufrieron condenas por la Inquisición de Lisboa.

de medicina; *Jacobo Henriques de Castro Sarmento* (n. en Braganza, Portugal, 1691, m. [illegible] Londres, 1761), famoso médico, uno de [illegible] escritos trata de la inoculación contra la viruela negra; *Jacobo de Castro* (n. en Londres 1758; m. allí en 1815) notable actor y director del Royal Theatre de Londres; *Jacobo de Castro* (1802-1876), médico de cabecera del sultán Abdul Hamid y médico jefe del hospital militar de Constantinopla; *Gabriel Henriques de Castro* (1808-1853), pintor de naturalezas muertas, que vivió en Amsterdam; *Abraham de Castro*, director de la Casa de la Moneda del sultán Suleimán, en El Cairo, en el s. XVI. Era muy rico y daba 3.000 florines oro al año de limosna. Adquirió gran influencia entre los funcionarios turcos y fué muy estimado por sus correligionarios. En 1521 denunció al sultán una conspiración tramada por el bajá Ajmad de Egipto, y éste se vengó con una cruel persecución de los judíos de Egipto.



Escudo de la familia Castro.

FIDEL CASTRO BELONGS TO A FAMILY OF CLANDESTINE JEWS THAT HAS PRODUCED LOTS OF PHYSICIANS.

We photocopied the text of the great Jewish work called **Castilian Jewish Encyclopedia** referred to the famous Marranos or clandestine Jews whose last name is CASTRO, some of them were condemned by the Holy Inquisition for practicing Judaism in secret. As readers may learn from this document, the CASTRO family has produced lots of famous physicians.

Castilian Jewish Encyclopedia, 2nd. vol. p. 288, 2nd. col.
Word: CASTRO, JEWISH family of PHYSICIANS.

The **Jewish Encyclopedia** says that the word FALASHA means "emigrants" and that these black Jews have a darker skin and are more burly than the Abyssinian Amharas in whose territory they live. Besides, in the Walkait and Tchelga regions, Falasha are known as **"Foggara"**, and **the Ilmormas or Gallas,** call them **"Fenjas"** (4). As it can be seen, gentile negroes give different names to the Falashas in the different regions they are infiltrated.

The **Jewish Encyclopedia** adds that Falashas houses are built in the same way of the rest of the Abyssinian people; also they use the same instruments and speak the same language of the Ethiopian people; they also use similar dresses to those used by the Christian population of Abyssinia. In short: an apparently total assimilation to the rest of the population among whom they are mixed, as infiltrated Israelites do in all countries of the world; but keeping their organization aside, in the way described by the **Castilian Jewish Encyclopedia.**

The **Jewish Encyclopedia** continues saying that Falashas are dedicated to all kinds of professions and labors, especially to agriculture (5). To this regard, it is worthwhile to notice that researchers on western Judaism have reached the conclusion that Jews, by nature, hate agriculture and prefer to dedicate themselves to other activities. This, as an absolute rule, is completely false. But it is true that the percentage of peasants among western Jews is very small. But not even the last fact is true regarding

(4) **Jewish Encyclopedia,** New York and London, 1903. 5th. vol. Word FALASHA, p. 327, 1st. and 2nd. cols.

(5) **Jewish Encyclopedia.** 5th. vol., word: FALASHA, p. 327. 2nd. col.



BLACK FALASHA JEWS AND THEIR VILLAGE IN BALANKAB.

As readers may see, this is a village of poor black Falasha Jews. Their huts are as humble as those of the gentile blacks in the African jungle. These peasant Falashas use only trunks and some of them cover with a cloak. It is impossible to distinguish them from the gentile negroes of other African tribes.

Photo taken from the great Jewish work titled: **"Jewish Encyclopedia"**, 5th. vol. Word: FALASHAS. p. 329.

many Israelite communities of Africa and Asia, where many Jewish **FALASHA** of ABYSSINIA, the Jewish **TIAO-KIU-KIAOU** of China and others, work at agriculture and infiltrate in dangerous proportions the peasant organizations of those countries.

Same thing happens with the Jewish Indians of Latin America, whose ancestors fled from the Inquisition centuries ago and settled in agricultural regions far away from the great population centers, where in either way the so-called Holy Court of the Inquisition operated. In those regions, almost all of them had to dedicate themselves to agriculture and cattle raising. And many of them still do it, monopolizing lands and living as real dictators in the villages, that make and unmake mayors, dedicate to monopolize crops and cereals, buying them at a miserable price from gentile peasants, retailing them at fabulous prices; at the same time, they own the food stores where they sell alcohol and liqueur, also they own billiards and taverns where the vice of alcohol is taught to the peasant youth in order to exploit them and buy their crops to the poor peasants at a lowest price; at the same time, they lend money with usury interest even of one hundred and twenty or two hundred and forty annual interest. The same is done by Jewish usurers in all the world who exploit the peasants in a criminal way, as the Jewish Russian Jakob Alexandrovich Brafman denounced in his book titled: **"The Book of Kahal"**, saying that the Israelites of the Russian Empire did the same with the peasants encouraging the vice of alcoholism among them to buy the crops at the lowest price. This situation was ended by Prime Minister Stolypin of Czar Nicholas II, who took away from the Jews the monopoly they had in the trade of alcohol and liqueurs to prevent them from provoking alcoholism among the



BLACK FALASHA JEWESS OF ABYSSINIA

Photo taken from the **JEWISH ENCYCLOPEDIA.** 5th. vol. word: FALASHAS, p. 328.

peasants; an act which caused Judaism to sentence him to death. The execution was entrusted to the Jew Bogrof, infiltrated in the Imperial Police; he killed Peter Arkadjevich Stolypin on September 14, 1911, in a theater in Kiev, where Stolypin went to accompany the imperial family. This fact shows once more how dangerous it is to tolerate the infiltration of Jews in the police and armed forces of any country, thus putting them in a position to easily kill the Heads of State or Ministers, when it is convenient for the Jewish imperialism to order such crimes.

The sometimes successful attempt of the Israelite imperialism to conquer Abyssinia started many centuries ago.

The **Castilian Jewish Encyclopedia** states that in the 10th century there was in Abyssinia a dynasty of Solomonic or Jewish lineage, descendant of the Israelite king Solomon. And to this regard it reads: **"At the beginning of the 10th century, a new dynasty called Zague appeared. King Gedeon's wife, named Judith, ousted the legitimate king of SOLOMONIC LINEAGE and ordered the killing of four hundred princes of his dynasty. The ousted king Delhad fled to the South of the country and remained in Shoa, while the new dynasty — that seemed to have several enthusiastic defenders of Christianity — got strong in the North. Ethiopian historians, nevertheless, call the Zague kings "JEWISH KINGS."** (6). If it is so, it might have been the case of a war of Jews against Jews, as it has happened in different countries in the history of the Israelite nation spread throughout the world.

But fortunately for the Ethiopian people, the **Castilian Jewish Encyclopedia** says that the reign of this Zague dy-

(6) **Castilian Jewish Encyclopedia.** 4th. vol. Word, Ethiopia, pp. 331-332.



GROUP OF BLACK JEWISH FALASHAS OF ETHIOPIA

Photo taken from the great official Jewish work titled "**Castilian "Jewish Encyclopedia"**, 8th. vol. Word: JEWISH. BLACKS, p. 107, 1st. col.

nasty: "**ended in 1270, when they were replaced by Yekuno Amlak, although they remained in the Northern part of the country, until they were subjected by king Sarsa Denguel in the 16th century and finally annihilated by Susenyos after the 1617 slaughters.**" (7)

The reign of the gentile dynasty — the real Ethiopian one — nevertheless, in most of the Abyssinian territory, was disturbed by revolts organized by Judaism, using the Door Proselytes as satellites, as we will see later. They could convert to Israel's religion, some provincial governors, thus turning them into blind instruments of Jewish Imperialism, inciting them to rebellion against the gentile king of Ethiopia, attempting to overthrow him. These and other very valuable informations on the Jewish subversion against the truly Abyssinian dynasty, are contained in the JEWISH ENCYCLOPEDIA, which reads: "**Under king Amda-Seyon I (1314-1344) Jews settled in Semien, Wogara, Salamt and Sagade. One of these general kings suppressed a rebellion in Begameder, inhabited by Christians converted to Judaism. After this, a Falasha revolution took place under the reign of Ishak (1412-1429). Zara Yaekob's reign (1434-1468) was disturbed by Amba-Nahad's rebellion, governor of Salamant; Sagay, governor of Semien and of Kantiba; all of them had ABJURED of Christianity and had CONVERTED TO JUDAISM.**" (8). So the black Jews of Abyssinia were using the Door Proselytes converted from Christianity to Israel's religion, as a means to conquer the domination in Abyssinia, as they attempt to do now with Door Proselytes that are enrolled in Japan and other countries

(7) **Castilian Jewish Encyclopedia.** 4th. vol. Word: Ethiopia, p. 332, 1st. col.

(8) **Jewish Encyclopedia.** 5th. vol. Word: Falasha, p. 329. 2nd. col.



BLACK JEWISH FALASHA PEASANTS NEAR GONDAR

They walk barefoot. Rabbis, religious and political leaders of the Synagogue's Brotherhoods, to avoid that the very poor Jews of all the world become envious of the very rich Jews and millionaires, preach them that ISRAEL'S GOD GAVE THEM POVERTY AS A BLESSING, BECAUSE WITH THAT POVERTY THEY WILL BE BETTER LEADERS OF THE GENTILE PROLETARIAT, WITH WHICH SOCIALIST REVOLUTION, ISRAEL WILL OBTAIN THE TOTALITARIAN AND ABSOLUTE DOMAIN ON ALL NATIONS. They give them Lenin's example and also those of Jews of the poor class that could conquer the former Russian empire and become its absolute masters.

Photo taken from the **CASTILIAN JEWISH ENCYCLOPEDIA,** 4th. vol. Word: FALASHA, p. 372. 1st. col.

or communities, where true Jews, Jews by blood, are not numerous enough to be able to accomplish such goal by themselves, and need gentile puppets easily manageable, as Door Proselytes are generally.

Judaism plans to turn Door Proselytes into slaves — because they are of gentile blood — after the establishment of their totalitarian dictatorship (called the **"MESSIANIC REGIME")**. They plan to destroy all gentile religions, as they believe is prophesied in the Bible and Talmud; the only religion existing then shall be Israel's religion, to which all gentile pigs will be forced to convert, being then transformed in DOOR PROSELYTES, or being murdered if they refuse to do so. So the present Door Proselytes are simply the pioneers of this spiritual yoke preceding the material slavery, because all our gentile descendants are destined to be Door Proselytes and slaves when Judaism substitutes the transitory Communist regime — which will convert them into slaves of the State, managed by Jews of blood — by a so-called **"MESSIANIC REGIME"**, also led by true Jews, the Jews of blood, in a dictatorial and totalitarian way.

The **Jewish Encyclopedia** continues saying about the armed struggles fought between the Falasha and the gentiles of Abyssinia, the Falasha being defeated and sometimes persecuted. One of these persecutions resulted in that in 1626 the Falasha of Dembea, terrorized as the Encyclopedia says because of the emperor's cruelty, massively embraced Christianity (9). We already know because of what has systematically occurred through centuries, that these massive Jewish conversions to Christianity, Islam or any other religion, result only in the creation of a CLAN-

(9) **Jewish Encyclopedia**, p. 330, 1st. col.



BLACK JEWISH MERCHANTS OF ETHIOPIA AT THE ADDIS ABEBA MARKET.

Photo taken from the **Castilian Jewish Encyclopedia,** 4th. vol. Word: Ethiopia, p. 332.

DESTINE JUDAISM covered with the mask of the pretendedly adopted religion. These happenings caused the existence of clandestine Jews covered with the mask of Christianity in Abyssinia that help a lot the tyrant Jewish emperor Haile-Selassie keep the real Ethiopian people subjected.

The **Jewish Encyclopedia** says that the fall of the second JEWISH dynasty already mentioned, **"created a series of civil wars that finally took king SHOA to the power of the first SOLOMONIC dynasty, who adopted the name of Menelik II. Year 1889".** (10). But, as we already observed in another chapter (See booklet No. 6 of the Library of "Political Secrets" titled: **"The Jewish Fifth Column in India"),** this conquest of Abyssinia by a Jewish emperor could be accomplished only with the criminal help of the British imperialism, already converted into a satellite of the Jewish Imperialism, due to the control exerted by the British Jews over the London government and over the banking, industrial and commercial monopolies established in England, that exploited the wealth and people in the colonies of the British empire in the benefit of those Jewish super-capitalists. To this effect, as we already said in the above mentioned chapter, British troops of the British-Indian army, composed and led partially by Hindu Beni-Israel Jews, invaded Abyssinia and ousted the reigning gentile dynasty in 1889, replacing it with the present Jewish dynasty of the Israelite Haile Selassie, that tyrannize and exploit the Ethiopian people.

When the Jewish Imperialism cannot — by itself — through its fifth column in a country, take over the government, it uses foreign armed intervention, or economic

(10) **Castilian Jewish Encyclopedia.** 4th. vol. Word: Ethiopia, p. 332, 1st. col.



MEXICAN JEWISH INDIANS

The mixture of Spanish marranos, or Spanish clandestine Jews, with the native race of America in the colonies of the old Spanish empire, brought as a consequence the birth of a new Jewish stock, with great mixture of Indian blood. These marranos in many cases appear as Indians with very dark skin, so nobody can distinguish them from the true Indians or hybrids of the Latin American countries. They use Christian names and genuinely Spanish last names and most of them profess the Catholic religion in public, being Jews only in secret. Nevertheless, a small number of them have left the mask of Catholicism to practice Judaism in public. This picture shows the public synagogue in the village of Venta Prieta, located near Mexico City, with some JEWISH INDIANS of the poor class outside it.

Photo taken from **"The Plot Against Christianity"**, by Elizabeth Dilling, published by "The Elizabeth Dilling Foundation" Lincoln, Nebraska, 1964. 3rd. ed., p. 37

or diplomatic exaction made by governments controlled by the Jewish power, to remove the gentile government and replace it with a government subjected to the hidden control of the Israelite imperialism. This gloomy role was played by the yankee imperialism during the 19th and 20th centuries until the Second World War, in those cases, of course, when the United States presidency has been in the hands of a clandestine Jew or of a gentile masonic puppet, highly-controlled by the Jewish hidden power.

United States intervention in Mexico and other Latin American countries frequently resulted in the ousting of patriotic governments, replacing these with regimes controlled by the MARRANOS, that is to say, clandestine Jews of Latin America, sometimes with the help of Masonry, manipulated by the Israelite hidden power. The British imperialism was used by Judaism with the same purpose in other continents.

The domination of the Israelite Imperialism over Ethiopia has also been facilitated because in that country there is a Christian religion highly-judaized in its doctrine. The **Castilian Jewish Encyclopedia** says the following in this regard: **"After the conquest of Egypt by the Mohammedans, Ethiopians adopted the Monophysite Christianity of the Coptic Church in the 7th century, but they still keep certain Jewish customs. They keep Sunday (the great Sabbath) and Saturday (the little Sabbath); also the circumcision of both sexes on the eighth day, the priests' dance in front of the Tabot, the building of churches imitating the Jerusalem temple, THEIR PREFERENCE FOR THE OLD TESTAMENT and their hope to return to Jerusalem. Saturday is kept as a HOLY day under the name of Sanbat. In addition to certain pagan practices, they also keep the rules on diet**



MEXICAN JEWISH INDIAN AT THE ISRAELITE SYNAGOGUE OF VENTA PRIETA, NEAR MEXICO CITY.

As readers may see, this Mexican Jewish Indian has a very dark skin and looks as a real Mexican Indian or from other Latin American countries.

Photo taken from the great and official Jewish work titled "**Castilian Jewish Encyclopedia**", 7th. vol., word: MEXICO, p. 446, 1st. col.

provided in the Bible AND THE FORBIDDING OF CARVED IMAGES." (11).

It is necessary to emphasize that other very much judaized Christians in countries like Scotland and the United States, have also facilitated the domination of those nations by the Jewish Imperialism. That is why Judaism now — in control of the Catholic Church — attempts to progressively judaize the church in order to change her into an efficient instrument to control the peoples that have that religion, despite of the desperate fight carried out by some courageous Catholic clergymen, who have publicly denounced this perverse maneuver, as the authors of the book **"The Plot Against the Church"** and the Mexican priest Joaquin Saenz Arriaga, who has proved that Pope Paul VI is a clandestine Jew descending from an Israelite family of Brescia, that falsely converted to Christianity centuries ago.

That is why that Catholic clergyman says that the election of Paul VI to the Papacy is null and has no value, as in the case of Cardinal Pierleoni, who in 1130 was elected Pope with the name of Anacletus II. That election was declared void first by St. Bernard and various local councils (French, German and of other countries) convoked by the kings and the German emperor. That nullity was later confirmed by the Second Ecumenical Council of Nicea, taking as a basis St. Bernard's thesis that the election of a clandestine Jewish cardinal as Pope was null and had no value, although he was elected by three fourths of the cardinals and wrongly recognized for many years as the

(11) **Castilian Jewish Encyclopedia,** 4th. vol., word: Ethiopia, p. 331, 2nd. col.



BALTASAR LAUREANO RAMIREZ, ATTORNEY

Rabbi of the synagogue of Jewish Indians of Peralvillo quarter in Mexico City.

His name and last names are Spanish and his type is that of a Latin American hybrid of Spanish and Indian blood; although, he is a Jewish leader.

Photo taken from the **"Castilian Jewish Encyclopedia"**, 7th. vol. Word Mexico, p. 446. 2nd. col.

legitimate pope, as happened with Cardinal Pierleoni (12).

We have been informed that Rev. Saenz Arriaga states that for these and other reasons, Paul VI is an anti-Pope, that is to say, a false Pope, an impostor, and that the Pope's position is vacant, as has happened in the history of the Church before, and that for this reason, the Catholic Heads of State or one or two bishops, may convoke to an imperfect general council with the HEALTHY AND ORTHODOX part of the Church (although at the beginning this would constitute a minority as in Pierleoni's case) to elect a legitimate Pope. This was what happened on other occasions in the history of the Church, and there is sufficient canonical ecclesiastic jurisprudence to justify such a procedure; on this subject Maurice Pinay quotes ecclesiastic documents in his book titled **"A Pope Excommunicated Due to His Negligence to Fight Heresy"** (13).

Besides, Rev. Saenz Arriaga states that because Paul VI is a clandestine Jew, he has been filling the See and the Cardinals' Body with other clandestine Jews, who are demolishing the Church and converting her into a satellite of Judaism and of the Communist subversion led by the Jews of the Kremlin, by Fidel Castro and other Marxist leaders controlled by Judaism. All of this information has been compiled by this priest in two books: **"The New Montinian Church"** (first edition published by the Christian Book Club of America, 1971) and **"Vacant Seat"** (Editores

(12) Regarding the nullity of the election of Pope Anacletus II, because he was a clandestine Jew, see the mentioned book: **"The Plot Against the Church"** of Maurice Pinay, fourth part, chs. 25-26.

(13) Maurice Pinay: **"A Pope Excommunicated by the Holy Catholic Church, for his negligence to fight heresy".** First Spanish Edition, Rome, April 1967.



FAMILY OF MARRANOS OR CLANDESTINE JEWS OF CHILE, FROM THE CAUTIN PROVINCE.

The type of these Chilean marranos is genuinely Spanish, their skin is white.

A great sector of clandestine Jews of Latin America, including Brazil, did not mix with the native race of America and are of white race, descending from Spaniards and Portugueses. There are some even of blond hair and blue eyes, descending from the mixture of Jews and Germanic Visigoths of Spain and the Germanic Vandals of Portugal. Nevertheless, the names of these Marranos are Christian and their last names are Portuguese or Spanish; all of them profess the Catholic religion in public and are Jews in secret. They lead the Marxist movements in Latin America and the Marxist rural and urban guerrillas, as well as the Catholic clergy called **"Progressivist"**, that is at the service of Moscow.

Photo taken from the **"JEWISH ENCYCLOPEDIC HANDBOOK"** of Pablo Link, "Israel Publishing House", Buenos Aires, 1950. p. 97. 1st. col.

Asociados, S. de R. L. edition, 1973). These have been sensational throughout the world, and especially in the Catholic world.

We also know that Paul VI still has not dared — at least until now — to recognize the State of Israel, precisely because of the accusations launched against him from different countries, saying that Paul VI is a Jew who attempts to turn the Catholic Church into a satellite of Israel. Maybe he believes that this recognition would give more basis to those accusations, putting him into a more difficult situation, especially if the Arabs know how to take advantage of this situation. We give most cordial congratulations to all Catholic clergymen and civilians who fight against the new Judas, who attempt to convert the Catholic Church in an instrument of Israel, that has proven to be worst enemy of Christ and of his church through the centuries!

It is not surprising, then, that Paul VI uses his clandestine Jewish clergymen in the capitalist world to sow subversion to the benefit of Jewish Communism in a secret agreement with the Kremlin, and that Paul VI also attempts to use the Catholic clergy in Popular China and Albania, as an agent of subversion and espionage in the benefit of the Soviet Union imperialism. For this reason, in a very skillful way he has tried to praise the Maoist regime and to win its confidence to get its permission to send Jesuit and other kinds of missionaries, with the secret mission of sowing subversion and spying in China and Albania at the service of Moscow.

It is a real crime that Paul VI is using the Catholic clergy for purposes so contrary to the Church created by Christ, betraying his doctrine like Judas, which is not com-



MEXICAN INDIAN JEWESS

It is impossible to distinguish her fròm other natives of Latin America.

Photo taken from the "**Sunday News**" by Elizabeth Dilling. **"The Plot Against Christianity"**, published by "The Elizabeth Dilling Foundation", Lincoln, Nebraska, 1964. 3rd. ed. p. 37.

patible with the doctrine of the masters of Kremlin, who are helped constantly in different ways by Paul VI, supported by his collaborators among the high and low clergy. It is somewhat similar to the role played in China by some Protestant churches controlled by Judaism, which are nothing but infiltrators in China of the JEWISH SUPER-IMPERIALISM either at the service of the capitalist Jewish imperialism or of the Moscow socialist imperialism, according to the convenience of the Israelite super-Imperialism.

During the conquest of Ethiopia by the Italian fascist imperialism, the Ethiopian Viceroy, Duke of Aosta, tried to extirpate Judaism in that country, but he committed the same mistakes that for centuries have done Christians and Moslems. He issued decrees dissolving the Israelite communities of Addis Abeba and Diredawa, naively thinking this was enough to finish them. The only thing he achieved was the disappearance of these communities from the surface to sink in clandestinity, as has happened in other occasions.

When the British imperialism put the Jewish emperor Haile Selassie on his throne again, Judaism became radiantly strong in Ethiopia and was reinforced by new emigrations. In this regard, the **Castilian Jewish Encyclopedia** says that: **"the Jewish immigration to the country started again after the liberation of the country, during the Second World War. Emperor Haile Selassie CALLED SEVERAL JEWISH ADVISORS AND TECHNICIANS FROM PALESTINE AND OTHER PLACES"** . . . (14).

This was not enough for the Jewish tyrant Haile Selassie and his black Jewish Ethiopian advisors. Instead, in

(14) **Castilian Jewish Encyclopedia,** 4th. vol. Word: Ethiopia, p. 332. 2nd. col.



BLACK JEWISH LEADER OF THE UNITED STATES
RABBI OF A BLACK CONGREGATION OF THE UNITED STATES.

Photo taken from the **CASTILIAN JEWISH ENCYCLOPEDIA,** 8th. vol., word: BLACK JEWS, p. 107, 1st. col.

a barefaced way he brought Jewish advisors and technicians from Israel and other places. It is not surprising, for the same reason, that experts on these questions consider the government of the usurper Emperor Haile Selassie as Jewish as those of Israel and the Soviet Union, and that for this and other reasons already mentioned in this chapter, ABYSSINIA OR ETHIOPIA was converted by the Jewish Imperialism into a very powerful instrument to exert diplomatic control or influence over the black African nations, the third world nations — called neutralist — having a machiavelian diplomacy always tending to exert the highest possible control in these fields and to prevent the influence of the true gentile leaders there, who could lead the black nations, the neutralist world in general, and the underdeveloped world, to their real liberation from the Jewish super-imperialism and its tentacles: the Jewish capitalist imperialism of the trusts, the Jewish Communist imperialism of the Kremlin, of Belgrade or Havana, the Zionism or even the Jewish black imperialism of Ethiopia.

This explains why both the capitalist governments of the United States and England and the so-called Socialist government of the State of Israel, as well as the Soviet Union, helped — in surprising coincidence — the tyrant emperor Haile Selassie of Ethiopia in the economic and military fields, to solve his internal difficulties and to bloodily fight against the Somali patriots that fight for their independence, and the Ethiopian patriots that sometimes revolt against the despotic Jewish regime that presses them.

The liberation of Abyssinia from the tyrannic claw of the usurper Jewish dynasty, in the person of Haile Selassie, that presses the Ethiopian people would not only liberate them of the Jewish exploitation that presses them,

but would destroy one of the Jewish local powers plotting in the ORGANIZATION OF AFRICAN UNITY and in other organizations of underdeveloped peoples avoiding that the true patriotic leaders may lead them united to the real liberation from the imperialist claws in every aspect.

We will now do a brief study of other BLACK JEWISH communities similar to the FALASHA of Ethiopia that are spread in different countries of the black Africa.

The Israelite Jewish leader Rabbi Jacob Solomon Raisin, writing about the BLACK JEWS of Africa, says that: **"Similar racial reminiscences (to those of the Falasha) are found in the country around Lake Albert, Edward Nyasa and the Tanganyika territory"**, and continues saying that: **"in Somaliland and Mozambique island before the Christian Age there were strong Jewish emigrations, that according to a tradition, started from the great commercial cities of Yemen, Aden and Hadremut."**

Later on, the mentioned Rabbi refers to other Jewish highly important nuclei in black Africa, textually saying: **"These countries of 'Ultima terra', as Romans called them, were the starting point for Jews exiled to the African lands of negroes. The fall of Jerusalem and the disastrous uprising of Bar Kokba, forced many Jewish gangs to flee from the Roman revenge as far as it was possible. Jerome says they established a non-interrupted chain of colonies from Mauretania to India. Due to their efforts, Ghana — in the French Sudan — turned to be an important commercial center"** (15). It is very interesting to note that Ghana is one

(15) Rabbi Jacob Solomon Raisin. **"Gentile Reactions to Jewish Ideals"**, under editorship of Herman Hailperin. Rabbi and College Lecturer of Pittsburgh, Pa. New York edition 1953. Pages 424 to 427.

of the more important centers of black Judaism; also coincident with that, is the fact that it is also one of the more important centers of the Communist agitation among the black race people. It is most frequent — as it may be seen — this coincidence in history, which consists that places mostly inhabited by Jews are, as it is natural, the main centers of the revolutionary agitation of a Hebrew origin.

The mentioned Rabbi continues to give details on the black Jews of Africa saying: **"There are relics of Hebraism spread through the Tuaregs and many tribes of the Nigerian territory that say they have Hebrew ancestry, especially in the regions of the Lake Chad, Bornu and Skoto." "There is still Jewish flavor in the precepts of the Fulani and other tribes of the Green Cape region and Senegal along the south-western African coast around Congo and Guinea. In Dahomey there is a judaized community; they have a temple where they offer sacrifices; they also have a Pentateuch written in 'parchment' and keep Saturday and other Jewish ceremonies."** The learned Rabbi ends by informing about another community composed by some 400 families (16) who say they have Semitic ancestors. Some of them are called Am Yah Khayyun or Emo Yo Quayim (people of the living God) and others the Bnai Efraim (sons of Efraim). The mentioned Israelite leader speaks later of many tribes infiltrated in the Arab countries of North Africa (17).

The **Castilian Jewish Encyclopedia** gives information

(16) Jewish census are generally made by number of families and not by number of persons.

(17) Rabbi Jacob Solomon Raisin, pp. 427-429.

on some Jews of the black Africa that are considered by Judaism as mere Door Proselytes, but as it is shown, they are also controlled and strongly led by the Judaical imperialism. Regarding these gentile negroes of Israelite religion, the Encyclopedia says: **"Also in other African regions, negroes of Jewish religion have been found. Adolf Bastian identified the MAVAMBU as such, in the Loango coast, West Africa. They keep Saturday. In Madagascar, there is a sect called 'Zafy Ibrahim' (Abraham's descendants) that keep some Judaical rites."** And regarding the true black Jews, that is to say, those who have Israelite origin, the Encyclopedia adds that: **"Finally, we found some negroid people among Jews in North Africa"** (18).

That is why the Jewish fifth column in the black African people is numerous and ramified; they have tried to take over the governments of several black nations when they got their independence, especially in the former British colonies where Jews that manipulate the British imperialism have done their best — sometimes successfully — to place their black Jewish brothers in the government of the new independent states. Some of these black Jews have been able to establish totalitarian dictatorships of a Communist type with the support of the Kremlin's Jews and the Marrano Jew Fidel Castro, who sends military advisors to train their armies.

The worst thing is that many black Jews, including the Door Proselytes, are the main agents at the service of Kremlin to oust the black nationalist governments and replace them with totalitarian dictatorships of a bolshevik kind, satellites of the Soviet Jewish imperialism. These

(18) **Castilian Jewish Encyclopedia,** 8th. vol., word: BLACK JEWS, p. 107, 1st. col.

black Jews try to control also the independence movements of the few colonies remaining in black Africa, including those of Portugal and Spain, eliminating from the control of those movements the real black patriots. Not because Judaism is interested in the liberation of black nations from the colonial domination, but because it wants to substitute this domain by the domination of black Jews over the nations that obtain their independence, to lead them later to the Jewish totalitarian dictatorship covered with the Communist mask.

The Jewish super-imperialism uses its other satellite imperialisms to control the black African countries. Those imperialisms are the Jewish capitalist imperialism, the imperialist Zionism of the State of Israel and the black imperialism of Ethiopia, so that many black Jews serve as agents of those imperialisms according to what it is convenient in each case for the Jewish super-imperialism. Fortunately, some governments left in the power by the British imperialism, have been overthrown by the military, thus frustrating the Jewish maneuver. On the other hand, black patriots in most cases have achieved the control over the governments of their nations, always with the army's help, that as in other parts of the world, has constituted the best defense of the peoples against the Jewish imperialism and its hidden powers that lead subversion. Besides, communist China's interference in black Africa has been able to frustrate many maneuvers of the Soviet Union and its satellites, what has also caused great indignations to the Kremlin's Israelites. Some Arabic states have also interfered in defense of the black patriots. Nevertheless, it is necessary to be quite careful of not supporting the black Jews covered with the mask of socialist black patriots.

It is highly necessary to go deeper into the investigations on the black Jewish infiltrations in black African countries, because only extirpating the roots — these fifth columns of the Jewish super-imperialism — will the black nations secure their real liberation of the hidden enemy that threats them seriously.

Black Jews, either of Ethiopian origin or of other African countries, have also infiltrated both the black population of the United States and of Latin America and the former British colonies of Antilles and Guiana.

They try to control the black population and especially its government everywhere. Others sow revolts and subversion wherever is convenient for Judaism.

Regarding the United States, we must remember what Rabbi Jacob Solomon Raisin says referring to the origin of black Judaism in this great power: **"The first colored Jewish congregation in the United States was founded in 1889, when Rabbi Leon Richlieu, an Ethiopian, founded the Moorish Temple of Zion."** Later on, regarding the judaized negroes of the British Antilles, he says, referring to the United States, that: **"The number was increased with judaized negroes of the Western Indies; black Jewish congregations were organized in Chicago, Cleveland, Newark, Youngstown, Ashbury Park and OTHER PLACES. Now in the 'Small Africa' in Harlem (black quarter of New York), the members only of that place are over two thousand."** (19).

Among negroes, as in all other racial communities less infiltrated of Judaism, the Israelite imperialism pro-

(19) Rabbi Jacob Solomon Raisin. **"Gentile Reactions to Jewish Ideals"**, New York, 1953, p. 792.

motes, as I said before, Door Proselitism to enlarge their unconditional control strength. But in the case of some black communities, imperialist Jews are using the same deceit and lie they are using in Japan, that is to say, they are making them believe the great falsehood that the black race descends from one of the lost Jewish tribes of the ancient times. Many negroes have been cheated by telling them they descend from the Judah's tribe, nothing less. This is confirmed by the Israelite leader Rabbi Jacob S. Raisin who textually says: **"Among some negroes, prevails the belief that to accept Judaism means nothing less than to return to the religion of their ancestors, who belonged to Judah's tribe"** (20). The truth is that it has been the real black Jews who have spread this big lie to facilitate the Door Proselitism among the gentile negroes in those countries and places where it is needed by the Israelite imperialism, and through the conversion of negroes to Israel's religion, to increase the number of obedient puppets who can be used as instruments of the Jewish imperialism to control the black population and use it as satellite of Judaism.

Nevertheless, blacks cheated by this falsehood will suffer some day painful disappointments when thinking they are real Jews, they want to exert their rights as such; they will be racially discriminated in a brutal way as it has occurred with the disgraced Door Proselytes of white race and other races that have attempted to exert their rights as Jews in the way we exposed in another chapter of this book (see booklet No. 3 of the Library of Political Secrets, titled **"What is Judaism?"** Chapter Three) devoted to the study of Door Proselytes or Spiritual Jews.

(20) Rabbi Jacob Solomon Raisin, p. 793.

The goal of the Jewish super-imperialism in the United States is, using its fifth column infiltrated among the negroes, to control this racial minority to the benefit of the Jewish plans.

Then, Rabbi Jacob S. Raisin, for example, says that the black Jews of the United States: **"are identified with the hopes and aspirations of the white Jews, participating in activities of Zionism and sharing their feelings with the victims of Nazism"** (21). At present, as the United States and its capitalist democratic system is a hinder for the world triumph of Jewish totalitarianism covered with the mask of Communism, many black Jewish leaders are devoted to exploit the resentment of negroes against people of white race to provoke the race struggle in the United States, which at a certain moment provokes anarchy and chaos in that country, militarily weakening it in the benefit of the Soviet Union.

To this regard, it is highly illustrative what a highly authorized Jewish source, the Israelite leader Rabbi Jacob Solomon Raisin, says in his above mentioned book, the way how one of the Jewish Rabbis, David Kohl, of the **"Chevrah Anshe Sh'horim"**, association of negroes, inflames the spirit of the black Jews when he tells them: **"You are Jews; Judaism is your religion and your language is the Hebrew language. During the past 400 years you have worshipped foreign gods and have been subjected and subdued among the foreigners (that is to say the Americans) during all these years. But the white Jew has also been among foreigners. He has been in 'Golus'. Study your history and you will see that there have been progroms in Russia, Poland and all Europe, exactly as ne-**

(21) Rabbi Jacob Solomon Raisin, p. 793.

groes have had fire and lynchings in the South (of the United States)." Then he refers to the alliance that must be established between Jews and the black race in the United States against the oppression of whites, when he textually says: "**Jews and negroes should welcome each other, because the Jew is the best friend of the Negro . . . Time has come to break the yoke and join our hands with Jacob and shout 'Shema Israel, Adhoshem Elokenu, Adoshem Echad'** " . . . (22).

Only the theatrical cynicism of the Jews can reach the point of pretending to be not only the great friends and allies of the negroes but also their redeemers. It is shocking that Israelites now try to cheat the negroes with this new lie. In order to be able to judge the sincerity of Jews as supposed great friends and redeemers of negroes, it is extremely necessary that readers study the next chapter of this book, where we prove with authority that it was the Jews who were mainly responsible for the disgraces suffered by the negroes both in the United States and Latin America, because the criminal Jewish merchants brought the chained slaves — piled up as if they were animals — in dirty ships from their native land, Africa, where they were free, to sell them as slaves in the New World. Those criminal Israelite slavers made enormous profit in money with the most gigantic and brutal genocide performed in the history of mankind.

In the next chapter we will start with a brief history about the Jewish slaves trade since the most remote beginnings, to end with the infame Jewish trade of black slaves to which we refer in the above paragraph.

(22) Rabbi Jacob Solomon Raisin, p. 793.

Fortunately, both among the negroes in the United States and the rest of the New World as in Africa, strong sectors have appeared that have become aware of the fact that Jews are their enemies, although they are disguised as friends and redeemers. Undoubtedly, Islam has had great influence in the appearance of this healthy trend. The reading of the next chapter of this book by people of black race, will be helpful for those negroes that still doubt about these facts, so they become convinced of the bare truth.

CHAPTER II

JEWS: SLAVE TRADERS

Jews have tried to use to their benefit the resentment of the United States blacks against the white people for the centuries during which they were subjected first to slavery and later to more subtle economic exploitation.

The Jewish imperialism exploits any favorable circumstance to control and manage gentiles in the benefit of their secret plans of domination. For a century and a half, Israelites have worked in the benefit of the United States to use the power of that nation for their own interests. In this way, the United States have turned into bulldogs of Israel. But now that Judaism has been able to establish totalitarian states where its domination is absolute and unquestionable, as the Soviet Union, Yugoslavia and others, it works at present in the benefit of the Jewish Communism and against the United States, where its power, even great, in neither absolute nor totalitarian. Jews, with the ingratitude that characterizes them, now betray this nation that helped them more than any other to achieve world domination; but they continue to use the United States whenever they need her support in the benefit of the State of Israel or of any other Jewish enterprise.

In the United States, nevertheless, Jews have worked to engage negroes against white in order to encourage the race struggle and weaken this country, but mainly to control and manipulate the negroes in order to consolidate the Jewish domination in the United States; Israelites appear as liberators and defenders of the black population of that nation. But it is evident that although it is really fair the resentments of black against white because of the years of slavery and discrimination, it would be a disaster for they themselves and for the rest of mankind, that negroes allow the imperialist Jews to conquer and dominate them: they hypocritically pretend, since the Secession War, to be their liberators and friends, but those Israelites have been the worst exploiters of the black population and the main responsible for the slavery they suffered, as I will show with unquestionable proofs after I remind the history of the Jewish slave trade.

The **Jewish Encyclopedia,** under word **"slave-trade",** says as follows:

"At the beginning, the trade of Jewish slaves was forbidden, but it seems there was no legal (Jewish) restriction for buying and selling gentile slaves. With the dispersion of nations in Europe and the conflict appeared between Aryans (23) **and Catholics in Spain for religious reasons, Jews had the opportunity . . . of furnishing both parts with slaves". . .** In Italy **"In times of Pope Gregory the Great (590-604) Jews HAD TURNED TO BE THE MAIN TRADERS IN THIS TRAFFIC (OF SLAVES) . . . Jacobs has indicated that British slaves exposed in the Roman market for sale were in the hands of Jewish traders."** (Jacobs. Jews

(23) The **Jewish Encyclopedia** refers to the Arrian Visigoths when it says Aryans.

of Angevin England, page 5)... And the **Jewish Encyclopedia** — the Jewish work of unquestionable value — continues to state as follows: **"With the appearance of Islam, Jews had the great opportunity of supplying the Christian world with Moslem slaves, and they also supplied the Islamic world with Christian slaves; Ibn Khordadhbeh in the ninth century described the two ways through which the Jewish slave traders took western slaves to the Orient and eastern slaves to the West." "According to Abraham Ibn Yakub, Byzantine Jews regularly brought** slaves **to Prague to sell them as slaves"... "Undoubtedly many of the Spanish Jews became wealthy due to the slave trade"... "Jews of Verdun (France) by 949 used to buy slaves to sell them in Spain"... "The Church protested repeatedly against the sale of Christians (as slaves) to Jews; the first protest occurred in 538. In the 3rd. Council of Orleans a decree was approved forbidding Jews to own Christian slaves or servants, and this prohibition was repeated again and again in different councils, like that of Orleans in 541, the one in Paris in 633, the 4th Council of Toledo in 633, the Councils of Szaboles (1092), Ghent, (1112), Narbonne (1227), Beziers (1246)"...** (24). These so repeated forbiddings in the different councils indicate that in spite of them, Jews backslided in the possession and sale of Christian slaves. In Islam laws were also published forbidding Jews to have Moslem slaves and dedicate to sell them, but Israelites, the same as in Christianity, evaded the prohibitive laws and continued to enrich themselves with the most criminal exploitation of man by man, that have ever existed.

The Israelite leader Rabbi Jacob Solomon Raisin, writ-

(24) **Jewish Encyclopedia,** 9th. vol. Word: SLAVE-TRADE, pp. 402-403.

ing about Jews in Hungary in the tenth century, says: **"As in OTHER COUNTRIES, they dedicated to trade, especially with Bohemia, they took NON-Jewish slaves"** (25), that is to say, gentiles.

As slave trade was a traditional Jewish business, they did their best to obtain permission from the gentile kings to buy and sell slaves. Among the concessions they obtained in Charlemagne's empire during the reign of Louis "the Merciful", they could buy and sell pagan slaves (26). It was easy for them to get this and other concessions from Emperor Louis, because the one that really governed during his regrettable reign was Empress Judith, who, the French historian Guy Breton says, was a beautiful Israelite girl who entered in the Emperor's service as a maid, but later caught the Emperor with her beauty, first becoming the king's concubine and later she persuaded the king — who was completely dominated by her — to marry him, thus becoming the empress of the Carlovingian empire, which was then practically ruled by her, in front of the indignation and scandal of the nobles and the people, who raised against **"THE JEWESS'"** domination, as all of them called her. She was responsible that when this mournful emperor died, the empire was divided into three kingdoms, without keeping the unity desired by the founder Charlemagne. Later, the Israelite empress arranged everything to eliminate the successors appointed by Louis "the Merciful", who were the children of his first marriage, so she could control the succession when the emperor died;

(25) Rabbi Jacob S. Raisin. **"Gentile Reactions to Jewish Ideals"**, p. 635.

(26) Rabbi Jacob S. Raisin. **"Gentile Reactions to Jewish Ideals"**, p. 442.

she partially succeeded in this plan (27).

This chapter would be too long if I continue mentioning the numberless instances when Israelites dedicated to the criminal trade of buying and selling slaves throughout the world. Centuries before the appearing of the capitalist regime — another Israelite creation — Jews turned that business into one of the monopolies that rendered them more profit. I shall only mention now the role played by Jews in the infamous trade of black slaves from Africa to North and South America.

The **Castilian Jewish Encyclopedia,** facing the so generalized accusations against the Jews throughout the world because they were dedicated and almost monopolized the infamous slave trade, tries to defend them in a way that can be so easily refuted. Nevertheless, that encyclopedia — talking about the trade of black slaves from Africa to America — confesses as follows: "**When at the beginning of the 16th century black slaves were introduced in America, we ONCE MORE find SPANISH, PORTUGUESE AND DUTCH JEWS among the traders and slave owners.**" (28).

Regarding the Spanish Jews, it is necessary to remember that even since the discovery of America by Christopher Columbus, they had attempted to obtain — through the discoverer — from the kings of Spain, the authorization to consider the aboriginals of the New World as

(27) Guy Breton, "**Love Stories of the French History**", Noir et Blanc editions, Paris 1955, first volume. See all chapter seven. Abouth Judith's domain in Charlemagne's empire also see: Maurice Pinay "**The Plot Against the Church**", cited editions, chapter 20 of the fourth part.

(28) **Castilian Jewish Encyclopedia,** 4th. vol., word: SLAVERY, p. 127, 2nd. col.

slaves; that business would have given great profits to those Israelites, subjecting millions of Indians to slavery, to sell them later as slaves in the rest of the world, just as they would do years later with millions of blacks from the African continent.

The **Jewish Encyclopedia** says that there were five Jews coming with Christopher Columbus in his first trip, one of them called Luis de Torres (29). The **Castilian Jewish Encyclopedia** states who were the other four, saying in this regard: **"Among Columbus' companions some of them can be mentioned as of Jewish origin; Luis de Torres, INTERPRETER, who knew Hebrew, Chaldean and some Arabian; Alonso de la Calle, Rodrigo Sanchez de Segovia, relative of Treasurer Gabriel Sanchez, who accompanied Columbus because of the Queen's express desire; Marco Cirujano and the physician and apothecary of the ship, Bernal, who had been imposed a punishment from the Inquisition of Valencia because he was a judaizer (that is to say, because he practiced Judaism in secret) in 1490. Luis de Torres was the first European who stepped on the American continent and was sent by Columbus to look for the Great Asian Jan and offer him the Admiral's respects. Torres' expedition to Cuba saw the Indians smoking tobacco and brought leaves of that tree to Europe. Later on, Torres settled in the Cuban island and obtained land and SLAVES and an annual pension from the Spanish kings" . . . "Luis de Torres was the FIRST JEW who lived and died in American land."** (30).

(29) **Jewish Encyclopedia.** 1st. vol., word: America.

(30) **Castilian Jewish Encyclopedia,** 1st. vol., word: DISCOVERY OF AMERICA, pp. 256, 2nd. col., 257, 1st. col. p. 11.

Investigator Malcolm Cowley says that Sanchez, helped by the other four mentioned Jews, convinced Columbus to capture 500 Indians to sell them as slaves in Seville, Spain (31). For that reason, Luis de Torres and Rodrigo Sanchez were the first slave traders in America; but their criminal trade was stopped on time and forbidden due to the decided interference of Queen Elizabeth "the Catholic" of Spain, who in addition to her husband Ferdinand FORBADE THE INDIANS' SLAVERY IN THE SPANISH DOMAINS, establishing so serious penalties to those who attempted to enslave the Indians. This protecting disposition for the Indians against the Israelite attempts to enslave them, was reinforced and consolidated after the Spanish conquest of America with the issuing of the famous LAWS OF THE INDIES, that in addition to prohibiting the slavery of the Indians in the Spanish empire, protected them against exploitation, bad treatment and despoiling of their lands. The fact that Spain avoided that Jews made the gigantic business of the trade of Indian slaves they had projected and started, is another reason for the atavistic hate Israelites have against Spain, and for the creation and diffusion of the so-called slanderous black legend against that country, published by the Jews and their satellites in all the world since centuries ago in history books, novels, scientific books, movie pictures, etc.

Continuing with the subject of the criminal trade of black slaves started by the Jews in the British colonies of North America, that upon their independence became the United States, it was the city port of Newport in the Atlantic coast, where Israelites established the world center of black slaves trade. Ships to Africa sailed from there, to be

(31) Malcolm Cowley, "**Adventures of an African Slaver**". 1928 editions, page 11.

filled with black slaves who were taken to Newport to be sold in the former British colonies of the South that accepted that infamous trade, because the colonies in the North always forbade it. Another great center for the slave trade was the city of Charleston. At the same time, Newport and Charleston were also great Jewish centers, to the extreme that Newport was known then as the **"JEWISH NEWPORT"**, where Israelites manufactured great amounts of rum to be sold to the Indians, thus promoting the vice of inebriation, which gave great profits to the Jews that manufactured and distributed rum.

It is confirmed that in only one year, out of 128 ships destined in Charleston to transport black slaves, 120 were freighted by Jews both from Newport and Charleston; this shows that Jews had almost the monopoly of the criminal trade of black slaves.

One of the most distinguished Israelites who controlled the black slaves trade was the Portuguese Jew Aaron Lopez, who had a whole fleet of ships destined to bring slaves, most of them freighted under his own name. An investigation on this matter titled **"Who Brought the Slaves to the United States"** from where we took this information, also indicates that the existing documents on this issue show that the Jew Aaron Lopez, between years 1726 and 1774, freighted under his own name the fifty per cent of the ships entrusted to bring slaves from Africa, and that he also had other ships freighted under the name of people he trusted. Most of the rest of ships freighted for the black slave trade also appear freighted by Jews. At the same time, in 1749, the Jews of this region founded the first Masonic Lodge with fourteen brothers, all of them Jews. Twenty years later, Israelites founded the second

Masonic Lodge called **"King David"** (the Jewish king David); all of the founding members were also Jews (32). As we have said, it is a system of the Israelite Imperialism to found its subversive organizations with an initial Jewish cell composed either by public or clandestine Jews, later enrolling gullible gentiles used deceitfully as blind instruments of the political or social plans of hidden power of Judaism.

But these facts show us once more the point reached by the Jewish hypocrisy, because while the Israelite communities of the region founded there the Secret Masonic Brotherhood that hoisted the banners of freedom, equality and fraternity among men, and whose secret goal was to promote revolution — to oust the gentile monarchies replacing them with republics — hiddenly controlled by Judaism, oustanding members of those Israelite communities carried out the most criminal attempt against the freedom, equality and fraternity of men by bringing to North America the millions of blacks who would be subjected to ignominious slavery.

About the origin of slavery in the United States, it is necessary to take into consideration that before 1661 the 13 British colonies that formed the American nation when they became independent, had laws forbidding slavery.

It was the Jews who since that time started to work tirelessly to achieve the derogation of those laws and that slavery was allowed there, specially the entrance of black slaves to those colonies. In this regard, Jews discovered that the British and European colonists needed additional

(32) **"Who Brought the Slaves to America"**, Western Front editions, P. O. B. 27854, Hollywood, California, USA, pp. 5-6.

workmanship for their plantations, the house building and the raising of crops. At the beginning, poor Europeans and prisoners fred from jail were used to do this work as well as prisoners of the war against Holland, were forced to pay the transportation and feeding expenses with work in the plantations and house building; later on, they were released to work in anything they liked.

Considering this situation, outstanding Jews of Newport and Charleston discovered that it would be a great business for them to subject the American Indians to slavery and sell them to the colonists and make a great business out of this. But they reached the conclusion that African blacks had more strength to do this job and decided to start the trade of black slaves, buying native negroes in the western African coast at a very low price, selling them later in America as slaves at a price several times higher, thus obtaining great profits.

But laws forbidding slavery in the colonies avoided the development of the gigantic and criminal business. That is why those Jews who projected it, worked every kind of arrangements to achieve that those laws forbidding the slave trade were derogated. It is enough to review who were the people who fought to obtain that derogation, to prove that they were Jews. So, for example, in documents regarding the issue it says that only in Philadelphia the persons who worked for the derogation of the mentioned laws were all Jews; they were precisely the Israelites: Sandiford, Lay, Woolman, Solomon and Benezet. Nevertheless, all these arrangements failed — with some exceptions — in the Northern colonies that needed less slave work, while in the South, where it was more necessary, Jews obtained the derogation of laws forbidding slavery.

When such derogation was obtained, Israelites proceeded to obtain many ships, buying different merchandises in the African coast that took a small part of the ship, that was mostly occupied with the black slaves obtained whose sale in the colonies of North America was even more easy, because there was malaria in the territories of the Southern colonies, which was not easily tolerated by the white workers. On the contrary, black slaves had to work there forcefully, although they became sick and died because of the malaria. In addition to the Jewish slave traders of Newport and Charleston, the Imperialist Hollander Company of the Western Indies controlled, as we already indicated by Jewish money, had already used previously several ships to transport black slaves to Manhattan (33).

The Carnegie Institute of Technology of Pittsburgh, Pennsylvania, United States, has a library and a file with documents of the time when the black slaves were brought to America, stating the decisive participation of Jews in the criminal trade of those slaves. The careful study of those documents leads us to the conclusion that Jews had in their hands a real MONOPOLY of the black slave trade from Africa to North America (34).

World Judaism has used rum, vodka and liqueurs common to every country, to promote the vice of alcoholism among those they wish either to exploit economically

(33) Information obtained from the Western Front book titled **"Who Brought the Slaves to America"**, pp. 10-11.

(34) Documents of the **"Carnegie Institute of Technology"** of Pittsburgh, according to study made by the Western Front in **"Who Brought the Slaves to America"**, p. 15.

or to enslave. When Jews of Newport and Charleston had the criminal idea of enslaving the North American Indians and sell them as slaves in the British colonies and even in other parts of the world, the first thing they did was to send envoys that sold rum to them, to impress the vice of alcoholism on them. Rum distilleries owned by Jews in Charleston and Newport sent their product to the West and center of the country, that were inhabited by the Indian tribes, and sold it to the leaders. Alcoholism, pretty soon, took over those tribes and the business of rum sale gave great profits to the Jewish exploiters. When they became convinced that the Indians — as they said — because they did not like hand work and for other reasons, were not the ideal slaves for the plantations of the Southern British colonies, and reached the conclusion that the African negroes would be much better, they sent envoys to sell rum to the black tribes of the African western coast, also with the purpose of stimulating the vice of alcoholism in the black tribes and their leaders; this would also give the Israelite exploiters fabulous profits and also would pave the way for the HUNTING of black slaves, as they sarcastically said. That is why the business of rum distillery and sale and the trade of black slaves were closely related in the Jewish businessmen of Newport and Charleston.

Among the Jews of those two cities, that according to documents filed in the Carnegie Institute of Technology of Pittsburgh, Pennsylvania (United States) were dedicated to the slave trade, to rum distillery and in general to both businesses, appeared the following Israelites of Portuguese, Spanish, Dutch and British origin but all of them Jews: **"Isaac Gomes; Hayman Levy, Jacob Malhado, Nephtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum,**

Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza (known as the prince of slave traders and second in importance after Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodriguez Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All" (35).

Slave traders gave their ships the most picturesque names; the names of a group of 15 ships dedicated to the criminal trade of black slaves are given as follows:

Name of the ship	**Owners**	**Real nationality**
"Abigail"	Aaron Lopez, Moses Levy and Jacob Franks	JEWS
"Crown"	Isaac Levy and Nathan Simpson	JEWS
"Nassau"	Moses Levy	JEW
"Four Sisters"	Moses Levy	JEW
"Anne & Eliza"	Justus Bosch and John Abrams	JEWS
"Prudent Betty"	Henry Cruger and Jacob Phoenix	JEWS
"Hester"	Mordecai and David Gomez	JEWS
"Elizabeth"	David and Mordecai Gomez	JEWS
"Antigua"	Nathan Marston and Abram Lyell	JEWS
"Betsy"	Wm. De Woolf	JEW
"Polly"	James De Woolf	JEW
"White Horse"	Jan de Sweevts	JEW
"Expedition"	John and Jacob Roosevelt	JEWS
"Charlotte"	Moses and Sam Lèvey and Jacob Franks	JEWS
"Caracoa"	Moses and Sam Levey	JEWS

(35) W.F.— **"Who Brought the Slaves to America"**, p. 17.

Jews of Newport owned 300 ships to transport black slaves from Africa to North America, and if it is taken into consideration that from the 600 ships leaving Newport for the rest of the world half of them left for black Africa, it can be clearly seen that Israelites had the MONOPOLY of black slaves trade from Africa to North America (36).

To successfully do the black slave trade, Jews of Newport, Charleston and Virginia not only bought adequate ships to transport them from one continent to the other, but they created an AFRICAN AGENCY in the western coast of Africa to buy slaves, also led by Jews and that was deeply introduced in the African continent with branches including leaders of groups, villages, etc. who could win many leaders of black tribes to collaborate in this great Israelite business of black slave trade. To win the sympathy and confidence of the leaders of black tribes, Jews used the same system they used with the red skin Indians. At the beginning they gave rum to the black caciques and so patiently they sunk them in the vice of alcoholism; they sold them rum exchanging it for gold and other valuable things that negroes sold at a lowest price for some rum, and when they finished their gold and valuable effects, Israelites induced the alcoholized negroes to sell their children and grandchildren. In fact these Jews did nothing but to use the same system that the Bible's Old Testament says the Israelite Joseph used in Egypt, when exploiting the misery and famine existing then, Joseph sold foodstuffs to the Egyptians first in exchange of money, and when this was ended, in exchange of their cattle and lands; when Egyptians had nothing, Joseph sold provisions in exchange of their own persons, turning them into slaves.

(36) **"Who Brought the Slaves to America"**, pp. 12-17.

In order for our readers to personally verify that what I have just said really appears in the Old Testament of the Bible, I would appreciate they take a Bible and read verses from the 13 to the 21 of chapter forty-seven of the Genesis. Israelites or Jews that every year study and comment these biblical passages, consider as holy this terrible system of exploitation of men by men, because they believe it was ordered to Joseph by Israel's God. And as divine commands are eternal, these commands given by God are still in operation nowadays, and any Jew that becomes rich following those systems does nothing but to obey the will of Israel's God, thus practicing the most sublime virtue. Completely opposed to all this is Jesus Christ's doctrine, that preached the love to every man and orders to do good to all of them; that is why Israelites considered him an impostor and condemned him to death.

Unfortunately, while Islamism, Christianity, Buddhism and the other religions order their affiliates to do good to the rest of men, the Jewish religion only orders Jews to do good and consider that the ten commandments can be applied only to the Israelite brothers, but instead orders to exploit, dominate and enslave those men called gentiles in a depreciatory way, mercilessly killing those people that hinder the Jewish plans of domination. For this reason, then, Israelite religion is presently a perverse, noxious and dangerous religion for the rest of mankind.

Another system used by this net of Jewish slave traders was to provoke wars between the black African tribes, in order to buy the war prisoners as slaves from their victors, exchanging them for rum, arms and ammunitions, that were used to fight against other tribes and get new prisoners to be also sold as slaves to the agents of the

great Jewish merchants. It is still necessary to investigate the role played in this infamous trade by the tribes of BLACK JEWS about which we talked in the previous chapter.

Once the Jewish agents bought at a lowest price in the above mentioned ways the unfortunate black men and women, they were chained in couples and led by their guardians through the jungle; these people used whips and beated the negroes to force those who fell on the ground because they were exhausted or those that for any reason refused to continue walking, to resume their horrible march to slavery. Many of these unfortunate blacks fell exhausted and sick and could not raise again despite the blows they received, and they were abandoned in the jungle to be eaten by the ferocious animals; it was common to find — in these slave routes through the jungle — skeletons and bones of those people who were abandoned because they were sick and could not continue walking by themselves. Some unfortunate negroes — despite of being chained and taking advantage of the negligence of their guardians — tried to run away, but they were easily captured and coldly killed by their guardians, to warn the others.

This gigantic genocide made by Israelites continued to be in effect even after the so-called French Revolution, where the Jews hypocritically were against slavery and used all kinds of nice ideals so that the hidden Jewish power could win the support of the gentile bourgeoisie in its attempt to oust the monarchies replacing them with falsely democratic governments, secretly controlled in fact by the Israelite imperialism. At the very same time in North America and Africa other Jews practiced the most criminal

slave trade to obtain great fortunes. In this regard it is necessary to mention that for example Aaron Lopez, the Jewish slave trader, when he died left one of the greatest fortunes in the history of NEW ENGLAND.

Once the foremen reached the coast with their chained victims, they delivered them to the agents of the Jewish slave traders and to the captains of ships that would take the human merchandise to North America.

The black slaves trade made by the Jewish capitalists of Charleston and Newport had two separate enterprises but both of them initially controlled by Israelites. The first one, as I said before, was in charge of getting negroes in the African jungle in the already mentioned way, until the caravans of slaves reached the coast. The second enterprise started with the delivery of chained slaves to the Israelite agents and captains of the ships that had to transport the human merchandise to Newport, Charleston, Virginia and other places where blacks would be sold to the public. In the first part of the business, that is to say, in hunting the slaves and delivering them at the coast, Jews found other black competitors that captured their booty in either way and took them to the coast to sell them to the agents of the great Israelite companies of Newport and Charleston. With these people, those agents and captains of ships were very exacting, as it can be checked with information of documents filed that we are giving publicity. Each captured black was presented to the agent or ship captain who forced him to move his fingers, arms, legs and his whole body, to become sure of the victim's possibilities of doing a good work. Any imperfection caused that the price was reduced. Even the victim's teeth were examined, and if one was missing, this was used by the Jewish agents to reduce the price.

If a negro reached the coast with some sickness, he was bought at a lowest price by the Israelite agents, as long as they thought they could cure him and sell him at a very high price that would render them enough profits. Blacks in good conditions were exchanged for one hundred gallons of rum, one hundred pounds of powder or in cash between 18 and 20 dollars. Nevertheless, sometimes circumstances forced the agents and captains to pay exceptionally more money for the victims. Among the documents examined there is a handwritten note of a ship captain dated September 5, 1767, saying that he had to pay up to 200 gallons of rum for one black. But the common thing was to buy at the above mentioned prices. When women were older than 25, the price was reduced in a 25 per cent. Children, when it was accepted to buy them, were bought at a very low price.

But in the examined documents it also appears that negroes bought at 20 dollars generally and in some occasions at 40 dollars a piece, were sold again in the British American colonies by the Israelite slave traders at a price higher than two thousand dollars a piece; this allows us to appreciate the fruitful result of the business Jews did with the trade of black slaves especially if it is considered that in this unbounded genocide operation millions of blacks were taken from Africa to North and South America.

Documents regarding the Jewish captain of a transporting ship indicate that captain Freedman, a public Israelite, paid the price of the blacks in the coast either in cash or with merchandise. But in exchanging rum for black slaves, he followed the instructions given by his Jewish bosses of Newport, where they textually ordered him, as



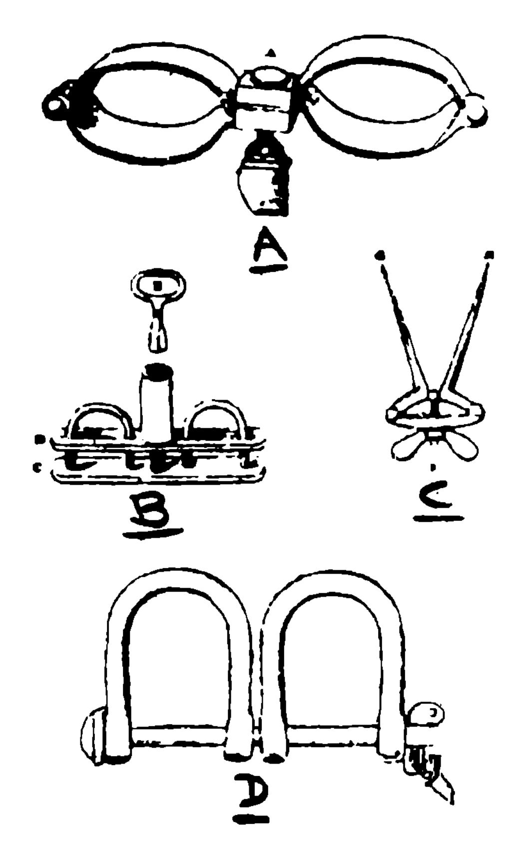
CHAINED BLACK SLAVES TRYING TO FLEE FROM THEIR ISRAELITE CAPTURERS.

According to a picture on this issue. The ship that would take them to America can be seen behind.

it can be seen in the examined original handwritten document: **"Pour as much water into the rum, as you possibly can."** In this way, the black gentile competitors in the first part of the slaves trade, that is to say, from the capture till their arrival in the coast, WERE ALSO ROBBED WITH RUM MIXED WITH WATER. I suspect that among the black slave traders in that first stage, there were black Jews of those mentioned in the former chapter of this book; but I refrain from stating it, as I do not have proofs to assert such a thing.

After all the above mentioned facts, and already in the hands of the captains of ships — who were gentiles in many occasions — and of the Israelite agents that accompanied and led the operation, the heads of the unfortunate blacks were completely shaved and then marked with signs of incandescent iron with the initials of the Jewish owner of the new slaves, just in the same way that owners of cattle mark the beefs so everybody knows who is the owner. Those incandescent signs caused enormous sufferings, especially to women and children, and were placed on the back or on the hip of the slave, without the Jewish slave traders felt the less pity in doing such infamous crimes. In this way, if any of these new black slaves attempted to escape, he was immediately recognized by the sign and returned to the Israelite owner.

Some documents show how sometimes whole black families were bought or captured in the jungle and in the coast they were divided between the agents of the great Israelite enterprises, who mercilessly separated the children from their mother or father in distributing the booty, when an agent bought the mother, different from the one that bought the children, and so on. With terrible cries and sobs



HANDCUFFS AND SHACKLES TO CHAIN AND TORTURE INSTRUMENTS USED BY ISRAELITE TRADERS OF BLACK SLAVES.

A. Handcuffs; one was used to chain the right hand of a black and the other one to chain the left hand of the neighbor black, both of them lying together in the dark cellar of 39 inches (one meter high) as if they were packed sardines.

B. Shackles to chain the feet, chaining the right foot of one slave with the left foot of another.

C. One of the many torture instruments used in the ships of Israelite slave traders.

D. Instrument used to forcefully open the mouths of those slaves who refused to eat, prefering to starve to death instead of continuing suffering in the torturing trip.

Photos taken from the original instruments.

that did not move the compassion of the Israelite agents, mothers saw how their children were chained and taken to other ships to places where they will not see each other again. Readers may imagine the terrible sufferings of millions of human beings that were necessary so some hundreds of Jews could mold great capitals with this business.

Facts have shown that nobody but the Israelites through history have systematized in an almost scientific way the exploitation of men by men, and that nobody as the Jews has known this exploitation so deeply, because they have practiced it as no other people, especially in modern times. It is not strange, then, that it was two Israelites, Carl Marx and Frederick Engels, who masterly could make a study of what has been and continues to be the exploitation of men by men. But what they both hid is that their Jewish brothers have been the greatest masters in this infamous science although Marx said something, but very little, on the subject in his book on the **"Jewish Question".**

The transportation of negroes from the beach to the ship was made in canoes, where from 4 to 5 people were taken using all strength. Everything was ready to quickly catch again the slaves in case one of them tried to fall into the water. When the slaves reached the ship, they were deprived from their dresses and if somebody could jump into the water, he was caught again by people prepared for such an event. The legs of anyone who attempted to escape were immediately cut in the presence of all the slaves, so that none of them tried to flee again.

The ship to transport slaves was divided into three sections: children were left on the deck; women were put in another place and men were always placed under the

deck. And as these ships, in order to save expenses, were not adequate to transport people, they were equipped as to carry animals, with whom the poor black slaves were compared.

Generally, there was a space of one meter high, that is to say 39 inches, under the deck. In that place, as inside a fish can, these unfortunate human beings were placed in an horizontal position, as much tight as possible, one besides the next, so that in this suffocating place could go the highest possible amount of people thus reducing to the utmost possible level the transportation expenses; they were packed exactly as sardines as it is shown in the picture appearing in this chapter. The unfortunate slaves owned by the Jewish traders had to remain in this painful and desperating position for approximately three months until the end of the trip, chained one to the other in most cases.

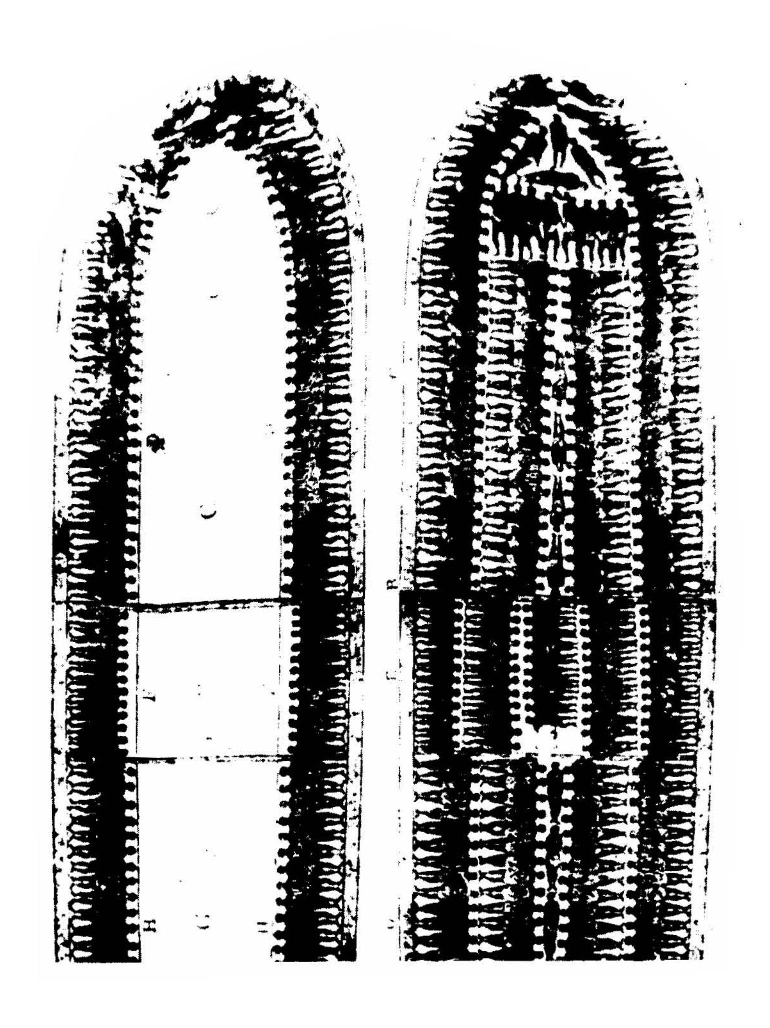
As a general fact, captains of those ships rarely were moved to pity by these unfortunate people. Some of them became crazy on the way due to such pain and desperation. Others became sick and died during the trip. And when the captains were negligent in watching and chaining some of the victims, it used to happen that some of them, madden, wounded or killed the poor companion in disgrace that was placed besides him. And sometimes in these cases horrible fights started and some almost asfixiated and desperated people tried to obtain one or two more inches of space to be a little less uncomfortable. Then the foreman of slaves appeared, restoring order by strongly whipping those who were fighting. These quarrels forced the captains that were negligent in chaining some blacks in those dungeons, to watch that none was unchained in

order to avoid that in the desperation produced by pain and anguish one killed the others or seriously injured them. The gentile captains as well as the Israelite captains were encharged by the Jews who owned the shipment of slaves, to keep the merchandise alive till its arrival to the port of destination in condition to be sold at a good price.

One of the things that caused enormous sufferings to the unfortunate victims was that the captains of the ships did not worry to clean the urine and excretions of the people piled in those dark dungeons; so as weeks and months passed, the unfortunate blacks were lying in puddles of excretions and urine, in the middle of a pestiferous that nauseated anyone who entered that hellish place worthy of appearing in those places described by Dante in his Divine Comedy.

Readers may imagine the horrible sufferings millions of negroes had to endure during these frightful trips so that a few Jews could get richer every time at the exchange of sufferings, slavery and death of the victims of this enormous genocide, which can only be compared to the sufferings of millions of Russian peasants and workers or those from other countries of the Soviet Union and her satellite states including Cuba, where they are tortured, enslaved and murdered by those totalitarian Jewish dictatorships covered with the false mask of socialism, communism or of a non existent and false dictatorship of the proletariat.

In the department of women, which was another narrow dungeon of short height, similar to the men's one, women were also piled as packed sardines, sometimes happening that they had to give birth to their children in such a painful position, with the consequences readers may suppose.



PICTURE SHOWING HOW THE BLACK SLAVES WERE PILED ONE BESIDES THE OTHER, AS PACKED SARDINES, OR BOOKS IN A LIBRARY, HANDCUFFED AND WITH SHACKLES IN THEIR FEET, IN THE DUNGEONS 39 INCHES HIGH, WHERE THEY COULD NOT EVEN SEAT, LESS TO STAND. THEY HAD TO REMAIN LIKE THAT DURING THE THREE MONTHS LONG TRIP WITH GREAT AND UNDESCRIBABLE SUFFERINGS AND IN MANY CASES WITHOUT GOING OUTSIDE TO DECK NOT EVEN ONCE TO BREATHE SOME FRESH AIR.

Photo taken from a sketch of that time. By C. S. **"Who Brought the Slaves to America"**, p. 13.

Some captains when they saw that the merchandise was dying on the way, took the so emergently step of sometimes taking the slaves out of their dungeons to breathe some fresh air on the deck. But before doing so, they carefully revised if their chains were strongly fastened to avoid runaways. But there were captains that did not take this precaution and the disgraced black men and women had to spend the three months long trip, with no interruption, piled and without leaving those hellish dungeons, horribly suffering day and night during three or more months, which might seem to them to be years, as it happens to anyone who spends weeks or months in the bed of a hospital without being allowed to raise, but even worse, for the extreme uncomfortableness and filthiness in which those millions of blacks had to remain during the long trips that led them to slavery.

Upon their arrival to North America, the slaves were sold in the markets of all British colonies that authorized slavery, due to previous arrangements made by the Israelites. In many cases they were sold in public auction (37).

Something similar occurred to blacks acquired in Africa to be sold in Antilles and South America.

(37) To enlarge their information on the slaves trade from Africa to America, readers may consult, in addition to the already mentioned book **"Who Brought the Slaves to America"**, the following sources:

I. Elizabeth Dennan, **"Documents Illustrative of the History of the Slaves Trade to America"**, four volumes, Washington, D.C. editions, 1930 and 1935.

II. Malcolm Cowley, **"Adventures of an African Slaver"**, New York, 1928.

III. Files and Library of the Carnegie Institute of Technology, Pittsburgh, Pennsylvania, United States.

TO BE SOLD on board the Ship *Bance Iſland*, on tueſday the 6th of *May* next, at *Aſhley-Ferry*; a choice cargo of about 250 fine healthy

NEGROES,

juſt arrived from the Windward & Rice Coaſt. —The utmoſt care has already been taken, and ſhall be continued, to keep them free from the leaſt danger of being infected with the SMALL-POX, no boat having been on board, and all other communication with people from *Charles-Town* prevented.

Auſtin, Laurens, & Appleby.

N. B. Full one Half of the above Negroes have had the SMALL-POX in their own Country.

PHOTO TAKEN FROM AN ANNOUNCEMENT OF A SALE OF BLACK SLAVES, APPEARED IN A CHARLES TOWN (CHARLESTON) NEWSPAPER IN 1776.

The Jewish traders of black slaves used showy announcements to obtain the best possible price for their human merchandise.

In view of these so clear and eloquent facts, readers will understand that only the traditional Israelite cynicism and utmost hypocrisy, allows them to dare appear as friends, allies and even redeemers of the blacks with the only goal to deceive them once more in order to obtain their confidence and to manipulate them in the benefit of Jewish political plans of domination and conquest.

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JEWISH FIFTH COLUMN IN JAPAN

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#9

JEWISH FIFTH COLUMN IN JAPAN

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INTRODUCTION

Very few people are aware of the fact that there are a great number of people today who are considered to be of the Japanese race who are in FACT Jewish. The ENCYCLOPAEDIA JUDAICA, JEWISH ENCYCLOPEDIA and other publications go into detail on the history of people in India, China, Ethiopia, Persia and other countries who are today practicing Judaism and calling themselves "Israelites" or Jews.

In a number of countries those who have openly practiced Judaism and supported the State of Israel have been exiled from those countries and many have now become citizens of Israel. However, there is evidence that Jewish traders were abundant in Asia long before the Christian era. These Jews intermarried with the local people and after several generations simulated the appearance of the host people. Some of them adopted Buddahism, Shinotism, Brahamism and other local religions. However, they SECRETLY adhered to the Jewish race and practiced the Jewish religion. They secretly maintained their loyalty to the Jewish RACE while outwardly pretending to be like the other people in their areas. Outwardly they had the anthropological characteristics of the local natives. In this way they could infiltrate into the government and military and from within work secretly towards the Jewish goal of world domination.

In THE LOST TRIBES A MYTH, Prof. Allen Godbey says, " . . . in the province of Yamato are two ancient villages, Goshen and Menashe (Manassch). For these names there is no Japanese etymology. The legend is that in the third century of our era a strange people of about one hundred silk raisers appeared. In the census of the year 471. THIS PEOPLE NUMBERED *EIGHTEEN THOUSAND* six hundred and seventy and were highly esteemed in the province. A temple known as the "Tent of David" still stands where they first settled."

The influence of these clandestine Jews can be seen in the efforts to convince the Japanese people that they are one of the "Lost Tribes of Israel" and as such they should support the State of Israel and world Judaism.

In 1925, Dr. Chikao Fujisawa, a professor at Nihon University, wrote an article with the title "The Spiritual and the Cultural Affinity of the Japenese and Jewish People." The thesis of his article was that the first Emporor of Japan was a scion of the House of King David and that the word Mikado — the ancient title of the Japanese Emporor can be traced back to Gad, one of the "Lost Tribes of Israel."

Dr. Fujisawa also claimed that Shintoism and Judaism also work

toward the concept of bringing all the races of the world under, "One Roof".

A movement to "unite" the Jews and Japanese under "one roof" was started in the 30's by Bishop Juju Nakada of the Holiness Church. He said that, " . . . it is God's will that these two nations be united after 3,000 years . . . "

When Japan's ports were open to the West in 1854, a new influx of Jews flocked into Yokohama and Nagasaki. Among these Jews were the Sassoon family. New Jewish communities were established and the Jews weilded a great deal of influence with the Japanese government.

When the Russo-Japanese war broke out in 1904 the Japanese were on the verge of bankruptcy. Through the influence of the Jews Japan secured money for the war through Jacob Schiff a New York Jew. Schiff arranged for three war loans totaling about $250 million. The reason for Schiff's loan was, "Schiff disliked Czarist Russia's treatment of the Jews." (WANDERERS AND SETTLERS IN THE FAR EAST, by H. Dicker, P. 164). He secured the loan through the Jewish banking firm of Kuhn, Loeb and Co. Jewish influence in Japan remained strong until the beginning of WWII.

At this time in history the Jews are trying to convince the Japanese, Iranians, South Americans and others that they are the "Lost Tribes of Israel" so they can be used by the Jews in their plan of world domination.

This booklet is just ONE in a series of books in the POLITICAL SECRETS SERIES proving the Jewish origin of all revolutionary movements from the French Revolution to the Bolshevik Revolution in Russia and revolutionary movements today. Details on the Jewish religion, secret Jews, and Jewish revolutionary tactics are contained in the other books in this series. A complete set of these books can be obtained by sending $20.00 to: CHRISTIAN DEFENSE LEAGUE, Box 493, Baton Rouge, LA. 70821.

The enclosed booklet points out that these secret Jews are still very active and are involved in the political life of Japan today. They are still working through "Jews for Israel" and other Judaizing groups to win the support of the Japanese people for the State of Israel. It is extremely important for mankind that the influence of these secret Jews in Japan is uncovered and that they are driven from any positions of influence and power. Japan and China are the key nations in Asia and the fate of the Far East and the world depends on which way these powers move in the future. If they follow a pro-Israel policy it will mean an eventual confrontation between them and the other forces in Asia and the Middle

East which might bring these areas under Jewish control. If these secret Jews are rooted out and stripped of their power and Japan and China follow a policy in favor of their races and nations and reject pressure from Israel and American Jews the whole of Asia could eventually follow their example and free themselves and other countries from Jewish domination.

CHRISTIAN DEFENSE LEAGUE
P.O. Box 493
Baton Rouge, Louisiana 70821

THE JEWISH FIFTH COLUMN IN JAPAN

Up until the 19th century, Japan was undoubtedly less infiltrated by Judaism than any other country in the world — hence the great interest displayed by Jewish imperialism in organizing its fifth column in Japan with a view to conquering and controlling that country.

Jewish leader Rabbi Jacob S. Raisin writes as follows: "Some explorers find traces of the impact of Judaism and of probable conversions also in the Empire of Japan. They point to two villages which bear the names of Gosen (Goshen) and Menase (Manasseh). There is a legend that during the third century a party of foreign silk traders appeared in the Empire, and that by the year 471 they numbered 18,670. A temple in front of which figures of a lion and a unicorn (called 'Buddha's Dogs') keep watch, is claimed to have been a synagogue, then known as 'The Tent of David,' which was erected by them on the spot where they first settled . . . They were highly respected and were known as the CHADA, OR THE BELOVED. On a site belonging to one of the CHADA families there is a well some fifteen hundred years old, upon the curbing of which are engraved the letters 'ISRAEL.' " (1)

According to the Bible story, Gosen, Goshen, or Gosens was the name of the province of ancient Egypt given by Joseph to the Israelites to settle there; and for that reason, the name Gosen or Gossen is one of the most distinguished names in World Judaism. The Chilean Marxist leader Salvador Allende Gossen has, therefore, one of the most honored and ancient names in Judaism.

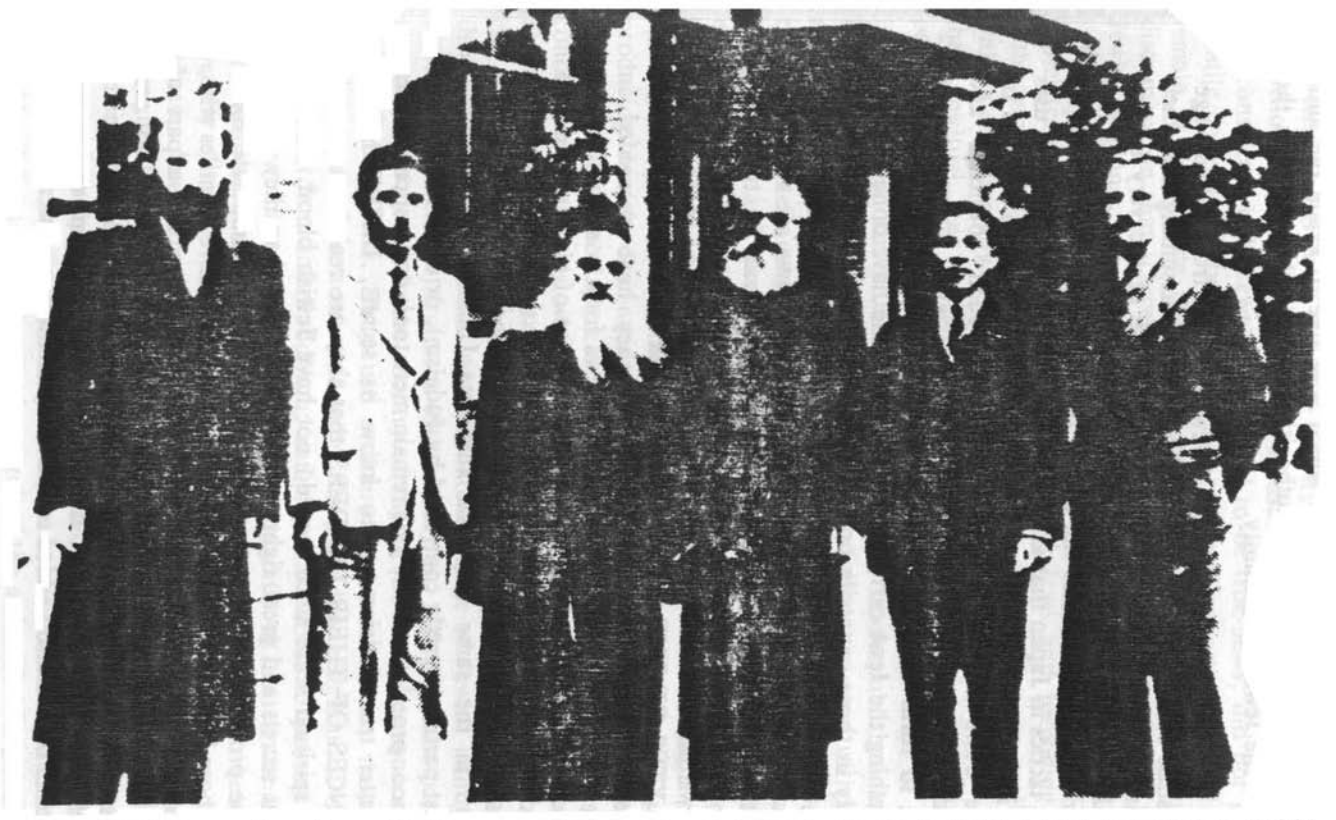
In the case of the Moslem, Christian, Tiao-Kiu-Kiaou, or other clandestine Jews, we have convincing proofs of their existence from ancient times and of their great political, social, and at times even military influence; but with respect to the similarly ancient sect of Japanese Jews known as the CHADA, we have no data beyond what has been mentioned. Accordingly, given the care we have taken in this book not to affirm anything for which we do not have ample proof, we shall refrain from making any further statements in this regard and hope that an impartial investigation of this sensitive subject may fully clarify the matter.

The first large-scale immigration of Jews to Japan that can be fully confirmed dates from the 19th century, principally in the latter decades. According to the Jewish author Pablo Link, in his JEWISH ENCYCLOPEDIA HANDBOOK, the first openly Jewish communities in Japan were established starting in the year 1890 by Jews who came for the most part from Russia and settled mainly in Tokyo, Kobe, Yokohama,

and Nagasaki. (2)

During that same period a number of eastern Sephardic Jewish merchants also entered the country. Later, Jews from other countries, including the United States, settled in Japan as well. The monthly magazine YUYEN accused the North American Jews of working against Japan's national security. Moreover, Jewish refugees began to arrive in Japan from various countries with permission to stay there only temporarily while they were finding places of refuge elsewhere. The Castilian Jewish Encyclopedia states, in addition to the foregoing, that Jewish refugees from Germany arrived during the thirties and that "during the first part of World War II, the Japanese continued to accept Jewish victims of Hitlerism," but that after the Nazi-Japanese pact of 1937, a big propaganda campaign against the Jews was begun. It further states: "With the growing tension between Japan and the United States, the position of the refugees in the country became ever more precarious, and in 1941 all of the refugees were ordered deported to Shanghai." In this connection, however, the Castilian Jewish Encyclopedia makes the following most interesting statements: "As for the permanent (Jewish) residents, who were citizens of various countries and little active in Jewish life properly so called, THESE ESCAPED NOTICE BY THE JAPANESE ALMOST COMPLETELY." (3)

In order to grasp the true significance of the above paragraph, one needs to know the devious ways in which Jewish encyclopedias and other Jewish books readily accessible to Gentile readers conceal what they wish to conceal (from Gentile readers) and express things so that they will really be understood only by Jewish readers. According to the aforementioned encyclopedia, the Jews who were already "RESIDENTS" in Japan at that time were "LITTLE ACTIVE IN JEWISH LIFE PROPERLY SO CALLED" and hence "ESCAPED NOTICE BY THE JAPANESE ALMOST COMPLETELY." Any expert in clandestine Judaism understands perfectly well that when Jewish encyclopedias and Jewish books that are available to Gentile readers speak of Jews who either take no part in JEWISH LIFE or almost no part in it, they are referring only to the OPEN JEWISH LIFE, and that accordingly the discussion is about clandestine Jews, who by the very fact of being clandestine would of course not take part in openly Jewish activities by only in the CLANDESTINE JEWISH LIFE. If it were not so, then they would not be Jews — as the Castilian Jewish Encyclopedia admits they are when it mentions "the Jews who were already resident in Japan at that time." By the same token we see here a tacit admission on the part of this authoritative Jewish encyclopedia of the existence of a CLANDESTINE



JEWISH "refugees" posing with Japanese officials after arriving in Japan in 1941. Third from left is Rabbi Shimon Kalish. When asked by Japanese generals why the Germans "persecuted" the Jews, Kalish said, "Because we too are Asians." Jews used every trick possible to win the support of the Japanese even though in reality the Jews consider the Japanese to be sub human.

JUDAISM IN JAPAN at that time which was able to evade the anti-Jewish measures of the Japanese authorities by not taking part in the visible life of the Jewish community.

Whether it is because the "CHADA" Jews remnant from Japan's age-old clandestine Judaism are but few in numbers — assuming that their present existence can even be proven — or becuase of the very belated Jewish infiltration into Japan in the 19th century, the fact remains that Jewish world imperialism since the end of the last century has developed infiltration tactics in Japan that are somewhat different from those it uses at present in countries where it can count on a fifth column of open or clandestine Jews sufficient for conquest of such countries and maintenance of its rule therein. In Japan, Jewish imperialism is attempting to form communities of Proselytes of the Gate on a large scale, something the Jews carry out — or at any rate have done so up to now — only in those countries or Gentile communities which have been but slightly infiltrated by Jews of the blood, or true Jews as they consider themselves. To the nation of Israel, the only true Jews are the blood descendants of Abraham and Jacob, also called Israel in the Bible. However, in certain circumstances Judaism forms organizations of recruits whom the Jews themselves derogatorily refer to as "PROSELYTES OF THE GATE" and whom in their hearts the blood Jews consider merely gentile swine. After they have succeeded in converting them to the Israelite religion, the Jews form communities and synagogues of them that are similar in part of those of true Judaism and which (under the control of blood Jews, or real Jews) they use as satellite organizations and instruments of control in the service of Jewish imperialism in the same way that they use Universal Freemasonry, Communist parties (secretly controlled by Judaism), or other institutions. Thus the poor proselytes of the gate remain mere tools and puppets, never able to enter true Judaism or to know its secrets, DESPITE THE ASSURANCES OF THEIR LEADERS that they are real Jews, even if only in a spiritual sense since they do not have Jewish blood, and will share great secrets and great rights within Judaism; and so they cleverly deceive the proselytes that they may the more easily manipulate them. Just one more lie and one more deception to control naive Gentiles who, in this instance, ingenuously come to believe that they are a part of WORLD JUDAISM, the controlling power in the world these days; and this flatters their ego even though in reality they are kept outside the GATE OF THE TEMPLE, that is outside of true Judaism, as just one more satellite organization added to the many already in existence like the ones previously mentioned.

The term Proselyte of the Gate had its origin during the time prior to destruction of the temple and city of Jerusalem by the Romans. The Jews, who considered only Jews of the blood to be true Jews, did not permit Gentile converts to Judaism to enter the temple; instead, they had to remain at or outside the temple gate. And so opprobrious was this discrimination that scarcely any Gentiles were willing to convert to the Jewish religion.

Centuries later Judaism devised a less shameful method of making proselytes, designating the converts spiritual Jews and providing them with synagogues and an entire peripheral organization as well, but without revealing any of the real secrets of Judaism to them. So of course these spiritual Jews are just as much outside true Judaism as are the proselytes of the gate.

Jewish leader Rabbi Jacob S. Raisin, in his book published in 1953 which we have previously mentioned, has the following to say with regard to the establishment of synagogues of proselytes in Japan: "A news item of recent date tells us about a Japanese woman in Nagasaki who married a German Jew and who not only converted to Judaism but also built and endowed a number of synagogues and has dedicated herself to spreading her new religious faith in her native land." (4) Here we see a mixed marriage between a German Jew and a Japanese which will go on producing Jewish descendants of mixed blood, with the racial type becoming ever more Japanese in character as children and grandchildren continue intermarrying with other Japanese, and with the descendants also being used in a feverish effort to hitch proselytes of the gate to the cart of Judaism. This has been confirmed for us by Japanese experts in these atters who tell us that with the intermarriage of Jewish immigrants (both male and female) from the 19th century on, with Japanese partners, the number of people in the country of Japanese Jewish descent has been steadily on the rise. They use ordinary Japanese names; they have adopted Japanese customs and even the prevailing religions of Japan, such as Shintoism and Buddhism; and they have come to possess racial and physiognomic traits such that it is very difficult to tell them from other Japanese — all of which makes this an infiltration that is becoming extremely dangerous for the future of Japan. Moreover, these hybrid Japanese Jews are spreading abroad proselyte communities and synagogues that considerably augment the tentacles that Jewish imperialism has reaching out to capture the country. For these proselytes of the gate blindly obey their rabbis; and although the rabbis may say at times that they are proselytes too, in Japan as in other countries they are really blood Jews under the rigid control of the secret socities of the real



JEWS arriving in Kobe, Japan. The invasion begins.

Judaism, the Judaism of the Israelite nation which lies concealed as a fifth column within all other nations.

The Castilian Jewish Encyclopedia, in a supplementary volume titled "Contemporary Judaism," which was published in 1961, says with respect to Japan that there are also American Jewish businessmen and soldiers of the army of occupation living there, and that "AMONG THE LATTER ARE JEWS WITH JAPANESE WIVES WHO HAVE CONVERTED TO JUDAISM AND OBSERVE THE JEWISH RITUAL." (5) So that what seem to the Japanese and their government to be harmless marriages between Yankee soldiers and Japanese women are in reality a further infiltration of the Japanese people by Jewish imperialism and a further increase in the population of Japanese Jews arising from these mixed marriages.

The proselytes of the gate in Japan are a greater danger there than in other countries because they are victims of a deception which has led them to believe that they are not just proselytes of the gate but actually Jews by blood, and this has made them into yet more docile instruments of Jewish imperialism. In effect they have been duped into believing that the people of Japan, or at any rate a majority of the Japanese, belong to one of the lost tribes of Israel. And so that our readers may better understand the importance of this sordid lie, we will explain what those then lost tribes mean to the Jews and the way in which Jewish imperialism sometimes makes use of the legend in order to deceive different peoples or certain Gentile racial communities.

When the Hebrew people split up into two kingdoms, the kingdom of Israel and the kingdom of Judah, ten of the twelve tribes that initially constituted the Hebrew nation became the kingdom of Israel, and the other two the kingdom of Judah. In the year 721 B.C., the Assyrians under Salmaneser, Sargon, and Tiglath-Pileser conquered the kingdom of Israel, and the people of the Ten Tribes were carried into exile in Northern Assyria along the banks of the river Gozan and in the towns of Northern Media. More than a century later, in the year 586 B.C., the kingdom of Judah was conquered as well, and its people were carried off to Babylonia.

When the Persians and the Medes conquered Babylonia, the tribes of Judah and Benjamin, also called Levi, both formerly part of the kingdom of Judah, were able to return to their old territory and rebuild the kingdom. The ten tribes that had formed the kingdom of Israel, on the contrary, did not return, and their whereabouts since that time has been unknown. Hence they are called in Judaism the ten lost tribes of Israel; and through the centuries Jewish rabbis have dreamed up the most varied



JEWS set up contact center in Kobe, Japan. From here they continued their subversive activities without hindrance.



After arriving in Asia the Jews immediately began to sell their goods on the streets in typical Jewish Fashion.

and fantastic theories concerning their whereabouts, theories no one has ever been able to prove.

Apart from the sincere and fanatical zeal of some Jews to go on seeking the ten lost tribes in the farthermost corners of the world, it is also a fact that Jewish imperialism has at times seen in this legend of the ten lost tribes a clever means of deceiving certain Gentile societies or peoples whom it wishes more readily to control, by bringing them to the false belief that they are of Jewish blood since they are descendants of the ten lost tribes. Attempts have been made to persuade the British that they are descendants of one of the ten tribes; the Danes, that they are of the tribe of Dan. It has been claimed that the Aztecs and Mayas of Mecico and Guatemala are descended from another of the ten tribes; and in the same way myths and falsehoods have been contrived with respect to other Gentile peoples as well. However, these wild and deceitful hypotheses without any scientific basis whatsoever have been more widely applied in Japan than elsewhere, for the sole purpose of effecting the political and religious conquest of the country. The reason is that because of the small number of racial Jews (i.e., those actually of Jewish blood) in Japan, including the crossbreeds, Jewish imperialism has been forced to recruit proselytes of the gate — which it no longer does anymore in most countries — to increase its fifth column in the Land of the Rising Sun, a land Judaism is determined at all costs to conquer and control. The Jews intend to make the Japanese, rulers and common people alike, believe that they are of Jewish descent; and they especially deceive the proselytes of the gate, telling them that they are not really just proselytes but true Jews by blood inasmuch as they are descended from one of the lost tribes that settled in Japan more than 2500 years ago. Their audacity in the use of this enormous lie as a means of conquest has gone so far as to try to make the sacred Japanese Shindai caste and even the Emperor of Japan himself believe that they are descendants of the lost tribes of Israel, for the obvious purpose of converting them into proselytes of the gate and by the same token into puppets serving Jewish imperialism.

MacLeod affirms in this regard, in his book titled "Epitome of the Ancient History of Japan," several editions of which were published in Tokyo in the last century, that the last monarch of the former kingdom of Israel was Oseas (Hoshea), who died in the year 722 B.C., and that Japan's first known king, dating from 730 B.C., it so happens bore the name of Osee — thus suggesting that the last king of Israel, at the time of the Assyrian conquest, fled to Japan and became the Japanese king. MacLeod also writes that Shintoist temples, like the ancient temple of Solomon in Jerusalem, are divided into a Holy Place and a Holy of

Holies, that the priests wear linen vestments like those of Jerusalem and employ similar sacred vessels. (6) Just as if all religions did not have a lot in common!

This same MacLeod and a number of Japanese professors who, according to my information, are Japanese only on the outside and clandestine Jews on the inside, have disseminated all these fables in Japan for the purpose of diffusing throughout the country the religious imperialism with which the Jews seek to gain sway over the Japanese people, just as they use capitalist liberalism, Marxism, Zionism, Judaism, and other means of controlling peoples that are expedient for the given time and place.

Patriotic Japanese urgently need to counteract all these tall tales if they would prevent the Japanese aristocracy and the Japanese people from falling victim to these deceptions, which — disseminated as they are with elaborate propaganda and a profusion of lies and false logic designed to lend them an aura of science — may otherwise convince the naive and yoke them to the cart of Jewish racist imperialism.

The military occupation of Japan by United States troops brought to the country a massive new immigration of Jews eager to conquer Japan under the wing of the armed forces of their satellite, Yankee imperialism. With the strength thus acquired by both open and clandestine Judaism in Japan following the U.S. military occupation, the symptoms of disorder produced by the Jewish secret societies in the rest of the world began also to appear in the Land of the Rising Sun: student disturbances in the universities, Communist subversion among the working masses and the leftist political parties, anti-national and anti-patriotic activities, smears and intrigues against patriots to neutralize them, the importantion of destructive ideas from abroad — ideas used by the Jews to sow discord and subversion in other countries — and all the other symptoms of confusion and disorder that the hidden Jewish power stirs up in all the nations it has invaded with its fifth column.

Moreover, using the power of the United States, the Jews attempted to gain control of the economy of Japan but fortunately, it seems, were successful only in part. It is a sad thing that the people of the United States go on letting their government leaders act throughout the world as vile lackeys of Jewish imperialism, and that wherever U.S. troops show up they are accompanied by exploiting Jewish capitalists and their Marxist-Jewish spies or conspirators.

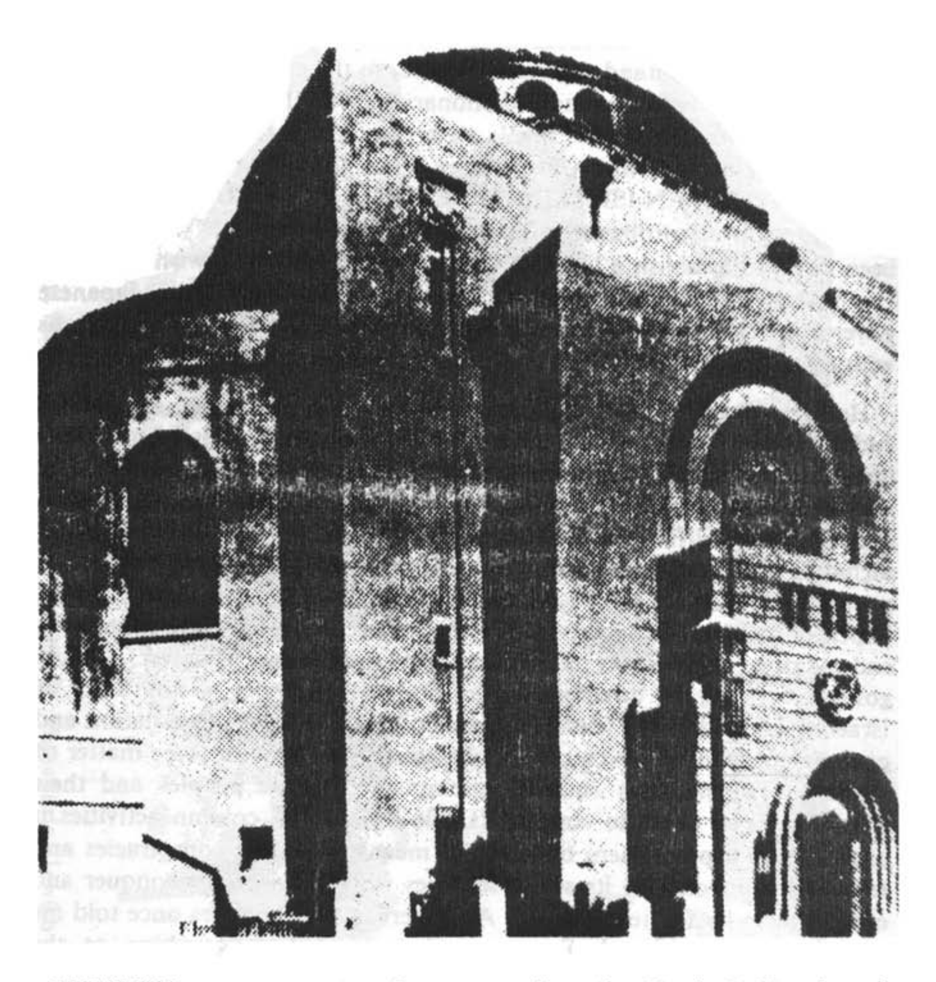
Nevertheless, inasmuch as Japan at least for now is less infiltrated by Judaism than any of the other world powers, and given the political vision and patriotism of the Japanese people, it may be that when Japan



ZIONIST leader Abraham Kaufman (center) speaking in Harbiń, Manchuria. Jewish and Japanese flags in the background. Uniformed Zionist guards guard meeting. Jews made contact with Japanese military officials at the meeting prior to their "invasion" of Japan.

has become fully aware of her danger and of the secret enemy that threatens her, she will be the one country in the capitalist world most able to defend her independence successfully and ward off the peril of conquest by the racist and totalitarian Jewish imperialism. Some Japanese have begun to understand the way Jews are, to the extent even that one of the most widely used Japanese dictionaries gives the meanings of thief and swindler to the word "Jew"; so at any rate affirms the Castilian Jewish Encyclopedia, which also states: "For the past thirty years there has been a JAPAN-ISRAEL (PALESTINE) ASSOCIATION in the country, with an enrollment of some 450 members." . . . "Efforts have been made to establish a library in Japan specializing in Jewish culture." . . . "Israel was one of the first countries to recognize the Japanese government after the war and has sought to establish friendly relations with that Asian country." (7)

Here we see yet another matter that deserves special comment. World Judaism is a very complex organization having thousands of different institutions and secret societies scattered throughout the world. The State of Israel, with all its structures, is only a small part of international Judaism, but skillful use is made of it by the latter for various purposes, including the maintenance of friendly relations with governments and peoples to serve as a smoke screen concealing the true motives of Jewish imperialism. In this way, while the secret Jewish fifth column is endeavoring to conquer a nation and overthrow whatever Gentile government may be directing it, the diplomatic service of the State of Israel makes a show of friendship and collaboration with that nation and government, and may even really collaborate with them in some matter of interest to them. Thus Judaism attempts to deceive peoples and their governments in order to conceal its role in the fifth column activities it organizes to capture them by peaceful means, or in the conspiracies and revolutions directed by its secret societies when it wishes to conquer and control them by swifter methods. An expert in these matters once told me how he had overheard some Jews in a restaurant laughing at the "STUPID" Gentile rulers who constantly fall into this clever trap. But my own observation is that this particular trap, like many others contrived by the Jews, is so skillfully laid that we need not find it strange when it deceives even very intelligent people, especially if they are ignorant of the secrets of Jewish imperialism and of its political strategy, whose main strength and continual success have both derived from that very secrecy with which it guards its hidden motives, a secrecy achieved through complex methods of deception. For that reason, the liberation of the peoples of the world from totalitarian Jewish imperialism can only be



REFUGEE synagogue set up for use as a base for Zionist infiltration of Japanese society.

made possible by revealing all these secrets to those peoples and their Gentile leaders — by means of well-documented books for the educated, and summary pamphlets for the masses of the people — so that, recognizing their hidden and evil enemy, they will be able to defend themselves against that enemy more effectively. Until this has been achieved on a local, national, and worldwide scale, and all people made aware of this mortal threat, Jewish imperialism will continue conquering all the nations one after another and subjecting them to its rule. It is, of course, my wish to save mankind from that catastrophe that has induced me to write the present work.

NOTES

(1) Rabbi Jacob S. Raisin, *Gentile Reactions to Jewish Ideals* New York, 1953), pp. 421f.
(2) Pablo Link *Jewish Encyclopedia Handbook* (Buenos Aires: Editorial Israel, 1950), article on Japan, p. 197, col. 1.
(3) *Castilian Jewish Encyclopedia* (Mexico City, 1949), article on Japan. Vol. VI, p. 183, col. 2.
(4) Rabbi Jacob S. Raisin, *op. cit.*, p. 422.
(5) *Castilian Jewish Encyclopedia,* supplementary volume titled "Contemporary Judaism" (Mexico City, 1961), article on Japan. P. 754, col 2.
(6) MacLeod, *Epitome of the Ancient History of Japan* (Tokyo, 1879).
(7) *Castilian Jewish Encyclopedia,* supplementary volume titled "Contemporary Judaism" (Mexico City, 1961), article on Japan, pp. 754f.

(END OF TEXT OF ARTICLE. ON THE FOLLOWING PAGES WE HAVE ADDED DOCUMENTATION ON THIS SUBJECT.)

A WARNING

To all Chinese, Japanese and Gentiles Alike

THE "CHOSEN PEOPLE" HAVE INVADED SHANGHAI!

Be Prepared to Resist

An Economic Invasion and

Be Prepared for

An Era of Crime, Sin and Intrigue

WARNING TO ASIANS. Cover of a booklet published by patriots warning the Japanese and Chinese about the Jewish invasion of Shanghai.

10,000 in Japan Seeking Judaism

9/17/54 Jewish Voice

HARTFORD (JTA)—As many as 10,000 Japanese are seeking conversion to Judaism, Rabbi A. J. Feldman, spiritual leader of Beth Israel Temple here reported this week on his return from a 10-week tour Torah Convocations in the Far East. Rabbi Feldman made the tour on behalf of the National Jewish Welfare Board's Commission on Jewish Chapalaincy, of which he is executive chairman.

Explaining the new trend among Japanese, Rabbi Feldman, stated he found that the war had "knocked out the spiritual props" which previously been sufficient for many Japanese whom Shintoism taught that their country was invincible. As a result, many of them are turning to Judaism, bolstered to a great extent by the fact that American Jews, especially chaplains of the American armed services, had offered many kindnesses to the Japanese.

A great many Japanese, Rabbi Feldman reported, are learning Hebrew, and many are practicing Jewish rites. Jewish chaplains and rabbis, however, are "going slow" on accepting the would-be converts, he noted.

.... to become a Jew. "I hope some day to study Judaism in its Birthland, in Israel, and I hope to God that my desire will be granted," he replied to the Chaplain.

Noting his determination to be a Jew and a Zionist, the Chaplain introduced Hiroshi to officials in the Israel Embassy. There they again discouraged him, but he adamantly maintained that he was not a thoughtless enthusiast: "I thought my decision out and all its ramification and I stand by my decision," he declared.

GREATLY MOVED by Hiroshi's sincerity, the Jewish Chaplain sent a personal letter to Israel's Minister of Religion and Welfare, Moses Shapiro, and asked him to do something for this Japanese Ger Zedek. As a result, an appeal was made to the Foreign Ministry to facilitate the "homecoming" of the new son of Israel and to aid him in his further study of Judaism in a religious school in the Holy Land.

Hiroshi got his wish!

Chief Rabbi I. Herzog gave his approval to receive the young Ger from Japan under the "Wings of the Shechina according to the faith of Moses and Israel."

Today, Hiroshi Ankomoti, an Israel citizen and a good Jew, is the happiest man in the world!

The above is the story of only one among tens of thousands of Japanese men and women who look forward to joining the ranks of Israel.

THE UNIVERSAL JEWISH ENCYCLOPEDIA

CHINA, a republic in eastern Asia. The Jewish population of China, including Manchukuo (now a Japanese puppet state), was estimated at 36,000 in 1940.



Chinese Jewish father and son. Reproduced by courtesy of the Union of American Hebrew Congregations

1. **The Original Community.** Because the Chinese Jews possessed fragments of *Zechariah* and *Malachi* among their archives and knew several Talmudic rites, it has been suggested that they came from Chaldea. But their ignorance of Babylonian punctuation suggests a pre-Talmudic period of emigration, or possibly a Palestinian origin.

Perhaps the earliest reliable information is contained in the reports of Ibn Zeyd al Hassan, a 9th cent. Arabian traveler, who mentions Jews as one of the sects massacred at Khanfu. By the 8th cent. C.E. Jews were sufficiently numerous for the emperor to have appointed a special officer to supervise them. Marco Polo, who visited China at the end of the 13th cent., testified to the important role of the Jews in Cathay, as did Ibn Batuta, Arabian envoy to the Mongol court. Annals of the Mongol dynasty for 1329 and 1354 mention *Dju-Hudu* (*Yehudim?*) in connection with the reinforcement of a tax on dissenters and as being called to Peking together

The Jews of Kai-fung-foo were indistinguishable in appearance from the local inhabitants of China. Not only did they wear Chinese dress, but they had in the course of ages acquired Chinese features, including the yellowness of complexion and the so-called "slant eyes." They spoke Chinese and observed Chinese ways. Their only mark of distinction was their practice of removing the sinew and their separate house of worship with its sacred books—no reason for a real class distinction in tolerant China.

JERUSALEM POST Jan 27-Feb. 2, 1980
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PEOPLE

Samaria will be the home of Japan's Samurai O'Hara

By BENNY MORRIS
Jerusalem Post Reporter

Sadao O'Hara, his wife and three children will become the West Bank's first Japanese settlers when they arrive at Kedumim in June.

O'Hara, 40, a computer printout paper manufacturer, is a leader of Japan's 2,000-strong "Bnei Shomron" sect. He has been visiting the Gush Emunim settlement, the original site of Elion Moreh, regularly since 1975.

O'Hara — the spelling derives from an American occupation official with a sense of humour in the days after World War II — has so far invested IL15m. in machinery for his new computer paper plant currently under construction at Kedumim. The machinery has already arrived in Ashdod Port and will be moved to the West Bank site at the end of February, when the plant is scheduled to begin operations. O'Hara is currently in Israel to oversee the installation of the equipment and the start of production.



Sadao O'Hara. (Benny Morris)

O'Hara, interviewed last week in his temporary caravan home in Kedumim, told *The Jerusalem Post* that the almost fully automated plant will be run by himself and one other worker and will produce some $400,000-$500,000 worth of paper a year, all earmarked for export to Japan and elsewhere in Asia.

O'Hara will market the paper through his existing facilities in Japan, where he owns a larger, 18-man computer printout paper plant.

The government has promised O'Hara a IL2m. grant for his "approved industry" and has agreed to underwrite a further IL2m. bank loan on favourable terms.

O'Hara already owns a flat in Kfar Sava. But he will move into one of Kedumim's wooden huts, where the first settlers lived a year and more after they had left the original makeshift caravans and before they moved to their current, prefabricated concrete-block homes.

"He is a very spiritual person," says lawyer Moshe Simon, a leader of Gush Emunim and of the Kedumim community, and a part-owner in the plant.

O'Hara and the Bnei Shomron regard themselves as vestiges of the 10 Lost Tribes, exiled by the Assyrians after the fall of the northern kingdom of Israel in 721 BCE. Biblical fundamentalists — though neither Christians nor practising Jews — the Bnei Shomron endorse the Gush Emunim claim to the entire Land of Israel and believe that the ingathering of the

(continued on page 23)

(continued from page 22)

lost tribes will precipitate the advent of the Messiah.

By birth a Shinto and the son of a Japanese general killed in action in World War II, O'Hara grew up in the Ryuku island of Okinawa and claims he "saw the light" as a teenager. He explained, "I fell severely ill with tuberculosis and pleurisy. A Christian friend came to visit, bringing a copy of the Bible. I was enthralled. But on the verge of converting to Christianity, it dawned on me that God had promised everything to the Jews and they were his chosen." He said that further study persuaded him that the Christians had persecuted the Jews continuously over the past 2,000 years.

In attempting to substantiate his feeling that he was of the lost tribes, he came to note the similarities between Okinawan, a dialect of Japanese, and Hebrew: In Okinawan "haru" means mountain (*har* in Hebrew) and *ahi* means my brother (as it does in Hebrew).

O'Hara added that the Japanese "Mikado," meaning emperor, derives from the Hebrew *mi-Gad*, or "from (the tribe of) Gad." He maintains that this stems from the Japanese origins in the lost tribes (of which Gad was one).

He also says that "samurai," meaning knight or warrior, derives from "Samaria" — "so I, a samurai, am simply returning to my origins," he says.

O'Hara is currently studying Hebrew and regularly attends the settlers' prayer sessions in the synagogue. "Of course, he recites in a strong Japanese accent," adds Simon, while O'Hara's face beams and then dissolves in a giggle.

(JAPANESE CONVERTS TO JUDAISM. This recent article from the JERUSALEM POST illustrates how the Jews are using the "Lost Tribes" myth to convince well bred Japanese from good families that they are descendants of the "Lost Tribes" of Israel. In this way the Jews convince the Japanese that they are "blood brothers" of the Jews and should therefore support world Zionism and the State of Israel. Here we find one such victim of the Jewish "Lost Tribes" propaganda.

JERUSALEM POST, Jan. 27 - Feb. 2, 1980, page 15)

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POLITICAL SECRETS

#11

Paranoid Judaism

By

Itsvan Bakony

PARANOID JUDAISM

One of the main reasons for the great capacity of the Jewish people as an imperialist and domineering power lies in the fact that Israelites, more frequently than other peoples, tend to be paranoid — often morbidly so. One can recognize ths paranoid tendency in certain character traits that Jews possess, traits which confer upon them a capacity for the greatest and most difficult achievements, but which on the other hand also induce in them a kind of mental imbalance that leads them to pursue aims and activities vindicatory of imagined violations of their rights with such perseverance and fanaticism as to be virtually an obsession. These aims and activities, moreover, invariably breathe a fierce hatred, a hatred that may quite rightly be called paranoid. It may be concealed, under orders of the higher-ups, but it is a hatred nonetheless that Jews bear all "gentile swine" in greater or lesser degree, depending on the nature of each given Jew.

It is thus easy to understand how harmful and dangerous these paranoid actions may be for persons against whom the Jews seek vindication for something, with or without any justification.

One finds among the Jews more individuals of a domineering bent, more of a vindictive nature, more who are inclined to have a persecution complex or megalomania, than are to be found among other peoples. So true is this, indeed, that the facts show us the Jews have even suffered these delusions collectively, as a people. In fact, one has only to read the histories and esoteric books of the Jews to see how they have exaggerated persecutions suffered in bygone times to the point of creating an ideology which borders on a collective persecution complex. And a persecution complex is precisely one of the characteristics of the form of insanity or mental illness that science has designated as Paranoia or Paranoid Schizophrenia.

On the other hand, the paramount ideal of the present Jewish religion, the supreme ideal of every religious Jew, is to reclaim for Israel the rights given her by God over everything in the world: material possessions, the government of nations, and the ideas which guide mankind — all of which the Jews believe we Gentiles are usurping. For to the Jews, if we Gentiles own factories, small workshops or businesses, urban or rural properties, we no more than hold illegally what rightfully belongs to them. In the case of the religious Jews, this is so precisely because God gave it all to the people of Israel; and for those Jews who have lost their religious beliefs, it is so because they have been taught in their sect that the Jews, due to their racial

superiority, are destined to rule over all mankind politically and economically.

The same reasoning prevails in the case of a Marxian socialist state which is led by Gentiles rather than Jews. In such an event, since the wealth of the country there, too, is in the hands of Gentiles, the Jews have the right, according to their religious and political beliefs, to overthrow that Gentile Communist government and replace it with another which in one form or another is under the sway of Judaism, so that the latter may control the wealth of the nation and rule over its people. This is the basis of the plots hatched by Jewish Imperialism to seize control of the MAOIST government of China and of that of her ally, Albania, whether by an internal revolution to topple the Gentile Maoist regime and replace it with one controlled by the Jews of Moscow; or by patiently waiting for the death of Mao Tse-tung with a view of controlling his successor through puppets or clandestine Chinese Jews; or whether, finally, to accomplish it through the invasion and military occupation of Communist China and Albania by the Soviet armed forces.

For centuries then the Jews have been driven by an obsession to recover their so-called rightful wealth by means of usury, including the great frauds of the Jewish banking system and every other kind of usurious transaction. The Jew Karl Marx put the finishing touches on these claims of the Jews for recovery of their rightful belongings with his scheme for the rapid and total expropriation of the wealth of all the peoples of the earth and its delivery over to a Communist state to be run by the Jews. These insane claims, as well as the millenarian demands for recovery of the land promised them by God, have created within the Jewish people a vindication or revenge complex that is an essential part of their paranoid megalomania.

Again, it is known that the Jews in general are the most rancorous and vengeful of men. They give an exaggerated interpretation to the "eye for eye, tooth for tooth, hand for hand, foot for foot" of the Old Testament.

Psychiatric texts tell us it is characteristic of the paranoiac that he NEVER FORGETS and NEVER FORGIVES.

So it is curious to note how very often Jewish organizations and prominent Jews, on so many occasions, insist that they will NEVER FORGET or that they will NEVER FORGIVE, using precisely the same words that psychiatry attributes to this category of the insane.

The desire to avenge persecutions suffered in their past history has become a veritable obsession with the Jews. It has become a morbid passion affecting the entire people, one that for centuries has driven them to dream of carrying out a massive slaughter of Gentiles, of bringing about enormous destruction and wreaking a terrible vengeance upon all peoples of the

world. For these other peoples, their leaders have led them to believe, have done them grievous wrong. They have no desire to understand that it is they themselves, the Jews, who have always been the cause in such situations; and that the peoples who have been forced to oppose them in whatever way have only been defending themselves against aggression offered them by unassimilable aliens and interlopers; by intruders who, after having received the generous hospitality of other peoples, have betrayed that generosity by robbing them of their wealth and seeking to control their every activity; by intruders, in short, who have become the most dangerous sect of thieves and conspirators known to history.

Lastly, the religious faith of the Jews, who consider themselves superior to other men, fosters in them the pronounced megalomaniac tendencies that constitute another of their obsessions, obsessions which have more and more clearly been taking the form of a collective delusion of grandeur. And this delusion, of course, is just another of the symptoms of PARANOIA; or as it is called nowadays, paranoid schizophrenia.

Similarly, the intense and morbid distrust which is so common among Jews, and which has allowed them to guard their secrets and surround their clandestine activities and concealed organizations with an impenetrable wall of secrecy, has also made them send thousands and thousands of innocent people to their death in the countries under communist rule. For this has been principally because the Jews, being paranoid, are so much given to false interpretations and to imagining nonexistent plots, typical products of the unbalanced mind in paranoiacs who are inclined to have delusions of persecution. All medical specialists know perfectly well that this abnormal distrust and this imagining of nonexistent aggressions and plots that are being hatched against the person imagining them are unequivocal symptoms of paranoia, a terrible illness, whatever the name that may be given to it by those doing research on mental disorders in the future.

The same may be said of the proclivity Jews so often have for spying on everyone, an inclination to be sure that has helped them to organize most efficient espionage services and thereby obtain their greatest victories in their struggle to rule the world. On the other hand, it has turned life in Communist contries dominated by the Jews into a veritable hell, where children spy on their parents, brother spies on brother, and neighbor on neighbor, all by order of the Tchekas or secret police organizations, which are invariably headed by Jews. And we must not forget that this abnormal inclination to spy on one's victims is another of the morbid tendencies found in paranoia, an affliction from which Jews, to the mortal detriment of mankind, suffer in much higher percentage than do other peoples.

In the last analysis, the Jew's perseverance, his passion, his fanatical commitment to the vindication of his supposed rights — qualities which make him capable of overcoming the greatest obstacles and of enduring the most adverse circumstances without yielding — are among his greatest attributes. They are also traits, according to the most reliable psychiatry texts, which are characteristic of the revenge complex of paranoia. This would seem to explain the Jew's fierce hatred of Christianity, of Islam, and of the other peoples of the earth, a hatred that is out of all proportion to reason; a paranoid hatred which, as the hatred of the mentally unbalanced, can scarcely be imagined by normal people, let alone be fully understood. It would also explain the Jewish thirst for vengeance, the lust for destruction that has caused torrents of blood to be shed in all the Jewish revolutions, from the Albigensians and Hussites of the Middle Ages to the Anabaptists of Munzer in the 16th century; or the so-called French Revolution at the end of the 18th century, in which the clandestine Jew Maximilien Robespierre[1] and others, ture paranoid lunatics, poured out Gentile blood in torrents, exceeding with a vengeance any amount necessary for the revolution to triumph. To say nothing of the murderous frenzy bordering on madness which drove the Jewish directors of the Soviet Tcheka to slaughter millions of people in cold blood.

Another characteristic of the paranoiac, according to the textbooks in psychiatry, is his chronic obstinacy, his conviction that he is always right and that it is the others who are mistaken. Above all must be noted the vigor and resolution with which he maintains and defends his morbid ideas, for he is as unbending as though made of steel against any pressure used to get him to alter his convictions. This largely explains the steadfastness of the Jews over the course of history in holding adamantly to their imperialistic religious and political beliefs, refusing in most cases to succumb despite the persecutions of all kinds which they had to face. When subjected to the tortures of the Inquisition, they yielded, wept, begged forgiveness, swore to bandon Judaism, and even denounced all the clandestine Jews they knew when the inquisitor tortured it out of them. They did this to escape the torture, to keep from being burned at the stake, and to obtain the pardon offered by the directors of the Inquisition to clandestine Jews who petitioned for it and would promise to abandon Judaism and become good Christians. But once freed from the inquisitorial prisons with the pardon obtained, they continued to adhere stubbornly to Judaism in secret and to plot against the people in whose territory they lived, as well as against their religious and political institutions, with the same kind of obduracy, steadfastness, and perseverance that psychiatry attributes to the paranoiac.

The most serious thing in all this is that, as the psychiatry textbooks state,

apart from the abnormalities which we have mentioned, paranoiacs are generally quite sane with respect to the rest of their mental faculties. They may be musical composers, superb writers and journalists, clever businessmen able to amass great wealth, diligent priests and religous leaders, inspired and eminently successful political leaders, outstanding military men skilled in the arts of war, famous doctors, lawyers, engineers, merchants and industrialists, or celebrated philosophers; men who are completely normal in the rest of their activities; splendid parents, good brothers, etc. And this is so because paranoia, except in the most serious cases of patients who have to be put in mental institutions, affects to a greater or lesser degree only a small part of an individual's behavioral tendencies and mental faculties; the remaining faculties and natural inclinations which regulate most of his daily activities are completely normal, so that no one would imagine him to be someone abnormal or mentally ill.

Except in very acute cases requiring internment in a sanatorium, paranoia generally manifests itself as a partial insanity inasmuch as it affects only part of a person's faculties, leaving him sane and normal as to most of his mental powers. That is why paranoiacs are such a danger to those against whom they direct their unjustified acts of retaliation, hatred, or revenge; especially since, as the psychiatry textbooks tell us, paranoiacs are masters in the art of dissimulation. And as we note in this connection that the Jews throughout the centuries have shown themselves to be masters in the art of dissimulation, here once again they fall into the pattern of the characteristics attributed by psychiatrists to the paranoid insane.

But what reason can we give for the fact that Jews scattered throughout the whole world are affected more than any other people by this illness, so terrible in its destructive effects, known as paranoia or paranoid schizophrenia?

There is a difference of opinion among psychiatrists as to the cause of paranoia. According to some authorities, it would seem to an hereditary illness. And in the case of the Jews, who save in exceptional instances marry only Jews, and avoid intermarriage with other races, this would have augmented and worsened the hereditary effect. However, other researchers, especially the modern ones, maintain that paranoid schizophrenia is not hereditary but acquired, and is due to environmental influences undergone during childhood and adolescence. If true, it is then quite evident that the secret education which Jewish children and adolescents receive, in their homes and in their schools, open or clandestine, would be highly conducive to the development in them of the mental disorders of paranoia. From their earliest years, Jewish children have it so repeatedly hammered into them

how the Jews have suffered persecution throughout their history, it is small wonder that to one degree or another they all develop a persecution complex. And the constant teachings, based on the Old Testament and the Talmud, about the greatness of the Jewish people and its superiority over all other peoples, undoubtedly foster the development of megalomania as well.

Then there is the continual preaching about the imperative need to reclaim dominion over the world's peoples and wealth, given to the Jewish people by God, but now usurped and wrongfully held by Gentiles contrary to the divine will; that, too, like the centuries-long yearning for the recovery of Palestine and the rebuilding of the Jewish State, has fostered the development in Jewish children and young people of a paranoid revenge complex.

Furthermore, the double life which every Jew leads, one secret and one public, and the constant fear of being found out by the Gentiles around him in his secrets and his endless scheming; the orders he receives to spy on those Gentiles and inform his rabbi of everything he has seen and heard; the sermonizing in the Old Testament of the Bible about being relentless, vengeful, cruel, etc., towards the Gentiles, and about God ordering Moses and Joshua to kill men, women, and children to avenge the Israelite people or conquer the Promised Land — all these things are undoubtedly factors which contribute to the development in Jewish children and adolescents of paranoid mental disorders that are most dangerous for the rest of mankind.

We shall find it difficult to understand the Jews in all their shades of contrast unless we complete the diagnostic picture with a detailed study of their paranoid complexes and delusions. These constitute a true madness that has both enabled the Jews to make incredible achievements in the fields of religion, economics, and politics, and led them to commit the most frightful mass crimes; it is because of this madness that they have now become the most threatening and terrible menace hanging over mankind. The other peoples of the world will never be able to live in peace so long as the Jewish nation — organized worldwide in the form of a secret society set up and run largely by depraved lunatics who have become thieves, unremitting conspirators, and at times destructive criminals — continues to maintain its fifth columns in all the other nations of the world and seeks to control them. Indeed, it is these fifth columns, the so-called Jewish Colonies, both open and clandestine (and the latter are the more dangerous), which foment the subversion, the civil wars, and the international wars that may yet engulf mankind in an atomic holocaust.

Among any of the various peoples of mankind, it is possible where paranoiacs crop up in certain families for most of the family members to be

more or less normal. Jewish families are no different in this respect than others, of course. Unfortunately, however, Jews who may be mentally sound themselves nonetheless support the insanities and the evil plans of their leaders and rabbis, because the education they have received from their earliest years has made these things seem both justified and good. Even those rare souls who are both noble and independent, when they arise within Judaism, with rare exception find themselves made powerless to rebel against such evil and madness because of the terrible punishment that would be meted out to them by the dread Bet Din (Jewish Secret Tribunal) of their community at the first sign of their intent to rebel — a punishment, moreover, that would reach to the rebel's immediate family as well. And though many might be brave enough to face such punishment themselves, scarcely any dare run the risk of having their wives and children suffer the scourge of rabbinic fury known to compass the use of poison as well as other means to get rid of those who are held to be threatening the discipline and the very life of this dark sect.

A tendency towards pretense and dissimulation, which specialists in nervous disorders consider a paranoid trait, combined with a Jewish education which from childhood on has trained them to feign and dissimulate in their dealings with Gentile beasts, has made the Jews into past masters in the art of hypocrisy that was already a characteristic of the Pharisees, the indisputable founders of modern Judaism. This paranoid tendency and this schooling in the art of dissimulation make it easy for the Jew in his dealings with Gentiles to give a skillful performance that will convince them of his liking for them, his friendship, and even his seeming loyalty; but deep in his heart the Jewish actor-hypocrite bears them nothing but the hatred and scorn which his religion has inculcated in him for all things Gentile and for all Gentiles. Again, this capacity for feigning and dissimulation has also aided the Jews in their task of infiltrating and controlling the societies of her nations; for, with a perfection worthy of a more noble cause, they pretend to be loyal, true, and even personally attached to Gentile leaders while they are secretly plotting their ruin. We find this to be equally true of both religious and non-religious Jews, for both groups harbor a similar percentage of paranoids, and both have received the same schooling in the art of dissembling.

Finally, with respect to the Jewish religion, although it is of course true that the Jews are not the only people ever endowed by its leaders with a religion that set them up before the rest of humanity as a superior and privileged caste, here is what they continue to preach even today in the bosom of the Jewish communities: That the world was created by God for

the exclusive benefit of his CHOSEN PEOPLE, the Jews, to whom all the riches of the world belong by divine right; and that all other men, being merely animal in nature, were created by God to serve and be slaves of the Jews.

This in itself, in the 20th century, must be accounted sheer lunacy by anyone in full possession of his mental faculties.

NOTE:

(1) The name of Robespierre, the fierce dictator of the Convention, was derived from the Jewish name Rosenfeld, the name used by Robespierre's remote ancestors when they professed Judaism openly, before their feigned conversion to Catholicism.

Is Mental Illness The Jewish Disease?

Physician Claims Jews Are Schizo Carriers

Evidence that Jews are carriers of schizophrenia is disclosed in a paper prepared for the *American Journal of Psychiatry* by Dr. Arnold A. Hutschnecker, the New York psychiatrist who once treated President Nixon.

In a study entitled "Mental Illness: The Jewish Disease" Dr. Hutschnecker said that, although all Jews are not mentally ill, mental illness is highly contagious and Jews are the principal sources of infection.

Dr. Hutschnecker stated that every Jew is born with the seeds of schizophrenia and it is this fact that accounts for the world-wide persecution of Jews.

"The world would be more compassionate toward the Jews if it was generally realized that Jews are not responsible for their condition," Dr. Hutschnecker said. "Schizophrenia is the factor that creates in Jews a complusive desire for persecution."

Dr. Hutschnecker pointed out that mental illness peculiar to Jews is manifested by their inability to differentiate between right and wrong. He said that, although Jewish canonical law recognizes the virtues of patience, humility and integrity, Jews are aggressive, vindictive and dishonest.

"While Jews attack non-Jewish Americans for racism, Israel is the most racist country in the world," Dr. Hutschnecker said.

Jews, according to Dr. Hutschnecker, display their mental illness through their paranoia. He explained that the paranoic not only imagines that he is being persecuted but deliberately creates situations which will make persecution a reality.

Dr. Hutschnecker said that all a person needs do to see Jewish paranoia in action is to ride in the New York subway. Nine times out of ten, he said, the one who pushes you out of his way will be a Jew.

"The Jew hopes you will retaliate in return and when you do he can tell himself you are anti-Semitic."

During World War II, Dr. Hutschnecker said, Jewish leaders in England and the United States knew about the terrible massacre of the Jews by the Nazis. But, he stated, when State Department officials wanted to speak out against the massacre, they were silenced by organized Jewry. Organized Jewry, he said, wanted the massacre to continue in order to arouse the world's sympathy.

Dr. Hutschnecker likened the Jewish need to be persecuted to the kind of insanity where the afflicted person mutilates himself. He said that those who mutilate themselves do so because they want sympathy for themselves. But, he added, such persons reveal their insanity by disfiguring themselves in such a way as to arouse revulsion rather than sympathy.

Dr. Hutschnecker noted that the incidence of mental illness has increased in the United States in direct proportion to the increase in the Jewish population.

"The great Jewish migration to the United States began at the end of the nineteenth century," Dr. Hutschnecker said. "In 1900 there were 1,058,135 Jews in the United States; in 1970 there were 5,868,555, an increase of 454.8%. In 1900 there were 62,112 persons confined in public mental hospitals in the United States; in 1970 there were 339,027, an increase of 445.7%. In the same period the U.S. population rose from 76,212,368 to 203,211,926, an increase of 166.6%. Prior to the influx of Jews from Europe the United States was a mentally healthy nation. But this is no longer true."

Dr. Hutschnecker substantiated his claim that the United States was no longer a mentally healthy nation by quoting Dr. David Rosenthal chief of the laboratory of psychology at the National Institute of Mental Health, who recently estimated that more than 60,000,000 people in the United States suffer from some form of "schizophrenic spectrum disorder." Noting that Dr. Rosenthal is Jewish, Dr. Hutschnecker said that Jews seem to take a perverse pride in the spread of mental illness.

Dr. Hutschnecker said that the word "schizophrenia" was given to mental disease by Dr. Eugen Bleuler, a Swiss psychiatrist, in 1911. Prior to that time it had been known as "dementia praecox," the name used by its discoverer, Dr. Emil Kraepelin. Later, according to Dr. Hutschnecker, the same disease was given the name "neurosis" by Dr. Sigmund Freud.

"The symptoms of schizophrenia were recognized almost simultaneously by Bleuler, Kraepelin and Freud at a time when Jews were moving into the affluent middle class," Dr. Hutschnecker said. "Previously they had been ignored as a social and racial entity by the physicians of that era. They became clinically important when they began to intermingle with non-Jews."

Dr. Hutschneker said that research by Dr. Jacques S. Gottlieb of Wayne State University indicates that Schizophrenia is caused by deformity in the alpha-two-globulin protein, which in schizophrenics is corkscrew-shaped. The deformed protein is apparently caused by a virus which, Dr. Hutschnecker believes, Jews transmit to non-Jews with whom they come in contact. He

said that because those descended from Western European peoples have not built up an immunity to the virus they are particularly vulnerable to the disease.

"There is no doubt in my mind," Dr. Hutschnecker said, "that Jews have infected the American people with schizophrenia. Jews are carriers of the disease and it will reach epidemic proportions unless science develops a vaccine to counteract it."

— ***Reprinted from The Psychiatric News, October 25, 1972.***



3

UNDERGROUND FACTS OF THE WATERGATE AFFAIR





The Jewish Conspiracy to Seize the United States Government

Watergate Affair

Fraud to the Public Opinion

The Jewish Conspiracy to Seize the United States Government

by Esteban Aguila

Ediciones "MUNDO LIBRE".
México, D. F. - September - 1974.

MACHIAVELIAN FRAUD TO THE

PEOPLE OF THE UNITED STATES

Millions of dollars were spent in one of the biggest press, television and radio campaigns of propaganda - which was apparently showing fair accusations - was able to hide the sinister political manoeuvre we are denouncing in this pamphlet, enclosing enough proofs to show its truthfulness.

Esteban Aguila.

Many anguished North Americans saw on their television screens Richard M. Nixon's leave-taking from the White House, after his dramatic resignation from the position of Constitutional President of the United States of North America, the first power of the world.

Among the silent spectators there were those who shed a tear, while others preferred to switch off their T V sets, unable to stand the tension of this historical moment in which the most vituperated man of the post-war period made an unexpected public appearence, ceremoniously and calmly greeting his old collaborators.

Unfortunately for the United States, however, a press, a television and a radio controlled by the Jews, were able to brainwash the majority of the North American people, making them believe that the object of the ridiculous Watergate scandal was to chastise an errant President and his collaborators' violations of the law and to save democracy and the North American Constitution.

Paradoxically, the President elected with the greatest majority of votes in the history of the nation, was forced to resign due to the Watergate case, the political show dramatized in the manner of a "Popular Tribunal" manipulated by a vile and infamous minority which monopolizes information and controls the major weekly newspapers, radio, television, news cables and international news agencies. Thus ended the siege which was initiated six years ago.

Indeed, ever since 1968, when Richard Nixon was elected candidate for the Presidency of the United States by the Republican Party, defeating the leftist wing headed by the Jewish plutocrat, Nelson Rockefeller, he saw himself slowly encircled by a conspiracy that was discrediting his authority in international politics, demolishing his prestige, undermining his morale, and sullying his name in a campaign of such a calibre, so void of scruples, and so full of low expedients as has not been in our memory since the decades of the fifties when Truman and his associates launched the press against the patriotic senator, Joseph McCarthy, in a campaign that ended in his strange, "natural" death.

For the last eight months the information monopoly had been pounding on the matter day after day with a suspiciously coincidental persistence, meticulousness and unanimity, presenting its version of the Watergate case as if it were the whole truth, to the point of making it appear as one of the most important issues in the history of North American politics.

This massive mobilization — obscurely managed under the pretext of "reestablishing confidence" and "public morality"— has broken the feeble United States democratic government; for upon the resignation of the man who received the largest number of votes in the history of the country, his place is taken by a vice-president, who was appointed only

ten months earlier, when Spiro Agnew was forced to resign.

Who are those responsible for such a campaign? The reporters of the "Washington Post" were not the only originators of the nation's worst scandal. Indeed, the young Jews, Carl Bernstein and Bob Woodward, constitute only the visible part of the propaganda iceberg mobilized to crush Nixon.

Which are the newspapers and magazines that simultaneously got the scandal campaigns rolling? Who are their owners? What is their political orientation? Was a service done to the nation in Watergate or a swindling of the people who voted for Nixon? Who defrauded the people? Nixon or the press? Who conspired against the North American people?

The monopoly of information extends all over the United States, from coast to coast, starting from a dozen major newspapers and followed by hundreds more, of a smaller circulation, besides the weeklies, magazines, news agencies, radio and television networks.

The most important ones are: in the capital, the "Washington Post"; on the East coast, the "New York Times", "Newsday", "New York Post" and the "Boston Globe"; on the West coast, the "Los Angeles Times"; in the center, the UPI and AP agencies and the weeklies such as "Newsweek" and "Time".

The "Washington Post", the newspaper of Bernstein and Woodward, was acquired in 1933 by the Jew, Eugene Meyer in order to support the "New Deal" of

Franklin Delano Roosevelt, an Israelite pro-communist who delivered half of Europe to Soviet communism, in Yalta. Meyer bought the newspaper with part of the money he dishonestly acquired during the first world war when he did illegal business amounting to millions of dollars with duplicated "war bonds", as was later denounced by the congressman, Louis McFarland.

Eugene's father who emigrated from France in 1848, was a representative of the French Jewish bank, Rothschild, and was associated with the Israelites of Lazards Frères. He also made millions by associating himself with the Jewish leader, Bernard Baruch, who had great influence in Wilson's government and in that of all the presidents that followed him until his death in the sixties. Baruch and Meyer imposed an absolute control over the North American war industry, obtaining substantial contracts for themselves and their jewish friends.

The pro-communist, Eugene Meyer, gave an evidently leftist orientation to his newspaper which supported a rapprochement with the USSR and economic aid to the communist countries. Nothing changed with Eugene Meyer's death, for his son-in-law, Philip Graham, took over the "Washington Post". Graham was legal secretary of the influential Roosevelian, Felix Frankfurter, also a Jew, creator of the "New Deal".

Since 1963, when Graham shot himself in the head, the newspaper has been managed by his widow, Meyer's daughter,

who is turning the aforementioned publication still more toward the left.

The "Washington Post" is associated with two other major newspapers: the "New York Times" and the "Los Angeles Times". With the "New York Times" — spokesman of the New York Jews— it possesses the "Herald Tribune" With "Los Angeles Times", the "Washington Post" manages an article service used by 68 publications with more than 12 million copies. The "Washington Post" sells half a million copies a day and 700 thousand on Sundays.

The "Washington Post", which made so much fuss in the name of peace, was bought with money stolen from the North American people during the war; the staunch opposers of the North American presence in Vietnam were at that time all in favor of the deployment of war without caring one hoot how many young men were dying, while they were becoming millionaires, speculating with the suffering and death of their fellowmen.

Eugene Meyer was North American only by name and Bernard Baruch maintained that patriotism was stupid.

They who made such a noisy fuss about Nixon's taxes pay no taxes like the rest of the North American citizens, because the newspaper is controlled by the "Eugene and Agnes Meyer Foundation" which is tax-exempt in spite of its enormous earnings.

But, the "Washington Post" was not alone in the campaign to overthrow the

President. In the same political line, the "New York Times "comes first". There is no other newspaper like Times in the United States. It has the most numerous news staff, the most exhaustive reach and coverage and an intimidating influence on national and world leaders— as the case of the Pentagon papers demonstrated".

Thus, in short, does the "Times" weekly characterize the spokesman of the North American Jewish community. The managing editor is Abraham M. Rosenthal (Abe) and its publisher , Arthur Ochs Sulzberger, both Jews. Spokesman for Yankee Zionism, supporting North American intervention in the Middle East on behalf of Israel, it has, to the contrary, showed itself "pacifist" in Vietnam.

Seymur Hersh, a Jew, was the first to publish news about the My Lai affair, destined to undermine the combatant soldiers' morale and to discredit the North American army. He was employed to collaborate in the Watergate investigation. The Rockefellers have a great influence on the "New York Times" which has been collaborating with all the communists of the world, from Fidel Castro and Patricio Lumumba, to Salvador Allende and his widows. Watergate was for the "NYT" the number one priority.

On the PacificCoast, the "Los Angeles Times" is the representative of the information monopoly, with a morning sale of a little over one million copies and one million two hundred and fifty thousand copies of its Sunday edition. Its income is fabulous: 396 million dollars a

year, which makes it the third most important newspaper of the United States. Until 1960 it pretended to be a conservative, republican newspaper, but of the wing that supports Nelson Rockefeller, the Chase Manhattan Bank plutocrat, the first North American bank with branches in Moscow and Peking. When E.O Guthman, a Jewish communist, was appointed national news editor, and a crowd of "intellectuals" invaded the editorial staff, the "Los Angeles Times" became more radical, tending towards a socialist position. Guthman, who after being a devotee of Senator Robert Kennedy, came to occupy such a high position, had previously— in another newspaper— defended university professors accused of being communists.
Othis Chandler is the publicist, but it is his mother, Dorothy, who is a convinced communist,the one who manages Othis as she pleases, together with the Rockefeller "intellectuals".

At a meeting of shareholders of the "Times Mirror", owners of the newspaper in question, Othis himself declared that "the true revolution in the United States had begun and that it was the newspaper's obligation towards its readers to EDUCATE them for the revolution, for otherwise the citizens would not understand why they wanted to impose a different system of life on them"

A whole team was sent to Washington to "investigate" the "Watergate case" together with Woodward-Bernstein from the "Washington Post".

The monopoly of the "Los Angeles Times" "TIMES MIRROR" extends to Texas where they bought the "Dallas Times Herald" for 91,4 million dollars and to Long Island where, for 33 million dollars, they acquired 51% of the shares of the most important suburban newspaper "NEWSDAY", one of the staunchest enemies of all conservatives and anti-communists. The editor of "Newsday" is the Jew, DAVID LAVENTHOL, who together with ROBERT GREENE made an "investigation" of the life of the president and his followers.

The whole "Hearst" chain, which owns 17 newspapers with 8 million copies daily and 15 magazines, five radio stations, a cinema news series etc. also launched itself against the president after publicly favoring the "Simbionese Liberation Army". The newspaper chain was founded by the Jew, Mauricius de Hirsch, who anglicized his surname from Hirsch to Hearst.

The "New York Post" also took steps openly towards monopolizing the information against Nixon in order to subdue him and force him to resign. The stance of this New York paper makes the "New York Times" seem "moderate". It is managed by Dorothy Schiff, granddaughter of Jacob Schiff, the Jewish patron of the 1917 bolshevik revolution. Dorothy Schiff is also related to the Rothschilds. The "New York Post" editor is James Wenschler, a Jewish ex-official of the Communist Youths' League.

The multimillionaire Field family, owners of "The Chicago Sun Times" and of the

"Daily News" followed the pro-soviet line of Franklin Delano Roosevelt, thanks to the work of the Russian born communist Jewish psychistrist, Gregory Zilboorg who calls himself an "intellectual revolutionary". When Marshall Field III fell into his hands as a patient, it can be said that the Jew Zilboorg "took possession of his mind" through prolonged sessions of psychoanalysis. Marshal Field V, who publicly declared himself to be a communist, publishes the "Daily News", having worked earlier for the "Boston Globe", another crypto-communist newspaper.

The "Boston Globe", described by Time magazine as one of the best North American newspapers in 1974, has a morning and an evening edition, with a daily issue of 450 thousand copies. Its political position is clear, since in 1968 it supported Herbert H. Humphrey as a candidate and in 1972 George McGovern, both belonging to the Democratic Party. Moreover, it was the only newspaper besides the "New York Times" and the "Washington Post" that agreed to publish the stolen secrets of the Jewish spy, Daniel Ellsberg.

Another important newspaper chain that joined the Greek chorus of professional mourners was the one directed by the mysterious Samuel Newhouse, of Russian-Jewish origin , and composed of 22 important newspapers, 3 radio stations and 6 television networks which represent approximately 300 million dollars. Samuel Newhouse is a follower of Nelson

Rockefeller, the monopolist of fuel oil, one of the owners of Standard Oil-Exxon.

It is rumored in Wall Street that Jewish banks such as Khun, Loeb & Co. and Stern-Rosenwald, provided Newhouse with the money with which he created this chain.

Another newspaper suspiciously described by Time magazine, in a recent inquiry, as being among the 10 best of North America, is the "Louisville Journal" which was also· involved in the defamatory campaign against Nixon's presidency.

The "Louisville", with 230 thousand copies daily, and 360 thousand on Sundays, directed by the leftist Barry Bingham who is presently editor and publicist, violently attacked Nort American aid to the government of the Vietnam Republic and pleaded for the withdrawal of the North American Army condemning the bombing of military targets in Indochina. "On the eve of the ceremony of Nixon's second assumption of the Presidency, Birgham urged the citizens to march to Washington and demand an end to the bombings," says "Time". The "citizens" who followed the advice of the Lousville Courier-Journal were singing "Viet cong, Viet cong communism can't be wrong", they were waving communist flags and pelted with stones the suite of the President elect, in a case without precedent in North American history.

We must tangentially point out that "Time" magazine has been slowly but

steadily incorporating itself in the mobilization for the information monopoly, searching for a balance between the Watergate publicity and the launching of Henry Abraham Kissinger "the employee of the Rockefellers" as he is nicknamed in New York.

In the opinion of "Time" magazine, the "Boston Globe", the "Los Angeles Times", the "Louisville Courier-Journal", "Newsday", the "New York Times" and, of course, the "Washington Post" are among the ten best newspapers of the United States. This means that it gave 60% of its credits to the monopoly of information, in another skilful public opinion poll which, like so many, is an obvious manoevre of deceit and manipulation.

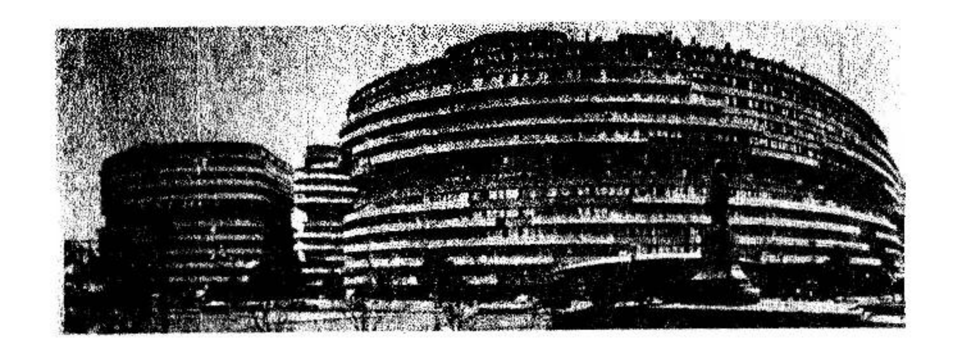
The TIME weekly, of key influence in the political life of North America, has its offices in the Rockefeller Center of New York and, unfortunately, Jewish infiltration in it is growing. Thus, on the one hand, the criticism of statesmen, parties, patriotic anti-communist governments and zionism is increasing and on the other, the collaboration with the URSS and Red China. The publicist is Ralph P. Davison and the managing editor, Henry Anatole Grunwald. Names such as Goldman, Jaroff, Loeb, Birnbaum, Golden, Kalem, Kanfer, Sheppard, Warner, Bernstein, Taubman, Vishniak, White, Berman, Elisen, Gordon, Newman, Suyker, Castro, Rosenstein to quote only a few, abound in its payroll list of men in important positions and the majority of them are Jews.

The other "Washington Post" tentacle is the "Newsweek" weekly magazine of Katherine Meyer Graham, a Jew. There, likewise, the majority of those holding responsible positions are Israelites, like the Manager, Edward Kosnen, the editorial director, Kernit Lanser and other executive directors like Rafael Steinberg, Edward Behr, Alan Finberg, Peter Goldman, Edward Klein, Shana Alexander, Milton Friedman, Paul Samuelson, Leon Volkosv, Pete Ascthelm, Michael Ruby, Richard Steele, Paul Zimmerman, David Alpen, Peter Gwynne, Ron Meyerson, Joseph Stiner, Gerson Silman, Allison Diamond, Jerry Eitelberg, Abigail H. Kifjlik, Dan Sahpiro and many others, all of them Hebrews of the aforementioned New Jersey communist magazine.

We must add to this the coverage of the Watergate Trial Sessions by the CBS and NBC television networks with programs from coast to coast.

Other publications that joined the mobilization are "Life", "Fortune" and "Look" also publicly and notoriously the property of Jews.

The news agencies "Associated Press" (AP) and the "United Press International" (UPI) also joined the movement of the monopoly of information. The AP as well as the UPI which are infested with communists and Jews are the jugglers, par excellence, of the news. There has never been a "crowd" of forty professional agitators that was not publicized all over the world by photographs or texts, as long



This is the "Watergate" building, government seat of the Democratic Party.

The New York Times

Los Angeles Times

A.M.
ROSENTHAL

OTIS
CHANDLER

The Washington Post

The Boston Globe

TOM
WINSHIP



General Alexander Haig, Kissinger's man next to Nixon.



Jerome Wolff, president of the Maryland Road Commission during Agnew's governorship. He contributed to Agnew's destruction with his "friend's" testimony. He came out Scot-free while Agnew was sunk in the mire



"THE NEW YORK TIMES", defender of all communist causes. On the picture, Cy SULBERGER.

On the picture, Isaiah [illegible]







Nelson Aldrich Rockefeller, Henry Abraham Kissinger's master, manipulates the monopoly of information and is out for the Presidency in 1976.



Bob Woodward (left) and Carl Bernstein (center), "Washington Post" journalists, constitute only the visible part of the propaganda iceberg, mobilized to defeat Nixon. On the photo with Martha Mitchell, wife of a cabinet member, "friend" of Nixon.



Cyrus Eaton, (left) a pro-communist millionaire and partner of the Rockefellers in sending aid to the URSS and Red China.



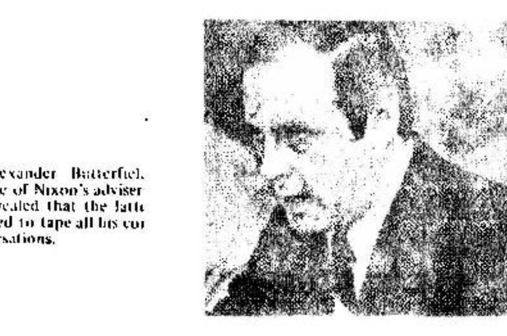
Daniel Ellsberg who stole secret documents but was absolved by a "court". On the picture With Senator Edmund Muskie (left) of the Congress leftist wing.



David [illegible] brothers [illegible] manag[illegible] Marxist [illegible] Bra[illegible]



[illegible]



Alexander Butterfiel[illegible] one of Nixon's adviser[illegible] revealed that the latt[illegible] used to tape all his co[illegible]versations.



Schlesinger, Simon and Kissinger (with their respective wives on the picture) were the last ones in charge of liquidating Nixon, persuading him to resign.

as they were pro-communists. The "partisan groups" of fifty, one hundred or two hundred thousand citizens who were supporting the Vietnam policy and the president, or who were venerating their flag, did not merit the same attention and preference. Thus, every tiny marxist cell of agitation in Miami, San Francisco, Washington or New York, never failed to have a reporter or photorgrapher close at hand, so that one comes to suspect some previous coordination. Indeed, this is what defrauding the North American people means. They are deceived by a band of sectarian Israelites who either tell blatant lies, or hide or distort the truth to suit the political interests of their masters who are the ones that give the newspaper its orientation.

In the mobilization against the Presidency, elected by the people, there was a fraud, disguised as "defense of the freedom of information", for information is not given objectively and thus, the so much talked about "equality of possibilities" on which THE WHOLE North American democratic system IS BASED, tumbles down. In fact, the silent majority is discriminated against by a powerful minority, grafted within the social communications media which, in the last years, has converted them into a monstrous monopoly that blindly obeys their petty interests which in no measure coincide with the interests of the North American people.

Independent newspapers and magazines have been disappearing from

the principal North American cities, for the monopoly has masters who are so powerful as to be able to choke them economically by cutting off advertinsing from those who do not submit to them. When this blackmail does not work, because patriotic millionaires —of whom unfortunatly there are not many— sustain the publication, there may arise "syndical problems" "accidents" or infiltration in the editorial staff.

The monopoly of information in the United States is as "democratic" as the Soviet Union.

The monopoly of information is linked to the notorious Council of Foreign Relations (CFR), managed by the Wall Street International bankers, the most distinguished of whom are the Rockefeller brothers, David John Davison, Laurence Spelman, Wintrop and Nelson Aldrich, the ex-governor of New York, sons of John Davison Rockefeller and Abby Greene Aldrich. The clan has had business links with the Rothschilds since 1880.

The 1917 communist revolution, financed, by the big Jewish bank of New York "Khun Loeb and Co." and its principal shareholder, the Israeli Jacob Schiff, received immediately after its triumph, the support of the Rockefellers through their agent, Frank Vanderlip, President of the "First National City Bank" who compared the Jew Lenin to George Washington. The Rockefeller public relations agent, Ivy Lee, was commissioned to sell to the North

American public the idea that the bosheviks were "idealists" and "benefactors of humanity".

The New Jersey Standard Oil Company, an oil storage place of this Jewish family, received 50% of the Caucasus oil fields, which goes to show that communism is big business for the Jews.

In 1927, Standard Oil built a refinery in Russia which made it possible for the Soviet Jews to raise their tumbling economy. Shortly afterwards, Standard Oil and its subsidiary "Vacuum Oil Company" made an agreement to sell Russian oil in Europe and a loan of 75 million dollars was reported to have been granted to the USSR which had no diplomatic relations yet with Washington.

When in 1935, Joseph Visiaranovich Djugasvilli Stalin took over all foreign investments that had been made during one of the many strategic "openings" in Moscow, "Standard Oil" continued to operate normally.

The Rockefeller's "Chase National Bank" was brought together with the "Warburgs Manhattan Bank" and thus was born the present "Chase Manhattan Bank"

In order to save its bolshevik allies from disaster,"Chase" collaborated in the establishment of the Soviet-North American Chamber of Commerce in 1922. The president of this Chamber of Commerce was Reeve-Schely. a vice-president of the Chase National Bank.

Besides promoting Soviet credits in 1928, the Rockefeller bank was involved in the sale of bolshevik bonds. Some

patriotic organization described the "Chase" as a "national disgrace".

Louis McFaden, congress member and president of the "House Banking Committee" showed how the Chase Guaranty Trust Company and others, were using the money of the American Treasury for the benefit of the USSR and that the State Bank of Soviet Russia was operating through the "Chase Bank of New York".

From those early years of communism to date, the Rockefellers have followed the same pro-communist policy.

In 1967, the "New York Times announced that the Rockefeller Jewish family and the similarly Jewish Cyrus S. Eaton Mcpherson, owners of the "International Basic Economy Corporation" and the "Towey International Inc." respectively, had decided to promote commerce with the countries, behind the Iron Curtain, including the Soviet Union.

Ever since the first world war, Eaton's father was associated in various enterprises with old John Davison Rockefeller. Two years later, the information was published that N.M. Rothschild & Sons, the Jewish bank of London, had become a member of the firm.

Thousands of commodities considered "strategic" were authorized for exportation to the USSR through Rockefeller-Eaton-Rothschild, who also have the monopoly of transferring technology to the supposed enemies of the super-capitalists.

The vile wheat settlement, the many billion dollars forwarded to the Soviet

Jews to save their weak economy, are the most recent activities of the Rockefellers, who with their man, H.A. Kissinger, have given Russia and China a real boost

When the Watergate scandal began, Nelson Aldrich Rockefeller, renounced his governorship of the State of New York in order to be able to compete for the presidency in 1976, a dream cherished for a long time by the Israeli magnate.

What access does the average North American citizen have to the printed page of the monopoly newspapers? Is this discrimination democratic, just, or even reasonable? Monopoly is neither interested in democracy nor in justice and it considers that it alone is right.

This is the dictatorship of the monopoly of information and it should not be forgotten that radio, television and the press are only means to an end.

The "Watergate Show" cannot be fully understood if we only take into account the charges brought against Richard Nixon which can be summed up as failure to pay his taxes to the exchequer and his participation in the espionage case within the premises of the democratic party.

The hypocrisy and phariseeism lie in presenting these activities of Nixon as the worst crime ever committed, when in the case of espionage, it is well known that it constitutes the ABC of the politics of all times, to the point that every nation, has within its bureaucracy, organs specialized in this kind of activity.

But, besides the technical aspect, the

monopoly waved ethical flags of apparant value. Once again the invading Pharisaic spirit became evident, when this very same press which tears its garments and throws ashes on its head because of Watergate, applauds and glorifies Daniel Ellsberg, the communist Jew, who after breaking all the oaths which the officials dealing with secret documents pledge themselves to keep, stole these very documents and delivered them first to the USSR embassy and afterwards to the Jewsh-communist press in order to put pressure on the government of his own country which was waging a war against a foreign power.

Daniel Ellssberg said he was a pacifist, in order to justify his act of straightforward treason, but the monopoly has two yardsticks: a long one for its enemies and a short one for its own people. Besides, the Jewish control of the United States Courts is so powerful that whereas Jewish traitors of the Nation are absolved, the American patriots who wish to defend their country against such traitors, are imprisoned. Thus, whereas the Jew, Daniel Ellsberg was absolved, the patriotic John Ehrlichman who wanted to rid the United States of the disastrous effects of his treason, finds himself imprisoned for this very reason. And the whole world wonders: How is it possible that the North American people, who believe they are free, should tolerate these things which have never been tolerated in Latin America? Besides Watergate, the monopoly is also avenging the death of

the Rosenbergs, the Jewish communist spies who were electrocuted 32 years ago for delivering the atomic bomb secrets to the Jew, Stalin. As they are masters in the art of infiltration, espionage, terrorism and "natural" deaths, they fear that their enemies might apply the same methods against them.

The pretext of the taxes is nothing new either. The Jew Harry Solomon Truman, made use of it against Admiral Forrestal when he intensified his patriotic stance of opposing the delivery of China to communism and all the network of communists infesting the State Department and the White House. All the press monopoly of information aimed its batteries against Forrestal, launching a campaign of drawings, stories, cartoons and commentaries, similar to the the one launched some decades later against Nixon and previously against Joseph McCarthy. The victim of a nervous break down, Forrestal, was interned in a hospital. Shortly afterwards it was announced that Admiral Forrestal had "committed suicide" by throwing himself out of the window, but the body showed the belt of his dressing gown knotted round his neck. "Suicides" of this kind are the Monopoly's specialty.

It would not be surprising if they should wish to "depress" Nixon and Spiro Agnew so much as to provoke their respective "natural" deaths, or in default of these, their "suicides".

The definite proof that Watergate is part of a phariseean conspiracy led by the Jewish masters of the monopoly,

resides in the fact that whereas all the Christian collaborators of the United States President —including his brothers and intimate friends-were subjected to irritating and meticulous investigations, a suspicious exception was made in the case of Henry Abraham Kissinger, the most influential collaborator of the presidency and the most informed man of the White House.

Kissinger was presented by the monopoly as the "good" man in a "bad" government, without anybody —not even Sirica Jaworski or Rodino— having bothered to investigate Henry Abraham's participation in Watergate, his finances or his friendships. Such an investigation would have conducted us to those truly responsible for Watergate; in other words to the masters of the monopoly.

On seeing himself lost, Kissinger felt as an actor whose script had been changed. But what was the reaction of the press? Did they demand investigation as was due?

Nothing of the sort. The monopoly agents in the Senate gave Kissinger a vote of confidence and a formal promise that they would not allow that he be disturbed by any investigation, while they continued to hound Nixon.

His actions show that Kissinger's "genialities"are evaporating like water in the desert, for there is no peace in Vietnam, nor in the Middle East, nor in Cyprus, but communism is advancing thanks to Kissinger and his masters.

Among the grave errors committed by

Richard Nixon and Spiro Agnew, there was one which led to their ruin. It was their ingenuous belief that by placing Jews in government posititions, they were gaining the support of judaism and were buying these Israelites' loyalty. What happened to Nixon and Agnew is what happens to all governing leaders who believe they are gaining Jewish support by elevating the Hebrews and by offering them their confidence; whereas they suffered the treason of their protégé Jews instead, who have brought disaster and even death upon them. For the fact is, that the Jews are committed by oaths of absolute obedience and secrecy to a hidden, universal sect which pursues the domination of all nations because it believes fanatically in the rabbinical interpretation of the Biblical prophesies of Isaiah, in which the prophet tells the people of Israel that they will dominate the world and take possession of all its wealth. And the World Jewish Sect believes it will achieve this by a communist government which, led by Jews like that of the Soviet Union and others, will expropiate all private property so that it will remain under the control of the government and therefore under the control of the Jews who run it.

Determined to take possession of the government and of all the influential media, the Jews living in every country, show no gratitude to the ingenuous who offer them influential positions, but use them instead in order to overthrow

them and then place other Jews in their place and this is what is at the root of the Watergate scandal. Whatever other grave errors Nixon and Agnew may have committed, this one alone was used by Judaism as a pretext to bring about their fall and prepare the ascent to the Presidency of the United States of an Israelite, whether it be in the 1976 elections or even earlier, if possible. Thus, for example, they elevated Nelson Rockefeller to the Vice-presidency of the United States, once Gerald Ford assumed the presidency after Nixon's fall. And now they will look for another pretexts or means to push Gerald Ford aside and raise Nelson Rockefeller to the Presidency. They are trying to eliminate all the possible 1976 presidential candidates so that, by necessity a Jew from either the Democratic or the Republican Party will win the elections. Hence the elimination of the ex-governor of Texas, John Conally, a candidate who had a good chance of winning the next presidential elections.

As was already pointed out, Nixon and Agnew's fundamental error consisted in having trusted the Jews who surrounded them. Those who set the trap for Spiro Agnew were the very Jews who were playing the role of "collaborators and friends"; Jerome B. Wolff, president of the Maryland Highway Commission during Agnew's governorship (1967-69) and I. H. Hammerman II, a banker and "collaborator" of Agnew in the campaign to obtain funds for his candidacy. And those who gave him the

stab, were the Jews who played the role of enemies; Allen Green and Lester Matz, who "confessed" having made payments to Agnew's intermediaries. And finally Agnew's lawyer was Judah Best, also a Jew.

The "Time of Israel" magazine published an article signed by M. Hirsch Goldberg, entitled "Spiro T. Agnew, Jews at the opening... Jews at the Close," which points out that both those who collaborated with Spiro Agnew and those who ruined him by their testimonies, were Jewish "friends" of the ex-Vicepresident.

The man in charge of the propaganda during the campaign for the governorship was the Israelite Bob H. Goodman; the comptroller was the Jew Charles Bressler; Cynthia Rosenwald, wrote his speeches; his chauffeur was the young student, Stanley Fine; Allen Fell, Chuck Bernstein and Joe Sachs, his other assistants, were all Jews, besides his "collaborator" Hammerman, the banker. It should be added that Art Sohmer was the leader of Vice-President Agnew's team, Victor Gold, his press secretary, Cynthia Rosenwald, who was later replaced by another Israelite, —William Safire—, was the speech-writer of President Richard Nixon himself.

Hammerman and Wolff fluttered around Agnew till they made him fall into the trap 50% for Spiro and for each one of his friends 25%. After that, his "friends" ruined him with their testimonies and —in what constitutes a proof of what North American "justice" is— both the

Jews, Wolff and Hammerman, came out Scot-free without losing a thing, whereas Agnew remained sunk in the mire.

There have not been so many Jews in the White House ever since the administration of the Israelite, Harry Solomon Truman Nixon thought he could function while they were inside but they dragged him to the rear.

It was one of Nixon's Jewish advisers, Alexander Butterfield, who unexpectedly "revealed" before the Watergate investigating committee of Senators that Nixon was secretly taping his own conversations. From this date on —July 16, 1973— all batteries were turned against the President

When the besieged president was looking around in search of support, his Jewish "friends" were the ones who pushed him to resign, making his resignation appear like a historic act. As "Time" magazine itself points out in its special issue of August 19, dedicated to Nixon's fall, Kissinger, Schlesinger and Simon, the three Jewish secretaries of State, Defense and the Treasury respectively, together with Alexander Haig, — Rockefeller's man— and the lawyer St. Clair, were the ones who closed all the doors to Nixon, forcing him to resign. Where were the rest of the collaborators and non-Jewish high officials? Some were in jail and others were facing law-suits while the Jewish Watergate accomplices remained victorious and free And this is paradoxically called a victory of democracy and liberty. Woe to the United

States that is so easily manipulated by its worst enemies!

The words of the father of the North American nation, President Gen. George Washington, have become a gloomy prophesy at the approaching second centenary of the birth of the United States.

"They (the Jews) work more effectively against us than hostile armies. They are a thousand times more dangerous for our liberties and for the great cause we have embraced...

"It is to to be lamented that, time back, each state did not castigate them as a pest for the society and as the greatest enemies of the nation's happiness."

(George Washington. "Maxims of George Washington" published by A.A. Appleton & Co.) Benjamin Franklin pointed out the following in his speech at the Constituent Convention of Philadelphia in 1787:

"I totally agree with general Washington that we must protect the young nation from an insidious influence of infiltration. The threat, gentlemen, are the Jews. In every country where the Jews have settled in great numbers, they have lowered the moral standards; they have depreciated commercial integrity; they have segregated themselves and have not assimilated...; they have built a state within the state".

"If you do not exclude them, our descendents will, within 200 years— be working in the fields in order to maintain them, while they will be in

the Houses of Exchange rubbing their hands. I warn you, gentlemen, if you do not exclude the Jews forever, our children will curse you in your tombs."

WAS WATERGATE A SERVICE

TO THE NATION OR A

SWINDLING OF THE PEOPLE

WHO VOTED FOR NIXON?

WHO DEFRAUDED

THE PEOPLE: NIXON OR

THE CONSPIRATORS

WHO PLOTTED HIS FALL?

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THE PLOT AGAINST THE CHURCH

BY

MAURICE PINAY

1962

Translated from the German and Spanish editions of the same work

Dedication

To the Immaculate Heart of the Virgin Mary, Mother of God; to St. Joseph, Protector of the Universal Church; to St. Michael the Archangel, Prince of the Supernatural Host in the struggle against Satan, the first Naturalist; to St. Thomas Aquinas, the Catholic Church's Teacher of Order; and to St. Anthony of Padua, "Hammer of the Heretics."

* * * * * *

"In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men... All the strength of Satan's reign is due to the easy-going weakness of Catholics. Oh! if I might ask the Divine Redeemer, as the prophet Zachary did in spirit: *What are those wounds in the midst of Thy hands?* The answer would

not be doubtful: *With these was I wounded in the house of them that loved Me. I was wounded by My friends, who did nothing to defend Me, and who, on every occasion, made themselves the accomplices of My adversaries.* And this reproach can be levelled at the weak and timid Catholics of all countries." Pope St. Pius X, Discourse he pronounced on December 13, 1908 at the Beatification of Joan of Arc.

* * * * * *

O most powerful Patriarch, Saint Joseph, Patron of that Universal Church which has always invoked thee in anxieties and tribulations; from the lofty seat of thy glory lovingly regard the Catholic world. Let it move thy paternal heart to see the Mystical Spouse of Christ and His Vicar weakened by sorrow and persecution by powerful enemies. We beseech thee, by the most bitter suffering thou didst experience on earth, to wipe away in mercy the tears of the revered Pontiff, to defend and liberate him, and to intercede with the Giver of peace and charity, that every hostile power being overcome and every error being destroyed, the whole Church may serve the God of all blessings in perfect liberty. Amen.

Leo XIII. March 4, 1882.

Note to the Online Edition

The English translation of the *Complot contra la Iglesia* is not as polished as one would like. Whilst the rendering of many passages may at times appear rather quaint, it often borders on the incoherent. We have remedied some of the more obvious defects and obscure passages (in consultation with the original *Spanish edition*), and hope that the extraordinary contents of this book will encourage readers to overlook the many that remain.

Lest readers be deterred from continuing their reading by the long, indigestible lists of Communist personnel found in Chapters 2 and 3 of Part One, we have relegated much of this material to an appendix (as per the original Spanish edition) and have presented the remainder in smaller typeface to indicate its secondary reference-like nature.

Timothy Peter Johnson, March 17, 2006.

THE PLOT AGAINST THE CHURCH



Part 4: The Jewish Fifth Column in the Clergy

18. The Jews betray their most loyal friends

19. The Church Councils fight Jewry

20. Attempt to subject Holy Roman Empire to the Jews

21. The Council of Meaux combats the Jews

22. Jewish terror in Castile in the 14th century

23. The Jews betray their best protectors

24. Jewish infiltration in the clergy

25. A Jewish Cardinal becomes Pope

26. Sts. Bernard & Norbert free Church from Jewry

27. A Jewish-Republican revolution in 12th century

28. Jewish revolutions attack Church Tradition

29. Secret Jewry and the Albigensian heresy

30. The Jews and the Waldenses

31. Hildrebrand destroys Jewish theocracy in N. Italy

32. The Jewish fifth column in Russian Orthodox Church

33. The Jews spread the cult of Satan

34. Defence against Jewish revolution of Middle Ages

35. Bishops accused of worshipping Lucifer

36. Clerics excommunicated for supporting heresy

37. Innocent III and 4th Lateran Council

38. Monks, nuns and prelates as secret Jews

39. Judaeo-masonic infiltration of Jesuit Order

40. Conspiracies against history and the rites

41. Errors of the Nazis and Imperialists

42. Popes and saints combat the Jews

in progress...

Appendix

INTRODUCTION TO THE AMERICAN EDITION

This historically important book will, in all probability, be attacked as being anti-Semitic. Let nobody be led astray or distracted, however, from a serious and scientific consideration of the incontrovertible facts here set out. We are concerned with a major factor of history, and more especially of the history of the Christian Church. No crude, negative and destructive anti-Semitism comes into question. That the Jews have played a tremendous and not always beneficial role in the whole story of mankind is obvious; that their activities were not always friendly to Christianity and to the non-Jewish peoples is equally obvious, and there is an enormous fund of evidence from Jewish as well as other sources of unshakable authority to prove this.

This work of great erudition displays not alone a knowledge of events past, but shows also that its compilers had had knowledge of events to come in some immensely important respects. As readers will see from the foreword to a German-language edition, the first edition of this work, in Italian, began by stating that its authors knew that the purpose of calling the Second Vatican Council was to persuade it to declare that the Jews were not responsible for the Crucifixion of Our Saviour, i.e., they were not guilty of deicide, and this book appeared *before* the first session of the Council. Subsequently, as forecast, this proposal was put forward, great pressures were applied to get it accepted, and something, even if diluted, was agreed upon at the end.

Now it cannot be denied, even apart from the essence of the proposal itself, that the fact that any Jews, however representative or otherwise of most of their co-religionists and co-racialists, could do what they had done at the very highest levels of the Catholic Church, is a matter of tremendous significance to Catholics and all others, even to non-Christians.

And not only was it possible to find men at the summit of the Hierarchy to further this project, but the Council appeared to contain a large number of Bishops who, at the very least, did not seem to understand the importance of the problem.

None can sit in judgment on those concerned; it is

understandable that the Jews want to "improve their image", especially as they have the power to do so. The lessons to be drawn are, surely, not that the Jews as such or any who have been misled should be the objects of severe criticism, but that the facts, the truth concerning all matters of great importance, and especially when they affect the purity and influence of the Church, should be made widely known. In this all Churches should help with a sense of urgency.

However, it should be pointed out to the Jews concerned that instead of trying to improve their reputation and increase their influence by fostering deceptions and attacking basic Christian traditions, they would serve their own true interests best by first setting their own hearts and attitude toward others aright. Again and again they have overreached themselves over the centuries, and then complained at the results for which they alone were responsible.

In particular, this recent initiative in Rome has merely served to draw the attention of intelligent and decent men to a matter of immediate concern to all. It is the obvious duty of all who may read this book to make its contents known and to encourage all their friends to acquire, read and spread it.

THE EDITOR
St. Anthony Press
Los Angeles, California
February 15, 1967

INTRODUCTION TO THE ITALIAN EDITION

The most infamous conspiracy is in progress against the Church. Her enemies are working to destroy the most holy traditions and thus to introduce dangerous and evil-intended reforms, such as those Calvin, Zwingli and other false teachers once attempted. They manifest a hypocritical zeal to modernise the Church and to adapt it to the present day situation, but in reality they conceal the secret intention of opening the gates to Communism, to hasten the collapse of the free world and to prepare the further destruction of Christianity. All this it is intended to put into effect at the coming Vatican Council. We have proofs of how everything is being planned in secret

agreement with the leading forces of Communism, of world Freemasonry and of the secret power directing these.

It is intended to first carry out a probe and to begin with the reforms which encounter less resistance from the defenders of Holy Church, in order to then gradually extend the range, as weakening resistance allows this.

In addition, we have confirmation of what will still be unbelievable for those who are not initiated, namely that the anti-Christian forces have at their disposal, in the ranks of Church dignitaries, a veritable "Fifth Column" of agents who are the unconditional tools of Communism and of the secret power directing it. For it has been revealed that those cardinals, archbishops and bishops, who form a kind of progressive wing within the Council, will attempt to bring about a break through shameful reforms, whereby the good faith and the eagerness for progress of many devout Council Fathers will be deceived.

The assurance has been given that the Progressive block forming at the beginning of the Synod will be able to count upon the support of the Vatican, in which, so it is said, those anti-Christian forces possess influence. This appears unbelievable to us and sounds more like boastful arrogance by the enemies of the Church than sober reality. However, we mention this, so that one sees how far the enemies of Catholicism and of the Free World risk revealing themselves. Apart from the dangerous reforms in the doctrine of the Church and her traditional policy which stand in open contradiction to what was approved by the preceding Popes and Ecumenical Councils, it is desired that the Excommunication Bulls uttered by his Holiness Pope Pius XII against the Communists and their lackeys be declared nullified.

In this manner the effort is made to establish a peaceful coexistence with the Communists, which on the one side would be harmful to the regard for Holy Church in the eyes of Christians who fight against materialistic and atheistic Communism and on the other side weaken the morale of these fighters, hasten their defeat and would have as a consequence dissolution in their own ranks, in order in such a way to ensure the worldwide triumph of Red totalitarianism. Concern is taken that Protestants and Orthodox are in no way invited who

fight heroically against Communism, but rather more only those Churches and Church counsellors who stand under the influence of Freemasonry, of Communism and the secret power directing them. In this manner the Freemasons and Communists disguised in priestly robes, who have usurped the leading posts in such churches, work together concealed and in a subtle way, but also very effectively, with their accomplices who have infiltrated into the Catholic clergy.

On its side the Kremlin has already decided to refuse known anti-Communist prelates an exit visa, and only to allow their unconditional agents or those who, without being the latter, have bowed out of fear of Red reprisals, to travel from the satellite states. Thus at the Second Vatican Council the Church will experience the silence of those who could defend her best of all and could enlighten the Holy Synod concerning what takes place in the Communist world.

This will undoubtedly seem incredible to those who read it; but the events at the Holy Ecumenical Council will open their eyes and convince them that we are speaking the truth. For it is there that the enemy intends to play a trump card, whereby it, so we are assured, will have on its side unconditional accomplices among the highest Church dignitaries. A further disastrous plan, which is being prepared, is that the Church shall contradict itself, so as a result to sacrifice its regard with the faithful; for later it will be broadcast that an institution which contradicts itself cannot be divine. With this proof they wish to desolate the Churches and achieve that the faithful lose their confidence in the clergy and abandon them.

It is intended to cause the Church to declare that what it has represented for centuries as bad, is now good. Among such manoeuvres spun for this purpose one particularly stands out on account of its importance, and refers in fact to the conduct of Holy Church towards the damned Jews, as Saint Augustine calls them; and this in reference both to those who nailed Christ to the cross, as also to their descendants, who are both archenemies of Christianity. The unanimous doctrine of the great Church Fathers, that “unanimis consensus Patrum” which the Church regards as a source of faith, condemned the unbelieving Jews and declared the struggle against them to be good and necessary.

For example, in this struggle, participated, as we will prove by means of irrefutable evidence, the following Saints: Saint Ambrose, Bishop of Milan, Saint Jerome, Saint Augustine, Bishop of Hippo, Saint John Chrysostom, Saint Athanasius, Saint Gregory of Nazianzus, Saint Basil, Saint Cyril of Alexandria, Saint Isidore of Seville, Saint Bernhard and even Tertullian as well as Origen, the latter two during the period of their indisputable orthodoxy. In addition, the Church fought energetically for nineteen centuries against the Jews, as we will likewise prove by means of reliable documents, and among which are found the following: Papal Bulls, Protocols of the Ecumenical and Provincial Councils as well as the highly renowned Fourth Lateran Council and many others, the teachings of Saint Thomas of Aquinas, of Duns Scotus and of the most important doctors of the Church. In addition we will quote Jewish sources of indisputable authenticity, like the official Encyclopaedias of Jewry, the works of famous rabbis as well as of the most well known Jewish historians.

The Jewish, Freemasonic and Communist plotters now have the intention at the coming Council of utilising, as they assert, the lack of knowledge of most clergy concerning the true history of the Church, to execute a surprise coup by adopting the standpoint at the assembled Holy Ecumenical Council that anti-Semitism must be condemned, as well as every struggle against the Jews who, as we will elaborate, are the wirepullers of Freemasonry and of international Communism. They would like the infamous Jews, whom the Church has regarded as evil for the course of nineteen centuries, to be declared good and beloved of God. As a result the "unanimis consensus Patrum" would be contradicted, which laid down exactly the opposite, as well as what also found its expression through various Papal Bulls and Canons of Ecumenical as well as Provincial Councils.

Since the Jews and their accomplices pillory every struggle within the Catholic Church against the wickedness of the former, as well as the plots directed against Christ Our Lord, as antisemitism, we will likewise reveal in this book that Christ Himself, the Gospels and the Catholic Church can be included among the sources of antisemitism, since they campaigned for nearly two thousand years against those who denied their Messiah.

With the condemnation of Antisemitism, which at times is called Antisemitic racialism, it is wished to attain that his Holiness the Pope and the assembled Council in condemnation of Antisemitism experience the catastrophic event that the Church contradicts itself, and therefore, without giving account to this, silently also condemn Christ Our Lord Himself, as well as the Holy Gospels, the Church Fathers and most Popes, among them Gregory VII (Hildebrand), Innocent II, Innocent III, Pius V, and Leo XIII, who as we will show in this book, have fought bitterly against the Jews and the "Synagogue of Satan".

With such condemnation it would be successful to simultaneously place countless Church Councils in the dock, among them the Ecumenical Councils of Nicaea and the Second, Third and Fourth Lateran Councils, whose Canons we will subject in this book to a thorough investigation, and which carried on an energetic struggle against the Hebrews. To put it in few words, the infamous plotters have the scheme in mind that Holy Church, by its condemning Antisemitism, condemns itself, whereby one can easily amplify the disastrous consequences.

It was already attempted at the last Vatican Council, even if in disguised form, to alter course in the traditional doctrine of the Church, when it was successful by means of a surprise manoeuvre and lasting pressure, to influence countless Church Fathers to signing "a Postulate in favour of the Jews". Misusing the Apostolic zeal of the devout prelates, it was first spoken of a summons to conversion of the Israelites, which regarded from the theological viewpoint is an intention without fault; but later they inoculated the secret poison in form of assertions, which, as we will reveal in the course of this work, stand in open contradiction to the doctrine which Holy Church has laid down in this respect.

But upon this occasion, when the "Synagogue of Satan" believed it had secured the approval of the postulate on the part of the Council, God, who always stands by His Church, prevented the mystical body of Christ from contradicting itself and fructifying the plots of its thousand years old enemy. The Franco-Prussian war broke out unexpectedly. Napoleon had to hastily withdraw the troops protecting the Pontificate, and the army of Victor Emmanuel prepared to take Rome. Therefore the 1st Holy Vatican Council had to be hastily dissolved, and

the prelates returned to their dioceses, before a general discussion concerning the postulate in question was able to be begun.

This was, however, not the first time that divine providence held up such a misfortune by means of something extraordinary. History shows us that it has done it in numerous cases, whereby it mostly made use of the Popes and devout prelates as its medium; among the latter we include Saint Athanasius, Saint Cyril of Alexandria, Saint Leanero, Cardinal Aimerico, and even such humble monks as Saint Bernhard or Saint John of Capistranus. In other cases than those previously mentioned, it even made use of ambitious monarchs, as the example of Victor Emmanuel, the King of Italy, reveals.

When in the middle of the past year we experienced how the enemy was preparing renewed attempts to unleash a plot which would open the gates to Communism, prepare the collapse of the free world and deliver Holy Church into the claws of the "Synagogue of Satan", we began, without losing any time, to collect documents and to write the following work which is intended to be not so much a book with a certain disputed tendency, but rather an ordered summary of Council records, Papal Bulls and all kinds of documents and sources, from which we leave out those whose reliability or truthfulness is doubtful, and select those which possess indisputable truth.

In this book, not only is the plot uncovered which Communism and the "Synagogue of Satan" have entered upon against the 2nd Vatican Council, but also the preceding conspiracies, which were recorded in the course of nineteen centuries as cases of precedence, are subject to a thorough illumination. For what is intended to occur at the new assembled Holy Synod, has already occurred repeatedly in the past centuries. In order to grasp what will occur to the full extent, it is therefore essential to know the cases of precedence as well as the nature of that hostile "Fifth Column" infiltrated into the bosom of the clergy. This purpose is served by the extensive investigation of the Fourth Part, which rests upon a faultless proof of sources.

Since in addition attention is drawn to the possibility that the Holy See and the Second Vatican Council might abandon certain traditions of the Church in order to grant aid to the

triumph of Communism and of Freemasonry, we lay at basis of the two first parts of this work a minute study, whereby we cite the two most serious sources concerning what one can call the quintessence of Freemasonry and of atheistic Communism, and investigate the nature of the secret power directing it. Even if the fourth part of this book is the most important, then nevertheless the first three and above all the third make comprehensible the plot threatening Holy Church in its entire circumference. This plot is not restricted to its activity during the coming universal Synod but extends far more to the entire feature of the Church. For the enemy has already calculated that, if for some reasons at the Holy Synod strong defensive forces awaken against its planned reforms and these should bring about the failure of its intentions at the Second Vatican Council, it will use at a later point any kind of opportunity to return to its plan, in which respect it would know how to utilise the strong influence which it pretends to have with the Holy See.

We are naturally convinced of the fact that, in spite of the intrigues of the enemy, the support which God always grants His Church will also cause their criminal machinations to fail this time. It is also written: “The Powers of Hell shall not triumph over it!”

Unfortunately, in writing this very documentary book, we have used more than fourteen months, and there remain only two until the opening of the Second Vatican Council. God will help us to overcome all resistance, in order to have ready the printing of this work either by the beginning of the Synod or at least before the enemy can cause the first harm. Though we are also aware that the Lord God will not permit a catastrophe, nevertheless we must keep before our eyes what an outstanding Saint expressed: that, although we know that all depends upon God, we should nevertheless act as if everything depended upon us. And as Saint Bernard said in a similar grave crisis to that of the present: “Pray to God and hit out with the stick.”

Rome, the 31st August 1962. The Author.

FOREWORD TO THE AUSTRIAN EDITION

Due to the numerous requests that have reached us from the ranks of the Austrian and German clergy, we have decided to print the Austrian edition of the book "Plot Against the Church."

The Fathers of the Second Vatican Council, to whom this work was dedicated, had occasion to establish in the course of the Holy Synod that our warning voice with regard to the existence of a veritable plot against the most holy traditions of the Church and its defensive powers in the face of atheistic Communism found their full justification through the course of the first part of the Holy Council. This shows that our assertions correspond to a tragic truth.

The events of the coming months will provide our readers with the confirmation that our revelations rest upon an incredible but regrettable reality. The enemies of the Church renewed the attempt at the first sitting of the world-embracing Synod, by means of their accomplices in the high clergy, to abnegate or to narrow the tradition of the Church and its character as a source of revelation. This had already been striven for before them by the Waldenses, the Hussites and other Mediaeval heretics, as well as later by Calvin, Zwingli and additional false teachers; only that this time all this is fought for under the cloak of the high ideal, inspiring us all, of Christian unity, whereas the heretics of those times cited for substantiation of the same thesis further diverse and sophistic arguments.

To attempt that the Church deny the tradition of its character as a source of doctrine and to admit such an attribute only to the Holy Bible, more or less equates to the intention of causing it to contradict itself. This would accordingly mean that that which had been maintained for almost twenty centuries to be white was now declared to be black; and in fact with the devastating result that the mystical body of Christ, on grounds of contradiction, would forfeit its respect in the eyes of the faithful, since indeed an institution that contradicts itself in its essence can with difficulty be called divine.

A step of this kind would bring Holy Church into such an impossible situation that it could not be justified through the

wishful image of the longed-for Christian unity, whose realisation at the moment would be very problematical. But should this dream become fact upon such an absurd basis, then this would signify that Holy Church recognises it has been caught up in error and its faithful would as a result turn in masses to Protestantism, whose essential postulate has always been from of old to recognise solely and alone the Bible as the source of true revelation and to refuse such a character to the tradition of the Catholic Church.

It is incomprehensible that the enemies of Catholicism and their accomplices in the high clergy have possessed the audacity to go so far. This also proves that what was prophesied in our book written before the Holy Council has found its confirmation through the launching of the same and that the enemy possessed infiltrated accomplices in the high clergy, who occupied the highest positions. As we in fact learned from well-informed sources, upon appearance of this book and after its distribution among the Council Fathers, the enemies first made a halt from bringing before the Council more daring proposals, which apart from the programme of the day they had kept in readiness for the last few days of the Council. Among such proposals was found that which had the aim of demanding the lifting of the Excommunication Bulls directed by Pope Pius XII against the Communists and their lackeys, as likewise the establishing of a peaceful coexistence between Church and Communism, and finally the condemnation of Antisemitism.

This step in retreat, which was forced by reason of the accusation in this book, may only be of partial duration. It is hoped that a careful propaganda worked out in agreement with the Kremlin will soften the resistance of those defending Holy Church in favour of the setting up of a peaceful co-existence with atheistic Communism. It is intended to attempt to weaken the defensive powers of the Church and of the free world, in which the support of the Red dictator can be relied upon, who in return would release the prelates imprisoned for many years, address letters of good wishes to his Holiness the Pope, and display further signs of visible friendship towards the Church. All this in order to bring weighty arguments in favour of the accomplices of the Kremlin, who have infiltrated into the high clergy, to give power to a lifting of the excommunication Bulls, and to bring about a pact of the Holy See with

Communism.

In alliance with certain accomplices, who have nested themselves in the highest spheres of the Vatican, it is even planned in Moscow to take up diplomatic relations between Holy Church and the atheistic as well as materialistic Soviet State under the pretence that, as a result, an easing of the religious persecution in Russia could be introduced.

In reality it is the aim of the Kremlin and its agents from the ranks of the Church hierarchy to demoralise the Catholics as well as the heroic clergy who in Europe and the rest of the world fight heroically against Communism, in that they wish to provide the impression that the latter are in fact not so bad, after the Holy See has decided to take up diplomatic relations with the Soviet Union and other Communist states.

It is therefore also intended to cripple the fighting spirit of the North American Anticommunists; for through this step they would see themselves weakened in their struggle against the dark forces, which seek to draw even the United States into the Communist chaos. In a word it is intended, as we have already made clear in the introduction to the Italian edition, to cripple the defensive powers of the free world and to level the way for the final triumph of atheistic Marxism.

But the arrogance of Communism, of Freemasonry and of the Jews goes so far that they already speak of bringing the next Papal election under their control with the intention of placing one of their accomplices in the distinguished college of Cardinals on the throne of Saint Peter. Therefore they intend, with aid of the influence that they claim to have in the Vatican, to exercise pressure upon his Holiness the Pope, whose health is under much strain, in order to get him to appoint a large number of new Cardinals, even if the latter should exceed the highest number provided for. In this manner they will attain the necessary number of supporters, which is intended to secure the election of a Pontifex who will transform Holy Church into a satellite in the service of Communism, Freemasonry and the "Synagogue of Satan".

But the forces of the Antichrist do not reckon with the support which our Lord God will grant to His Church, in order to prevent that such a manoeuvre gains upper hand.

It suffices to recall that this is not the first time in history that such an attempt has been experienced. As we prove in this book by means of undoubtedly authentic documents, it was successful for the powers of the “devilish dragon” to enthrone a Cardinal as Pope who was directed by the forces of Satan and at times made it seem as though the latter might be the Lords of the Church. Christ, our Lord, who has never abandoned His Church, provided, however, such devout men as Saint Bernard, Saint Norbert, Cardinal Aimerico, the Fathers of the Councils of Etampes, Rheims and Pisa as well as those of the Second Ecumenical Lateran Council, with the courage to act and armed their hands. They all divested Cardinal Pierleoni, this wolf in sheep’s clothing who for many years was able to usurp the throne of Saint Peter, of his Papal dignity, excommunicated him and attributed to him the role of Anti-Pope, which fitted him.

The plans of the Kremlin, of Freemasonry and of the “Synagogue of Satan” are, however advanced they may seem, nevertheless nullified by the visible hand of God. For as in all times men will arise like Saint Athanasius, Saint John Chrysostom, Saint Bernard and Saint John Capistranus, who hold firm to the inspiration and strength which Christ, our Lord, chooses to provide them with, in order in this or that form to cause the disastrous plot to fail, which once again the dark forces of the Antichrist instigate to aid to victory the worldwide triumph of totalitarian Imperialism from Moscow.

We saw ourselves compelled, in the first Italian edition, to leave out eleven chapters of the fourth part from this book; and in fact by reason of the haste we had to distribute this work among the Fathers of the Second Vatican Council, before the beast could cast forth the first blows of its paws. But since we have more time at our disposal in the printing of this edition, we have added the eleven chapters in question, which are of fundamental importance for the better understanding of the devilish plot that threatens Holy Church in our days.

PREFACE TO THE GERMAN EDITION

The following book was compiled by a group of Idealists,

who are Catholics of strict belief and who, as Catholics, firmly believe that the Catholic Church is now passing through one of the most dangerous periods in its history.

In order to reveal, what dangers threaten the Catholic Church, in particular from International Communism and also from other International organisations, this Idealist group undertook the enormous task of compiling and editing this book, using numerous documents from the Middle Ages and recent times.

The Italian edition has already appeared and is already in the hands of the high clergy and other interested parties. Editions in other languages are in preparation.

The authors believe that it is vital that the German Catholic Church has this work in its hands, in order from the documents summarised in this work to be able to gain authentic information concerning historical facts from the struggle and life of the Catholic Church.

The authors must beg forgiveness that it was not possible to once again edit the German work stylistically. They know that the style in many chapters leaves much to be desired, and that repetitions also occur, which could have been prevented. The authors can only promise their highly esteemed readers that all these faults will be avoided in an eventual new edition. But they hope, nevertheless, that this work will find recognition and interest, and that their idealistic and selfless work for the well-being of our Catholic Church at least succeeds in informing the German leaders of the Catholic Church about historical facts that are certainly completely unknown to the public.

Madrid, 1963. The Authors.

INTRODUCTION TO THE SPANISH EDITION

A SENSATIONAL BOOK

The facts confirm that the term “sensational” applied to the book “Plot Against the Church” (Complot Contra La Iglesia) is

not exaggerated. Following the first Italian edition, distributed in the Fall of 1962 among the Fathers of the Second Vatican Council, the press of different countries of the world began to make commentaries on this book, the reading of which is of capital importance not only for Catholics, but also for all free men.

It can be stated without fear of exaggeration that no book in the present century has been the object of so many commentaries in the world press; virulently unfavourable were those of communist newspapers and those controlled by Masons or Jews; and extremely favourable were those commentaries of some Catholic newspapers, which are independent of those obscure forces, and which have had, in addition, the courage and the possibility to express their points of view freely. Even one year after the distribution of the first Italian edition in the Vatican Council, the press of different countries of the world is still occupied with this extraordinary book — a thing truly unusual in matters of publicity.

In order that the reader may be informed of the importance of this work, we quote here some interesting paragraphs that the Rome correspondent of the Catholic newspaper *"Agora" of Lisbon*, edition of *March 1, 1963*, page 7, tells his readers:

> "We are going to refer to a publication which came out some time ago in Rome. In addition to other information, we were able to obtain a copy of this book, which in two months became a bibliographic rarity... The book was printed in a Roman publishing house, but when the present authorities in Italy, the Christian Democrats, favourable to Marxism, took note of its publication, the copies of the thick volume of 617 pages had already been distributed among the Fathers of the Ecumenical Council. A fact which produced alarm both in the Vatican government as well as in the diplomatic world and in parties of the left. For several days the printing house was visited by the highest police authorities, who obtained only the statement that the printing of the book had been ordered, and that the cost of the edition had been paid in full. The leftist press attacked it furiously..."

> “The exceptional importance of the book resides principally in one fundamental element, and that is, whether the book has one or several authors. Any person of elemental culture can divine that the compilation has been made by clerics. Naturally, the most diverse versions have appeared in respect to this matter. There are those that affirm that they (the authors) were Italian prelates, in collaboration with elements of English Catholicism; others speak of a group of priests including some bishops from an unidentified country of Southern America... This work, because of the enormous importance of its scrupulous, erudite, and minutely detailed documentation, is not just one more of those products of anti-Semitism based on the ‘Protocols of the Learned Elders of Zion’ (which are in no way used in the book). In conclusion, in the pages, in the arguments, and in the style of the book, is revealed the presence of Catholic clerics, in battle against the eternal heresy, which has always tended to subvert the religious, ethical, and historical bases of Catholicism, employing successively Simon the Magician, Arius, Nestor, the Albigenses, and in the present day the leftists of the Ecumenical Council.”

So much for the quotations of the interesting commentary made about “The Plot Against the Church” by the Catholic Portuguese newspaper *“Agora”*.

Nevertheless, the version predominant in Rome as in the world press, is that the sensational book was prepared by no more or less than distinguished elements of *the Roman Curia*, which is, as is known, *the supreme government of the Church*, auxiliary of His Holiness the Pope in the highest functions. It is repeatedly affirmed that the work “The Plot Against the Church” is one of the greatest efforts of *the Roman Curia* to cause the destruction of those reforms which *the left wing of the Catholic clergy* is attempting to bring about, reforms which, if realized, would completely subvert *the bases* on which the Holy Church rests. There are newspapers which have been even more explicit, which affirm that it was the so-called *“Syndicate of Cardinals” who prepared the book*. It is necessary to explain that *the Masons, the communists, and their accomplices* have given the name “Syndicate of

Cardinals" to the heroic group of Cardinals of the Roman Curia who are struggling in *the Second Vatican Council* to prevent *a group of the clergy* — which in a strange manner is found *at the service of Masonry and communism* — from imposing on the Holy Synod a whole series of theses, subversive, and some heretical, designed to cause the ruin of the Church. Such ruin will never be consummated, because it is written: "the gates of Hell shall not prevail against her", although the Apocalypse of Saint John also prophesises that such infernal forces will achieve great temporal triumphs, after which they will be conquered and destroyed.

So as not to prolong this Prologue, we will only transcribe in continuation that which an important Latin American newspaper has to say regarding Masonic and communist tendencies. We refer to the weekly "Tiempo" published in Mexico City by Mr. Martin Luiz *Guzman*, a distinguished *Hierarch of Masonry*, who says in referring to the Bishops called progressive: "The rebellion of the Bishops was considered as the beginning of heresy by Ottaviani and other Cardinals of the 'Syndicate'. Even the possibility that the Council would depose the Pope if it considered him a heretic, was mentioned in 'L'Osservatore Romano'. The 'Syndicate' (of Cardinals) then published, in October 1962, a libel entitled 'Plot Against the Church', having the pseudonym *'Maurice Pinay'*." *(Number 1119, Volume XIII, page 60, October 14, 1963)*. So much for the comment of the above mentioned newspaper.

What gives this book definite, provable worth is that it deals with a magnificent and imposing compilation of documents and sources of undeniable importance and authenticity, which demonstrates *with no room for doubt the existence of a great conspiracy*, which the traditional enemies of the Church have prepared against Holy Catholic Church, and against the Free World. These (enemies) are attempting to convert Catholicism into *a blind instrument in the service of communism, Masonry, and Judaism*, in order to weaken free humanity with it and to facilitate its ruin and, with this ruin, the definite victory of atheistic communism. The most useful instruments in this conspiracy are those Catholic clergymen who, betraying Holy Church, attempt to destroy her most loyal defenders, while at the same time they assist, in every way they can, *Communists, Masons and Jews* in their subversive activities.

In this edition, we attempt to alert not only Catholics, but also *all* the anti-communists of Venezuela and of Latin America, so that they may realize the grave dangers which at present threaten not only the Catholic Church, *but Christianity and the free world in general*, and so that they may offer all their support to that deserving group of Cardinals, Archbishops and Bishops who are now fighting in the Vatican Council and in their respective countries against the external and internal enemies of the Holy Church and of the free world; those enemies which, with satanic perseverance, are trying to destroy the most sacred traditions of Catholicism, and to submerge us and our children in frightful communist slavery.

THE EDITOR,
Caracas, Venezuela, December 15, 1963.

PART ONE

THE SECRET DRIVING FORCE OF COMMUNISM

CHAPTER ONE

COMMUNISM AS DESTROYER

Of all revolutionary systems, which throughout human history have been devised for the destruction of our civilised values, Communism is without doubt the most perfected, most efficient and most merciless. In fact it represents the most advanced epoch of the world revolution, in whose postulates it therefore not only acts to destroy a definite political, social, economic or moral institution, but also simultaneously to declare null and void the Holy Catholic Church as well as all cultural and Christian manifestations which represent our civilisation.

All revolutionary currents of Jewish origin have attacked Christianity in its different aspects with particular one-mindedness. Communism, spawned from this same revolutionary stream of thought, seeks to banish Christianity for the purpose of causing it to vanish from the face of the earth, without even the slightest trace remaining. The destructive fury of this satanic striving, which brings before the eyes of the world the most terrible pictures of terror and destruction which are possible to imagine, can only be based on the essence of Nihilism and the most evil, hate-filled rejection of everything hitherto existing. For otherwise, one would not be able to understand the indescribable insanity of its criminal acts and the spirit of destruction, of annihilation, of insult, of contradiction and of resistance by its leading personalities against everything, which represents fundamental features not only of Catholicism but of religion in general.

The purpose of Communism is, as we have indeed seen in Russia and in the other lands where it has been introduced, none other than to enslave the people in the economic, political, social, human and super-human sense, in order to make possible a minority rule through violence. From an

international aspect, the goal cannot be clearer:

"To attain through violence world domination by an insignificant minority, which destroys the rest of humanity by means of materialism, terror and, if necessary, by death, completely indifferent to whether in the process the enormous majority of the population must be murdered."

The urge to murder, which has characterised the leading Soviet personages, is known well throughout the world. There are few, who upon learning of the bloody purges, which have been undertaken by the Marxists in Russia, will not be seized by shudders of horror. One needs only to recall a few details to fill the most stout hearts with fear and alarm.

"In its beginnings the Red Terror strove above all to exterminate the Russian Intelligentsia."[1] As proof of this assertion S.P. Melgunow affirms the following, in which he refers to the "Special Committees", which appeared in Russia in the first period of the Social revolution:

"The special committees are not organs of law, but of merciless extermination according to the decisions of the Communist Central Committee. The special committee is neither a commission of investigation nor a court of justice, but itself determines its own powers. It is an instrument of battle, which acts on the internal front of the civil war. It does not pardon whoever stands on the other side of the barricades, but kills them.

"It is not difficult to form ideas of how in reality this extermination proceeds, when in place of the nullified legal code only the revolutionary experience and conscience command. This conscience is subjective and experience allows complete free play to the will, which always, according to the position of the judge, takes on more or less furious forms."[2]

"Let us not carry on war against individual persons" – wrote Latsis – "but let us exterminate the Bourgeoisie as a class. Do not investigate, through study of documents and proofs, what the accused has done in words and deeds against the Soviet authority. The first question to be placed before him runs as to what class he belongs to, what is his origin, his education, his training and his profession."[3]

During the bloody dictatorship of Lenin, the Committee of Investigation under Rohrberg (Rohrberg, C.), which after the capture of Kiev entered this city with the White volunteers in August 1919, reported the following:

"The entire concrete floor of the large garage (this was the place where the provincial Cheka of Kiev had carried out executions) was swimming in blood, which did not flow but formed a layer of several inches; it was a grisly mixture of blood with brain and skull fragments, as well as strands of hair and other human remains. The entire walls, holed by thousands of bullets, were spattered with blood, and fragments of brain as well as head skin adhered to them.

"A drain ditch of 25 cm width and 25 cm deep and about 10 m long ran from the middle of the garage to a nearby room, where there was a subterranean outlet pipe. This drain ditch was filled to the top with blood.

"Usually, immediately after the massacre, the corpses were removed in lorries or horse-drawn wagons from the city and buried in a mass grave. In the corner of a garden we came upon an older mass grave, which contained about 80 corpses, in which we discovered signs of the most varied and unimaginable cruelties and mutilation. There were corpses from which the entrails had been removed; others had different limbs amputated and others again were cut into pieces. Some had had the eyes poked out, while the head, the face, the neck and the torso were covered with deep wounds. Further on we found a corpse with an axe in the breast, while others had no tongues. In a corner of the mass grave we discovered many legs and arms severed from the trunk."[4]

The enormous number of corpses, which have already been laid to the account of Communist Socialism and which increase terrifyingly all the while, will perhaps never be exactly known, but it exceeds everything imaginable. It is not possible to learn the exact number of the victims. All estimates lie below the real figure."

In the Edinburgh newspaper "The Scotsman" of 7th November, 1923, Professor Sarolea gave the following figures:

"28 Bishops; 1,219 priests; 6,000 Professors and teachers;

9,000 doctors; 54,000 Officers; 260,000 soldiers; 70,000 Policemen; 12,950 estate owners; 355,250 intellectuals and of the free professions; 193,290 workers and 215,000 peasants."

The Information Committee of Denikin on the Bolshevistic intrigue during the years 1918-1919 records in a treatise about the Red Terror in these two years "one million, seven hundred thousand victims."[5] In the "Roul" of 3rd August 1923, Kommin makes the following observation:

"During the winter of 1920 there existed in the USSR, 52 governments with 52 Special Committees (Chekas), 52 Special Departments and 52 revolutionary courts. Besides countless subsidiary Chekas, transport-networks, courts on the railways as well as troops for internal security, there were mobile courts, which were dispatched to mass executions in the places concerned."

To this list of courts of torture must be added the special departments, i.e., 16 army and divisional courts. All in all one must estimate 1000 torture chambers. If it is borne in mind that at that time district committees also existed in addition, then the number rises further. In addition the number of governments of the USSR increased. Siberia, the Crimea and the Far East were conquered. The number of Chekas grew in geometrical ratio.

According to Soviet data (in the year 1920 when the terror had still not ebbed and the reporting of news was not restricted) it is possible to establish an average figure for every court; the curve of executions rises from one to fifty (in the great cities) and up to one hundred in the regions recently conquered by the Red Army. The crisis of terror was periodic and then ceased; in this manner one can daily estimate the (modest) figure of five victims..., which, multiplied with the thousand courts, gives a result of five thousand, and thus for the year roughly one and a half million. We recall this indescribable slaughter, not because in its totality it was either the most numerous or the most merciless to arise from the special situation and inflamed passions consequent on the first victories of the Bolshevist revolution, but because today, forty-five years after these mass executions took place, all this might otherwise be obliterated from the present Communist picture, even for the persons who were contemporaries of the

events and who today, still alive, have forgotten those tragedies with the ease with which people forget not only unpleasant events which do not directly concern them, but even those to which they fell victim.

Unhappily, time has shown us a truly demonic excess of Communism in its murderous activity, about which we give no details and do not present the monstrous statistics because all this is known to us. Several of these cruel bloodbaths have only taken place recently, so that one still seems to hear the lament of the persecuted, the death-rattle of the dying and the dumb, the terrible and haunting complaint of the corpses.[6]

It may suffice to recall the recent giant bloodbaths in Hungary, Poland, East Germany and Cuba as well as the earlier mass killings by Stalin and the annihilation of millions of Chinese through the Communist regime of Mao-Tse-Tung. But also the Communist attempts at revolution, which failed to achieve lasting permanence, such as that of Bela Kun who occupied Hungary in such a brutal way in the middle of 1919; of Spain in 1936, where the Bolsheviks gained control of Madrid and parts of the Spanish provinces and murdered more than 16,000 priests, monks and nuns, as well as 12 Bishops; further the happily unsuccessful attempt in Germany, its most successful realisation in the Red Republic of Bavaria in the year 1919. All these attempts were in fact orgies of 1918, which was directed by Hugo Haase, and which had blood and unrestrained bestiality.

One must also not forget that this Apocalyptic storm, which brings a flood of corpses, blood and tears, falls upon the world with the sole goal: to destroy not only the Catholic Church but the entire Christian civilisation.[7] Before this shattering picture the world asks itself with heavy heart: who can hate our Christian features in such a form and try to destroy them with such Godless fury? Who has become capable of instigating this bloody mechanics of annihilation? Who can with such insensitivity direct and order this monstrous criminal process? And reality answers us completely without doubt that the [Bolshevik] Jews are those responsible, as will later be proved.

CHAPTER TWO

THE CREATORS OF THE SYSTEM

There is absolutely no doubt, that the Jews are the inventors of Communism; for they have been the instigators of the dogma, upon which that monstrous system is built, which at present with absolute power rules the greatest part of Europe and Asia, which stirs up the lands of America and with progressive certainty floods over all Christian peoples of the world like a deadly cancerous growth, like a tumour, which steadily devours the core of the free nations, without apparently an effective means of cure being found against this disease.

But the Jews are also the inventors and directors of the Communist methods, of effective tactics of struggle, of the insensitive and totally inhuman government policy and of aggressive international strategy. It is a completely proven fact that the Communist theoreticians were all Jews, unheeded of what system the Jews lastingly use, as well as the theoreticians and the experienced revolutionaries, which has veiled from the eyes of the people, where they lived, their true origin.

1. Karl Heinrich Marx was a German Jew, whose real name was Kissel Mordekay, born in Trier, Rhineland, son of a Jewish lawyer. Before his famous work "Das Kapital" which contains the fundamental idea of theoretical Communism, whose concepts he strove with inexhaustible activity up to his death in the year 1887 to spread over the world, he had written and published with the Jew Engels in the year 1848 the Communist Manifesto in London; between 1843 and 1847 he had formulated in England the first modern interpretation of Hebrew Nationalism in his articles, as in the publication in the year 1844 in the periodical "Deutsch-Franzosische Jahrbücher" (German-French Year Books) under the title "Concerning the Jewish question", which shows an ultra-national tendency.

2. Friedrich Engels, creator of the "First International", and close collaborator of Marx, was a Jew and born in Bremen (Germany). His father was a Jewish cotton merchant of the city. Engels died in the year 1894.

3. Karl Kautski, whose real name was Kraus, was the author of the book "The Beginnings of Christianity", in which he mainly combats the principles of Christianity. He was the most

important interpreter of Karl Marx and in 1887 published "The Economic Doctrine of Karl Marx Made Intelligible for All." "The Bloodbath of Chisinaw and the Jewish Question", in the year 1903, "The Class Struggle", which for Mao-Tse-Tung in China was the fundamental book for Communist instruction; and the work with the title "The Vanguard of Socialism", in the year 1921. He was also the author of the "Socialist Programme" from Erfurt/Germany. This Jew was born in the year 1854 in Prague and died in 1938 in the Hague (Holland).

4. Ferdinand Lassalle, Jew, born in the year 1825 in Breslau. He had interfered in the democratic revolution of 1848. In the year 1863 he published his work entitled "Open Answers", in which he outlined a plan of revolution for the German workers. Since then he worked tirelessly for a "Socialist" crusade, which was directed at the rebellion of the workers. For this purpose he published a further work under the title "Capital and Labour."

5. Eduard Bernstein. A Jew born in Berlin in the year 1850. His principal works are "Assumptions concerning Socialism", "Forward, Socialism", "Documents of Socialism", "History and Theory of Socialism", "Social Democracy of Today in Theory and Practice", "The Duties of Social Democracy", and "German Revolution". In all his writings he expounds the Communist teaching and bases it on the views of Marx. In the year 1918 he became Finance minister of the German Socialist state, which, however, could fortunately only maintain itself a few months.

6. Jacob Lastrow, Max Hirsch, Edgar Loening, Wirschauer, Babe, Schatz, David Ricardo and many other writers of theoretical Communism were Jews. In all lands are found writers, almost exclusively Jewish, who preach Communism to the masses, although with many opportunities they strive to give the appearance in their writings of a feeling of humanity and brotherhood. We have indeed already seen in practice what this means.[8]

However theoretical all Jews mentioned may have been, they were not satisfied with setting up the doctrinaire bases, but each one of them was an experienced revolutionary, who busied himself in whatever particular land he found himself, to factually prepare the upheaval, to direct or to give it support. As leaders or members of revolutionary associations known

only to one another, they took more and more active part in the development or Bolshevism. But apart from these Jews, who in the main were regarded as theoreticians, we find that almost all materialist leaders, who develop Communist tactics, also belong to the same race and carry out their task with the greatest efficacy.

As indisputable examples two movements of this type can be recorded:

A) In the year 1918 Germany was showpiece of a Communist, Jew directed revolution. The Red Councils of the republic of Munich was Jewish, as its instigators prove: Liebknecht, Rosa Luxemburg, Kurt Eisner and many others. With the fall of the monarchy the Jews gained control of the country and the German government. With Ministers of State Haase and Landsberg appear Kautsky, Kohn and Herzfeld. The Finance minister was likewise a Jew, had his racial fellow Bernstein as assistant and the minister of the Interior, likewise a Jew, and sought the collaboration of his racial brother, Doctor Freund, who helped him in his work.

Kurt Eisner, the President of the Bavarian Councils Republic, was the instigator of the Bolshevist revolution in Munich.

"Eleven little men made the revolution", said Kurt Eisner in the intoxication of triumph to his colleague, the Minister Auer. It is no more than right to preserve the unforgettable memory of these little men, who were, in fact, the Jews Max Lowenberg, Doctor Kurt Rosenfeld, Caspar Wollheim, Max Rothschild, Carl Arnold, Kranold, Rosenhek, Birnbaum, Reis and Kaisser. These ten with Kurt Eisner van Israelowitsch led the presidency of the Revolutionary court of Germany. All eleven were Freemasons and belonged to the secret lodge N.° which had its seat in Munich at No. 51 Briennerstrasse.[9]

The first cabinet of Germany in the year 1918 was composed of Jews.

1. Preuss, Minister of the Interior.
2. Freund, Minister of the Interior.
3. Landsberg, Finance Minister.
4. Karl Kautski, Finance Minister.
5. Schiffer, Finance Minister.

6. Eduard Bernstein, secretary of the State Treasury.
7. Fritz Max Cohen, director of the official information service. (This Jew was earlier correspondent of the Jewish "Frankfurter Zeitung").

The second "German Socialist government" of 1918 was formed of the following Jews:

1. Hirsch, Minister of the Interior.
2. Rosenfeld, Justice Minister.
3. Futran, Minister of education.
4. Arndt, Minister of education.
5. Simon, State secretary of finances.
6. Kastenberg, director of the department of science and art.
7. Strathgen, director of colonial department.
9. Wurm, secretary of food.
10. Merz, Weil, Katzenstein, Stern, Lowenberg, Frankel, Schlesinger, Israelowitz, Selingsohn, Laubenheim, etc., took up high posts in the ministries.

Among the remaining Jews who controlled the sectors vital to life of the German state, which had been defeated through the American intervention in the war, were found in the year 1918, and later:

1. Kohen, President of the German workers and soldiers councils (similar to the Soviet council of soldiers and workers of Moscow in the same year).
2. Ernst, police president of Berlin.
3. Sinzheimer, police president of Frankfurt.
4. Lewy, police president of Hessen.
5. Kurt Eisner, Bavarian state president.
6. Jaffe Bavarian finance minister.
7. Brentano, Industry, trade and transport minister.
8. Talheimer, minister in Württemberg.
9. Heimann, another minister in Württemberg.
10. Fulda, in the government of Hesse.
11. Theodor Wolf, chief editor of the newspaper "Berliner Tageblatt."
12. Gwiner, director of the "Deutsche Bank".[10]

B) Hungary in the year 1919. On 20th March 1919 the Jew Bela Kun (Cohn) took over power in Hungary and proclaimed the Hungarian Soviet republic, which from that moment on was submerged in a hair-raising sea of blood. Twenty-eight (28) Commissars formed with him the new government and of these 18 were Israelites. That is an unheard of proportion, when one bears in mind that in Hungary lived one and a half million Israelites compared to 22 million inhabitants. The 18

Commissars held the actual control of rulership in their hands and the eight Gentile Commissars could do nothing against them.[11]

“More than 90% of the members of the government and the confidence men of Bela Kun were also Jews. Here follows a list of members of the Bela Kun government:

1. Bela Kun, general secretary of the Jewish government.
2. Sandor Garbai, “official” president of the government, who was used by the Jews as a Hungarian man of straw.
3. Peter Agoston, deputy of the general secretary; Jew.
4. Dr. E. Landler, Peoples commissar for internal affairs; Jew.
5. Bela Vago, deputy of Landler, a Jew with the name Weiss.
6. E. Hamburger, Agriculture Commissar; Jew.
7. Vantus, deputy of Hamburger; Jew.
8. Csizmadia, deputy of Hamburger; Hungarian.
9. Nyisztor, deputy of Hamburger; Hungarian.
10 Varga, Commissar for financial affairs; Jew by name Weichselbaum.
11. Szkely, deputy of Varga; Jew by name Schlesinger.
12. Kunftz, Education minister; Jew by name Kunstater.
13. Kukacs, deputy of Kunfi; a Jew, who in reality was chilled Lowinger and was the son of the director-general of a banking house in Budapest.
14. D. Bokanyi, Minister of labour; Hungarian.
15. Fiedler, deputy of Bokanyi; Jew.
16. Jozsef Pogany, War Commissar; a Jew, who in reality was called Schwartz.
17. Szanto, deputy of Pogany; a Jew named Schreiber.
18. Tibor Szamuelly, deputy of Pogany, a Jew named Samuel.
19. Matyas Rakosi, trade Minister; a Jew, who in reality was called Matthew Roth Rosenkrantz, present Communist dictator.
20. Ronai, Commissar of law; a Jew named Rosentstegl.
21. Ladai, deputy of Ronai; Jew.
22. Erdelyi, Commissar of supply; a Jew named Eisenstein.
23. Vilmas Boehm, Socialisation Commissar; Jew.
24. Hevesi, deputy of Boehm; a Jew named Honig.
25. Dovsak, second deputy of Boehm; Jew.
26. Oszkar Jaszai, Commissar of nationalities; a Jew named Jakubovits.
27. Otto Korvin, political examining Commissar; a Jew named Klein.
28. Kerekes, state lawyer; a Jew named Krauss.
29. Biro, chief of the political police; a Jew named Blau.
30. Seidem, adjutant of Biro; Jew.
31. Oszkar Faber, Commissar for liquidation of Church property; Jew.
32. J. Czerni, commander of the terrorist bands, which were known by the name “Lenin youth”; Hungarain.

33. Illes, supreme police Commissar; Jew.
34. Szabados, supreme police Commissar; a Jew named Singer.
35. Kalmar, supreme police Commissar; German Jew.
36. Szabo, supreme police Commissar; Ruthenian Jew, who in reality was called Schwarz.
37. Vince, Peoples Commissar of the city of Budapest, who in reality was called Weinstein.
38. M. Kraus, Peoples Commissar of Budapest; Jew.
39. A. Dienes, Peoples Commissar of Budapest; Jew.
40. Lengyel, President of the Austro-Hungarian bank; a Jew named Levkovits.
41. Laszlo, President of the Communist revolutionary court; a Jew, who in reality was called Lowy.[12]

In this government which for a time held Hungary in thrall, the chief of the Hungarian Cheka Szamuelly, besides Bela Kun, distinguished himself through countless crimes and plunderings. While the latter rode through the land in his luxury automobile (with the symbol of a large gallows mounted on the vehicle, and accompanied by his capable Jewish woman secretary R. S. Salkind, alias Semliachkay), the former travelled through Hungary in his special train and sowed terror and death, as a contemporary witness describes:

"That train of death travelled snorting through the black Hungarian nights; where it stopped, one saw people hanging from trees and blood which ran on the ground. Along the railway line naked and mutilated corpses were to be seen. Szamuelly dictated his judgements in his train, and whoever was forced to enter never lived to tell the tale of what he saw. Szamuelly lived constantly in this train. Thirty selected terrorists ensured his security. Selected executioners accompanied him. The train consisted of two saloon wagons, two first-class wagons, which were occupied by the terrorists, and two third-class wagons for the victims. In the latter executions were carried out. The floor of this wagon was stiff with blood. The corpses were thrown out of the windows, while Szamuelly sat comfortably in the elegant workroom of his compartment which was upholstered in rose-coloured damask and decorated with polished mirrors. With a movement of the hand he decided over life or death."[13]

CHAPTER THREE

THE HEAD OF COMMUNISM

There exists therefore not the slightest doubt, that the Marxist theory (Communism) is a Jewish work, just as is also its every action, which aims at putting this doctrine into practice.

Before the final establishing of Bolshevism in Russia the directors and organisers of all Communist movements in their entirety were almost solely Jews, just as the great majority of the true organisers of the revolutions were to which they gave the impetus. But in Russia, as the first land where Bolshevism finally triumphed, and where it was and still is the fulcrum or driving force for the Communising of the world, the Jewish paternity of the system of organisation and of Soviet praxis also allows no doubt or error. According to the irrefutable data, which has been fully and completely proved and recognised by all impartial writers who have dealt with this theme, the Communist work of the Jews in the land of the Czars is so powerful that it would be useless to deny this disastrous triumph as their monopoly.

It suffices to recall the names of those who have formed the governments and the principal leading organs in the Soviet Union, in order to know what one has immediately to think of the clear and categorical proof of the evidence.

I - MEMBERS OF THE FIRST COMMUNIST GOVERNMENT OF MOSCOW (1918)
(Council of Peoples Commissars)

1. Ilich Ulin (Vladimir Ilich Ulianov or Nikolaus Lenin). President of the Supreme Soviet, Jew on mother's side. His mother was called Blank, a Jewess of German origin.
2. Lew Davinovich Bronstein (Leo Trotsky), Commissar for the Red Army and the Navy; Jew.
3. Iosiph David Vissarionovich Djugashvili-Kochba (Joseph Vissarianovich Stalin), Nationalities Commissar; descendant of Jews from Georgia.
4. Chicherin; Commissar for foreign affairs; Russian.
5. Apfelbaum (Grigore Zinoviev), Commissar for internal affairs; Jew.
6. Kohen (Volodarsky), Commissar for press and propaganda; Jew.
7. Samuel Kaufmann, Commissar for the landed property of the State; Jew.

8. Steinberg, law Commissar; Jew.
9. Schmidt, Commissar for public works; Jew.
10. Ethel Knigkisen (Liliana), Commissar for supply, Jewess.
11. Pfenigstein, Commissar for the settlement of refugees; Jew.
12. Schlichter (Vostanoleinin) Commissar for billetings (confiscation of private houses for the Reds); Jew.
13. Lurie (Larin), President of the supreme economic council; Jew.
14. Kukor (Kukorsky), Trade Commissar; Jew.
15. Spitzberg, Culture Commissar; Jew.
16. Urisky (Radomilsky), Commissar for "elections"; Jew.
17. Lunacharsky, Commissar for public schools. Russian.
18. Simasko, Commissar for health; Jew.
19. Protzian, Agriculture Commissar; Armenian.

In the Appendix at the end of this volume can be found the interesting and illustrative lists of the Jewish officials in all the government bodies of the Soviet Union, the Communist Party, the Red Army, the Secret Police, the trade unions, etc.

Of a total of 502 offices of first rank in the organisation and direction of the Communist revolution in Russia and in the direction of the Soviet State during the first years of its existence, no less than 459 posts are occupied by Jews, while only 43 of these offices have been occupied by Gentiles of different origin. Who then has accordingly carried out this terrible revolution? The Gentiles perhaps? Another statistic, which was published in Paris by the counter-revolutionary newspaper "Le Russe Nationaliste", after the victory of the Jewish Communists in Russia, reveals that of 554 Communist leaders of first rank in different offices the racial composition was as follows:

Jews	447
Lithuanians	43
Russians	30
Armenians	13
Germans	12
Finns	3
Poles	2
Georgians	2
Czechs	1
Hungarians	1

During the Second World War, and from then on up to our

present time, the Jewish clique which rules the Union of Socialist Soviet Republics, continues to be very numerous, for at the head of the names stands Stalin himself, who for a long time was regarded as a Georgian of pure descent. But it has been revealed that he belongs to the Jewish race; for Djougachvili, which is his surname, means "Son of Djou", and Djou is a small island in Persia, whither many banished Portuguese "Gypsies" migrated, who later settled in Georgia.

Today it is almost completely proved that Stalin had Jewish blood, although he neither confirmed nor denied the rumours, about which mutterings began in this direction.[14]

Let us look at a list of the Soviet officials in the government of Stalin:

> 1. Zdanov (Yadanov), who in reality was called Liphshitz, foriner commander in the defence of Leningrad during the 2nd world war. Member of the Politbüro up to 1945 and one of the instigators of the decision which excluded Tito from the Cominform in the year 1948 and who shortly afterwards died.
>
> 2. Lavrenty Beria, Chief of the M.V.D. Police and of Soviet heavy industry, member of the Soviet Atom industry, who was executed upon orders of Malenkov, and in fact for the same reason for which Stalin liquidated Yagoda.
>
> 3. Lazar Kaganovich, director of Soviet heavy industry, member of the Politburo from 1944 to 1952, then member of the Presidium and at present President of the Supreme Presidium of the USSR.
>
> 4. Malenkov (Georgi Maximilianovich Molenk), member of the Politburo and Orgburo until 1952, then member of the Supreme Presidium, President of the Ministerial Council after the death of Stalin; Minister in the government of Bulganin since 1955. He is a Jew from Ornsenburg, not a Cossack, as is asserted. The name of his father, Maximilian Malenk, is typical for a Russian Jew. In addition there is a very important detail, which reveals the true origin of Malenkov and also of Khrushchev. The present wife of Malenkov is the Jewess Pearlmutter, known as "Comrade Schans chuschne" who was Minister (Commissar) for the fish industry in the Soviet government in the year 1938. If Malenkov had not been a Jew, it is extremely unlikely that he would have married a Jewess, and the latter would also not have married him. There exists no official description of the life of Malenkov. This is certainly to be attributed to the fact that he does not want his Jewish origin to be discovered.

5. Nikolaus Salomon Khrushchev, present chief (1963) of the Soviet Communist party, member of the Politburo since 1939, i.e. since the year when Malenkov was chosen member of the Orgburo. He is the brother of Madame Malenkov, i.e. of the Jewess Pearlmutter. Khrushchev is a Jew and his real name is Pearlmutter. Also, the present wife of Khrushchev, Nina, as well as the wives of Mikoyan, Voroshilov, Molotov, etc., are Jewesses.

6. Marshal Nikolaus Bulganin, at present first Soviet minister, former bank official, was one of the ten Jewish members of the Commissariat for the liquidation of private banks in the year 1919.

7. Anastasio Josifovich Mikoyan, member of the Politburo since 1935, member of the Supreme Presidium since 1952, Trade Minister and Vice-president in the Malenkov government. He is an Armenian Jew and not a true Armenian as is believed.

8. Kruglov, chief of the M.V.D. after Beria. Upon command of Kruglov the imprisoned Jewish doctors were released who had been imprisoned by Riumin, sub-chief of the police, during the rulership of Beria, in the year 1953. Likewise Jew.

9. Alexander Kosygin, member of the Politburo up to 1952, afterwards deputy in the Supreme Presidium and Minister for light industry and food in the Malenkov government.

10. Nikolaus Schvernik, member of the Politburo up to 1952, then member of the Supreme Presidium and member of the Presidium of the Central Committee of the Communist party; Jew.

11. Andreas Andreievich Andreiev, who was known as the “Politbureaucrat” of 3 A, member of the Politburo between 1931 and 1952, Jew from Galicia (Poland). He writes under a Russian pseudonym.

12. P. K. Ponomareno, member of the Orgburo in the year 1952; afterwards member of the highest Presidium and culture minister in the Malenkov government.

13. P. F. Yudin (Jew), deputy member of the highest Presidium and titulary of the Ministry for building material in the Malenkov government in the year 1953.

14. Mihail Pervukin, member of the Presidium of the central committee of the Communist party since 1953.

15. N. Schatalin, official in the sub-secretariat of the

Central Committee of the Community Party.

16. K. P. Gorschenin, Justice minister in the government of Malenkov.

17. D. Ustinov (Zambinovich), Soviet ambassador in Athens (Greece) up to the second world war; defence minister in the Malenkov government.

18. V. Merkulov, Minister for state control at the time of Malenkov.

19. A. Zasyadko, Minister for the coal industry under Malenkov.

20. Cherburg, Soviet propaganda chief.

21. Milstein. one of the Soviet espionage chiefs.

22. Ferentz Kiss, Chief of the Soviet espionage service in Europe.

23. Postschreibitscher (Poschebicheve), former private secretary of Stalin, at present chief of the secret archives of the Kremlin.

24. Ilya Ehrenburg, delegate for Moscow in the Supreme Soviet, Communist writer; likewise Jew.

25. Mark Spivak, delegate from Stalino (Ukraine) in the Supreme Soviet of Moscow.

26. Rosalia Goldenberg, delegate from Birobudjan in the Supreme Soviet.

27. Anna E. Kaluger, delegate of Bessarabia in the Supreme Soviet, Her brother, not Koluger, but Calugaru in Rumanian, is a Communist official in the government of Rumania.

Also Kalinin, one of the great Soviet officials under Stalin who died some time ago, was a Jew.[15]

It is only too well known, that the Anti-Semitism of Stalin was a misrepresentation of the facts, and that the blood bath among the Jews (Trotskyists) which he carried out in order to assert his power, was performed by other Jews. In the last instance the struggle between the Jew Trotsky and the Jew Stalin was a struggle between parties for control over the Communist government, which they created, it was purely a family dispute. As proof, the following list of Commissars for

Foreign Affairs, during the period when Stalin got rid of some certain Jews, who had become dangerous for his personal power.

1. Maxim Maximovich Litvinoff, Minister for Foreign Affairs up to 1939, when he was replaced by Molotov. He afterwards occupied high offices in the same ministry up to his death in February 1952. He was born in Poland as son of the Jew Meer Genokh Moiseevich Vallakh, a bank clerk. In order to conceal his real name Maxim Moiseevich Vallakh, Litvinoff used various pseudonyms during his real career, among them Finkelstein, Ludwig Nietz, Maxim Harryson, David Mordecay, Felix, and finally, when he became an official in the Communist regime of Russia, he took on the name of Litvinoff or Litvinov. When this Jew was replaced by Molotov in the Year 1939, the Jews of the western world and the entire Jewish-Freemasonic press began to cry out that he had been removed by Stalin because he was a "Jew", but they kept quiet afterwards concerning the fact that up to his death Litvinov remained in the ministry. Why also say this, if it was not of interest for the conspiracy? In the Memoirs of Litvinov, which were published after his death, he wrote that in his opinion nothing would alter in Soviet Russia after the death of Stalin. In fact, Stalin died a year after Litvinov and nothing was altered in the Soviet's internal and external policies.

What the West calls change in the policy of the USSR, is simply nothing further than a skilled propaganda for the necessities of the plan for world rule through the Jews. Nothing has altered since the death of Stalin. A certain unrest may have arisen on account of the lack of a new leader of the stature of Stalin or Lenin, that is all. For this reason the Jewish-Freemasonic conspirators of the West wish to paint the Soviet-Communist black raven over with the glittering colours of "Pacifism", "Coexistence", "Human friendliness", etc., in order to introduce it to the world as something harmless, until a dictator with the same lusts of his predecessors arises.

When Litvinov asserted that nothing would alter with the death or Stalin, he knew very well, that this would be so, because Stalin was nothing more than one of the handymen of the Jewish band, which rules the USSR, and because after him other Jews would be at hand, to carry on the plan of world domination, for which Bulganin, Baruch, Reading, Thorez, Mendes France, David Ben Gurion and many others are cooperating.

In continuing the list of Jews in the Ministry for Foreign Affairs of the USSR, we mention:

2. Andreas Januarevich Vishinsky, now dead, who was foreign minister of the USSR before the death of Stalin and afterwards permanent representative of the Soviet Union in the UNO. There he missed no opportunity to sling his obscenities against the non-Communist lands, exactly as in the times when he was “Peoples Judge.” His Jewish name was Abraham Januarevin.

3. Jakob Malik, Soviet representative in the UNO and a great personality in the Soviet diplomatic hierarchy; Jew.

4. Valerian Zorin, for a time ambassador in London and likewise a great figure of Soviet diplomacy, who changes his post according to necessity.

5. Andrei Gromyko, diplomat, Minister for foreign affairs since 1958.

6. Alexander Panyushkin, former Soviet ambassador in Washington, ambassador in Peking during the year 1955, who is regarded as the actual dictator of Red China.

7. Zambinovich (Ustinov), ambassador in Athens up to 1940.

8. Admiral Radionovich, ambassador in Athens between 1945 and 1946, i.e., as the Communist coup d’état in Greece was prepared; Jew.

9. Constantin Umansky, ambassador in Washington during the Second World War and afterwards official in the Ministry for foreign affairs in Moscow.

10. Manuilsky, former representative in the Ukraine and in the UNO, at present President of the Ukraine; likewise Jew.

11. Ivan Maisky, ambassador in London during the war, afterwards high official of the Foreign Ministry in Moscow.

12. Madame Kolontay, ambassador in Stockholm until her death in March 1952; Jewess.

13. Daniel Solod, ambassador in Cairo in the year 1955. The latter, supported by a Jewish group which belongs to the diplomatic corps in Cairo, directs the Israelite conspiracy inside the Arab world under Soviet diplomatic protection, without the Egyptian government noticing this. This government should not forget that David Ben Gurion, first

minister of Israel, as well as Golda Meyerson, Israel's Minister in Moscow, are Russian Jews like David Solod.

At present, according to confirmed data, 80% to 90% of the key positions in all ministries in Moscow and the remaining Soviet republics are occupied by Jews.

"I do not believe that there can be any doubt of the origin of all those who occupy the highest posts in Moscow since the first moment of the revolution; for the Russians it is a lamentable fact that after all this course of time things are much worse, for the number of Jews who live in Russia has increased in frightening degree. All important leading positions are in their hands..."[16]

As in Russia the countries of Europe where Bolshevism has gained control, are also completely ruled by a Jewish minority; the latter always appears in the direction of the Communist government with an iron, criminal and merciless hand, so as to attain the utter enslaving of the native citizens through an insignificant group of Jews.

More convincing than any other proof is an exact surveying of the most principal leaders of the Bolshevist governments of Europe, which are always found in the hands of the Israelites. We will quote the most principal ones:

A - HUNGARY

1. The most important Communist leader since the occupation of this land by Soviet troops is Mathias Rakosi, an Israelite, whose real name is Mathew Roth Rosenkranz, and who was born in the year 1892 in Szabadka.

2. Ferenk Münnich, First Minister in Hungary in the year 1959 after Janos Kadar.

3. Erno Gero, Minister of the Interior until 1954.

4. Szebeni, Minister of the Interior before the Jew Gero.

5. General Laszlo Kiros, Jew, Minister of Interior since July 1954, simultaneously chief of the A.V.O., i.e. the Hungarian police, which corresponds to the Soviet M.V.D.

6. General Peter Gabor, chief of the Communist political police of Hungary up to 1953, a Jew, who in reality was called

Benjamin Ausspitz and was earlier a tailor in Satorai-Jeujhely, Hungary.

7. Varga, State secretary for economic planning; a Jew, who in reality is called Weichselbaum; former Minister of the Bela Kun government. He was also President of the supreme economic council.

8. Beregi, Minister for foreign affairs.

9. Julius Egry, Agriculture minister of the Hungarian Peoples Republic.

10. Zoltan Vas, President of the supreme economic council; a Jew, who in reality was called Weinberger.

11. Josef Reval, the editor of the Hungarian press and director of the Red newspaper "Szabad Nep" (The Free People); a Jew; who is really called Moses Kahana.

12. Revai (another), Minister for national education; a Jew named Rabinovits.

13. Josef Gero, transport minister; a Jew named Singer.

14. Mihaly Farkas, Minister for national defence; a Jew named Freedman.

15. Veres, Minister of State.

16. Vajda, Minister of State.

17. Szanto, Commissar for purging of enemies of the State, in the year 1951 sent by Moscow; a Jew named Schreiber; former member of the Bela Kun government.

18. Guyla Dessi, Justice Minister up to 1955; today chief of the secret police.

19. Emil Weil, Hungarian ambassador in Washington; he is the Jewish doctor who tortured Cardinal Mindszenty.

Among other important Jewish officials to be mentioned are:

1. Imre Szirmay, director of the Hungarian radio company.

2. Gyula Garay, judge of the Communist "Peoples court of Budapest."

3. Colonel Caspo, Sub-chief of the secret police.

4. Professor Laszlo Benedek, Jewish dictator for educational questions.

The sole important Communist of Gentile origin was the Freemason Laszlo Rajk, former minister for foreign affairs, who was sentenced and executed by his Jewish “brothers” for his “betrayal.”

B - CZECHOSLOVAKIA

1. Clemens Gottwald, one of the founders of the Communist party in Czechoslovakia and president of the country between 1948 and 1953; a Jew, who died shortly after Stalin.

2. Vladimir Clementis, former Communist minister of Czechoslovakia for foreign affairs, “sentenced and executed” in the year 1952; Jew.

3. Vaclav David, present foreign minister of Czechoslovakia (1955); Jew.

4. Rudolf Slaski, former general secretary of the Communist party of Czechoslovakia, “sentenced” in the year 1952; a Jew by name of Rudolf Salzmann.

5. Firi Hendrich, present general secretary of the Communist party; Jew.

6. Andreas Simon, sentenced in the year 1952; a Jew named Otto Katz.

7. Gustav Bares, assistant of the general secretary of the Communist party; Jew.

8. Josef Frank, former assistant of the general secretary of the Communist party, “sentenced” in the year 1952; Jew.

C - POLAND

1. Boleislaw Bierut, President of Poland up to 1954; Jew.

2. Jakob Berman, general secretary of the Communist party of Poland; Jew.

3. Julius Kazuky (Katz), minister for foreign affairs of Poland, who is well known for his violent speeches in the UNO; Jew.

4. Karl Swierezewskv, former vice-minister for national

defence, who was murdered by the Anti-Communist Ukrainian country population in south Poland (the mass of the people is not always amorphous); Jew.

5. Josef Cyrankiewicz, first minister of Poland since 1954, after Bierut; Jew.

6. Hillary Mink, Vice-prime minister of Poland since 1954; Jew.

7. Zenon Kliszko, minister of justice; Jew.

8. Tadaus Kochcanowiecz, minister of labour; Jew.

The sole important Polish Communist of Gentile origin is Wladislaw Gomulka who was removed from political leadership since 1949, when he lost his post as first minister. Sooner or later he will share the same fate as Rajk in Hungary.

D - RUMANIA

1. Anna Pauker, Jewess, former minister for foreign affairs of the "Rumanian Peoples Republic", and spy No. 1 of the Kremlin in Rumania up to the month of June 1952. Since then she has remained in the shadows in Bucharest up to the present day, naturally in freedom. This Jewish hyena, who was originally called Anna Rabinsohn, is the daughter of a rabbi, who came to Rumania from Poland. She was born in the province of Moldau (Rumania) in the year 1892.

2. Ilka Wassermann, former private secretary of Anna Pauker, at present the real directress of the ministry for foreign affairs.

3. Josef Kisinevski, the present agent No. 1 of the Kremlin in Rumania, member of the central Committee of the Communist party and vice-president of the council of ministers. He is a Jew and comes from Bessarabia; his correct name is Jakob Broitman. Also he is the real chief of the Communist party of Rumania, although "officially" the general secretary of the party is the Rumanian locksmith Gheorghe Gheorghiu Dez, who, however, only plays the simple role of a political front. Kisinevski took his present pseudonym from the name of the city of Kisinau in Bessarabia, where before the arrival of the Red Army he owned a tailor's workshop.

4. Teohari Georgescu, minister for internal affairs in the Communist government of Bucharest between 1945 and 1952; at the present time he has been reduced to a second-rank post, although he was "officially" "expelled" from

the Communist party. He finds himself in the same position as Anna Pauker. His real name is Baruch Tescovich. He is a Jew from the Rumanian Danube harbour of Galatz.

5. Avram Bunaciu, likewise a Jew, is the present (1955) general secretary of the Presidium of the great national assembly of the “Rumanian peoples republic”, i.e. the real leader of this assembly, for the “official” president Petru Groza is only an old Freemasonic marionette, who is married to a Jewess and plays only a purely static role. Avram Bunaciu is called in reality Abraham Gutman (Gutman translated into Rumanian is the corresponding name for “Bunaciu”, i.e. the pseudonym taken on by this Jew).

6. Lotar Radaceanu, another Minister of the Communist government of Bucharest “deposed” in the year 1952, but who in 1955 reappeared on the honorary tribune. He is a Jew from Siebenbürgen and is called Lothar Würtzel. Since the “Würtzel” in Rumanian translates “Radicinu”, this Jew has simply transferred his Hebraic name into Rumanian and is now called “Radaceanu”.

7. Miron Constantinescu, member of the central Committee of the Communist party and minister for mining and petroleum. Now and then he changes his ministerial posts. He is a Jew from Galatzi (Rumania), who in truth is called Mehr Kohn, and as is customary among them, uses a Rumanian pseudonym.

8. Lieutenant General Moises Haupt, commander of the military district of Bucharest; Jew.

9. Colonel General Zamfir, Communist “security chief” in Rumania and responsible for thousands of murders, which this secret police has perpetrated. He is a Jew and comes from the Danube harbour of Braila. He is called Laurian Rechler.

10. Heim Gutman, chief of the civil secret service of the Rumanian Peoples republic; Jew.

11. Major-General William Suder, chief of the information service and of counter-espionage of the Rumanian Communist army. He is a Jew, by name Wilman Süder and former officer of the Soviet Army.

12. Colonel Roman, former director of the E.K.P. service (education, culture and propaganda) of the Rumanian army up to 1949, and at the present time Minister in the Communist government. His name as Jew is Walter.

13. Alexander Moghiorosh, minister for Nationalities in the Red government; Jew from Hungary.

14. Alexander Badau, chief of the Control Commission for foreigners in Rumania. He is a Jew who originates from the city of Targoviste whose real name is Braustein. Before 1940 his family in Targoviste possessed a large trading firm.

15. Major Lewin, chief of press censorship, Jew and former officer of the Red Army.

16. Colonel Holban, chief of the Communist "Security" of Bucharest, a Jew named Moscovich, former Syndicate (Union) chief.

17. George Silviu, general governmental secretary of the ministry for internal affairs; a Jew named Gersh Golinger.

18. Erwin Voiculescu, chief of the pass department in the ministry for foreign affairs. He is a Jew and is called Erwin Weinberg.

19. Gheorghe Apostol, chief of the general labour union of Rumania; he is a Jew named Gerschwin.

20. Stupineanu, chief of economic espionage; Jew by name Stappnau.

21. Emmerick Stoffel, Ambassador of the Rumanian Peoples Republic in Switzerland; a Jew from Hungary and specialist in bank questions.

22. Harry Fainaru, former legation chief of the Rumanian Communist embassy in Washington up to 1954 and at present official in the ministry for foreign affairs in Bucharest. He is a Jew named Hersch Feiner. Before the year 1940 his family possessed a grain business in Galatzi.

23. Ida Szillagy, the real directress of the Rumanian embassy in London; Jewess; friend of Anna Pauker.

24. Lazarescu, the "Chargé d'Affaires" of the Rumanian government in Paris. He is a Jew and is really called Baruch Lazarovich, the son of a Jewish trader from Bucharest.

25. Simon Oieru, State under-secretary of the Rumanian state; Jew with name of Schaffer.

26. Aurel Baranga, inspector general of arts. He is a Jew; Ariel Leibovich is his real name.

27. Liuba Kisinevski, president of the U.F.A.R. (Association of anti-Fascist Rumanian women); she is a Jewess from Cernautzi/ Bukowina, and is called in reality Liuba Broitman, wife of Josif Kisinevski of the central Committee of the party.

28. Lew Zeiger, director of the ministry for national economy; Jew.

29. Doctor Zeider, jurist of the ministry for foreign affairs; Jew.

30. Marcel Breslasu, director general of arts; a Jew by name Mark Breslau.

31. Silviu Brucan, chief editor of the newspaper "Scanteia", official party organ. He is a Jew and is called Brükker. He directs the entire campaign of lies that attempts to deceive the Rumanian people concerning the true situation created by Communism. At the same time the Jew Brükker directs the fake "Antisemitic" campaign of the Communist press of Rumania.

32. Samoila, governing director of the newspaper ‘‘Scanteia"; he is a Jew; Samuel Rubenstein.

33. Horia Liman, second editor of the Communist newspaper "Scanteia"; Jew with the name of Lehman.

34. Engineer Schnapp, governing director of the Communist newspaper "Romania Libera" (Free Rumania), the second Communist newspaper on the basis of its circulation; likewise a Jew.

35. Jehan Mihai, chief of the Rumanian film industry, Communist propaganda by means of films; a Jew, whose name is Jakob Michael.

36. Alexander Graur, director general of the Rumanian radio corporation, which stands completely and solely in the service of the Communist party. He is a Jewish professor and is called Alter Biauer, born in Bucharest.

37. Mihail Roller, at present President of the Rumanian academy, is a sinister professor, a Jew, unknown before the arrival of the Soviets in Rumania. Today he is "President" of the Academy and in addition he has written a "new history" of the Rumanian people, in which he falsifies the historical truth.

38. Professor Weigel, one of the tyrants of the university of Bucharest, who directs the constant "purging actions" among Rumanian students who are hostile to the Jewish-Communist regime.

39. Professor Lewin Bercovich, another tyrant of the Bucharest university, who with his spies controls the activity of Rumanian professors and their social connections; an immigrant Jew from Russia.

40. Silviu Josifescu, the official "literary critic", who censures the poems of the best poets like Eminescu Alecsandri, Vlahutza, Carlova, etc., who all died centuries ago or more than half a century ago, and alters form and content, because these poems are "not in harmony" with the Communist Marxist ideas. This literary murderer is a Jew, who in truth is called Samoson Iosifovich.

41. Joan Vinter, the second Marxist "literary critic" of the regime and author of a book with the title "The problem of literary legacy" is likewise a Jew and is called Jakob Winter.

The three former secretaries of the General Labour League up to 1950, Alexander Sencovich, Mischa Levin and Sam Asriel (Serban), were all Jews.

E - YUGOSLAVIA

1. Marshal Tito, who with his real Jewish name is called Josif Walter Weiss, originates from Poland. He was an agent of the Soviet secret service in Kabul, Teheran and Ankara up to 1935. The true Brozovich Tito, in origin a Croat, died during the Spanis civil war in Barcelona.

2. Moses Pijade, general secretary of the Communist party and in reality the "grey eminence" of the regime, is a Jew of Spanish origin (Sefardit).

3. Kardelj, member of the Central Committee of the Yugoslav Communist party and minister for foreign affairs; is a Jew of Hungarian origin and is called in reality Kardayl.

4. Rankovic, member of the Central Committee of the Yugoslav Communist party and minister for internal affairs, is an Austrian Jew and was earlier called Rankau.

5. Alexander Bebler, member of the Central Committee of the Communist party and permanent representative of Yugoslavia in the UNO, is an Austrian Jew.

6. Ioza Vilfan (Joseph Wilfan), economic advisor of Tito, in reality the economic dictator of Yugoslavia, is a Jew from Sarajevo.

Since not so many Jews live in Yugoslavia as in other lands, we find a greater number of natives in the Communist government of this land, always however in posts of the second rank; for the abovementioned principal leaders in reality control the Yugoslav government completely and absolutely.[17]

CHAPTER FOUR

THE FINANCIERS OF COMMUNISM

International Jewry strives in its entirety towards Communistic socialism in accordance with the doctrine of Marx, which has at present been realised by it in the Union of Socialist Soviet Republics and all its satellites. The direct goal of Communism is the striving for world domination and complete power over all peoples of the earth. This standpoint it has always manifested and from the beginning onwards striven for this goal. This Communist aim is understood with absolute unanimity by all Jews as their own goal, although many non-Jewish persons, who are lacking in knowledge and who are intentionally deceived, think that the great number of Jewish multi-millionaires which there are in the world and who even control world finance, must necessarily oppose this current, which attempts to snatch their wealth away from them.

At first sight there is nothing more self-evident than to see in a rich financier, a well-to-do trader or an important industrialist, the natural and keenest enemy of Communism. But if the industrialists, traders or financiers are Jews, there is not the slightest doubt that they are also Communists; for the Communistic Socialism of Marx has been created and carried out by them, and in fact not in order to lose their goods and chattels which they possess, but to steal everything which does not belong to them and to hoard together in their own hands the entire wealth of the world, which according to their assertion is unlawfully withheld from them by all who do not belong to the Jewish race.

The well-known Jewish (?) writer Werner Sombart says: “The fundamental characteristic feature of the Jewish religion consists in the fact that it is a religion which has nothing to do with the other world, but, as one might say, is solely materialistic. Man can experience good or evil only in this world; if God wishes to punish or reward, then he can do this only in the lifetime of man. Therefore the just man (righteous) must attain well-being here on earth and the Godless suffer.”[18]

"It is useless to dwell upon the difference which derives from this contrast of two outlooks, relating to the attitude of the devout Jew and of the devout Christian, with regard to the acquisition of wealth. The devout Christian who has got into debt with the usurer, was tortured on his deathbed by pangs of regret (repentance) and was ready to abandon everything which he possessed; for the knowledge of the unjustly acquired goods consumed him. On the other hand the devout Jew, when the end of his life approached, regarded with contentment the trunks and cases filled to bursting-point, in which the profits were accumulated, which during his long life he had taken off the wretched Christians and also the poor Musulmans. It was a spectacle on which his devout heart could feast, for every roll of money which lay locked up there, he saw as a sacrifice brought to his God."[19]

Simultaneously, Jewish money (which at present represents the greatest part of the money in the world) is the most powerful tool of all, which in vast extent has made possible the financing of revolutionary movements without the help of which the latter would never have been able to triumph and be able in such manner to destroy Christian civilisation in all its appearances; be it whether the individual is materialistically influenced by it being taught that money is to be preferred to other-worldly values, or be it through the direct methods, which they know how to use so energetically, like bribery and embezzlement in public offices and taxation swindling as well as the general buying of consciences.

The Jewish idea of accumulating all the money in the world through Communism appears in all transparency with many famous Jewish writers like Edmond Fleg, Barbusse, Andre Spire and others; in particular most expressly in the well-known letter that the famous new Messianer Baruch Levy sent to Karl Marx, which was discovered in the year 1888 and published for the first time in the same year. The text is as follows:

"The Jewish people as a whole is its own Messiah. Its kingdom over the universe is obtained through the uniting of the other human races, through the suppression of frontiers and of monarchies, which are bulwarks for particularism and hinder the erection of a world republic where citizenship is everywhere recognised to the Jew. In this new organisation of

mankind, the sons of Israel, who at present are scattered over the entire earth surface, will all be of the same race and of the same traditional culture, without, however, forming another nationality, and will be without contradiction the leading element in all parts, particularly if it is successful in laying upon the masses of workers a permanent leadership by some Jews. The governments of peoples all pass with the formation of the universal republic effortlessly into the hands of the Israelites in favour of the victory of the proletariat. Then the personal property of the rulers will be able to be suppressed by the rulers of the Jewish race who will everywhere govern over the property of the Peoples. Then the promise of the Talmud will be fulfilled, that when the time of the Messiah has come, the Jews will have the goods of all peoples of the world in their possession."[20]

If one follows these tactics of economic accumulation, then it is completely natural that we see how the richest financiers and the most important bankers of the world finance the Communist revolutions; it is also not difficult, bearing in mind the data mentioned, to explain a situation, which superficially studied appears senseless and absurd, namely that one always sees the richest Jews of the world united with the Israelite leaders of the Communist movements. If the explanations of the most well-known Jews suffice to show us this close connection with clarity, then the evident facts are still all the clearer, so that they wipe away even the slightest trace of doubt.

After the French defeat of 1870 and the fall of the Emperor Napoleon III, the Marxists, led by Karl Marx from London, formed the Commune from the 18th March 1871 onwards. During this period of more than two months, in Paris the National Guard, which had been transformed into an armed organisation, was through and through dependent on the Marxist International.

When the Commune could not resist the attack of the troops of the government, with its seat at Versailles, and the Communists saw their defeat as unavoidable, they devoted themselves to robbery, murder and incendiarism, in order to destroy the capital, in accordance with the plan already proposed by Clauserets in the year 1869:

"Ourselves or nothing! I promise you, Paris will belong to us or cease to exist."

Upon this occasion was clearly revealed the joint guilt of the French Jewish bankers together with the Communists, when it is established how Salluste in his book "Les origines sécrètes du bolchevisme" alludes to the fact that Rothschild exercised pressure on one side in Versailles with Thiers, the President of the republic, in order to prevent a decisive fight against the Marxist Communists, by his talking of a possible understanding and agreements with the central committee of the Federals (Marxists), and on the other side enjoyed a total protection of his person as also of his property in the city of Paris, which was thrown into a horrible and bloody chaos.

In this respect Salluste tells us in his afore-mentioned work, page 137:

"It is certain that M. Rothschild had good reasons to hold a conciliation possible: his villa in the Rue Saint-Florentin was protected day and night by a guard troop of the Federals (Marxists), who had the task of preventing any plundering. This protective troop was maintained for two months, up to the moment when the great barricade, which was only a few paces away, was taken by the Versailles troops.

"While hostages were shot, the most beautiful palaces of Paris went up in flames and thousands of Frenchmen died as victims of the civil war, it is worth mentioning that the protection granted by the Communists to the great Jewish banker did not cease for a moment."

In the year 1916, the Lieutenant-General of the Imperial Russian Army, A. Nechvolodof, described secret information which had been received from one of his agents, which on the 15th February of the same year reached the supreme command of the Russian General Staff and read as follows:

"The first secret assembly, which reveals the beginning of the acts of violence, took place on Monday, the 14th February, in the East Side of New York. Of the 62 representatives gathered, 50 were veterans of the revolution of 1905, and the others new members. The greater part of those present were Jews and among them many educated people, as for example,

doctors, writers, etc... Some professional revolutionaries were also found amongst them...

"The first hours of this assembly were almost exclusively devoted to testing the methods and the possibilities of carrying out a great revolution in Russia. It was one of the most favourable moments for this.

"It was stated that the party had just received information from Russia, according to which the situation was completely and absolutely favourable; for all previously agreed conditions for a favourable rising were present. The one serious hindrance was the question of money; but scarcely was this remark made, when several members at once answered that this circumstance should cause no reflection, for, at the moment when it was necessary, substantial sums would be given by persons who sympathised with the movement for freedom. In this connection the name of Jakob Schiff was repeatedly mentioned."[21]

At the beginning of the year 1919, the secret service of the United States of America provided high officials of the French republic who visited America with a memorandum, in which the participation of the most principal bankers in the preparation of the Russian Communist revolution was categorically revealed:

7-618-6 — Provided by the General Staff of the 20th Army.

N°. 912-S-R.2. — *copy*

In February 1916 it became known for the first time that a revolution was being promoted in Russia. It was discovered that the following named persons and firms were involved in this work of destruction:

1. Jakob Schiff; Jew.
2. Kuhn, Loeb & Co; Jewish firm.
   Directors:
   Jakob Schiff; Jew.
   Felix Warburg; Jew.
   Otto Kahn; Jew.
   Mortimer Schiff; Jew.
   Hieronymus H. Hanauer; Jew.

3. Guggenheim; Jew.
4. Max Breitung; Jew.

At the beginning of the year 1917, Jakob Schiff began to protect the Jew and Freemason Trotsky, whose real name is Bronstein; the mission given to him consisted in the directing of the social revolution in Russia. The New York paper “Forward”, a Jewish-Bolshevist daily paper, likewise protected him for the same purpose. Also he was aided financially by the Jewish firm of Max Warburg, Stockholm, the Rheinisch-Westfalische Syndicate, the Jew Olaf Aschberg of the Nye Banks, Stockholm, and the Jew Jovotovsky, whose daughter Trotsky married. In this manner relations were established between the Jewish multi-millionaires and the proletarian Jew.

“The Jewish firm of Kuhn, Loeb & Co. has links with the Rheinisch-Westphalian Syndicate, a Jewish firm in Germany; just as it has links with Lazard-Freres, a Jewish house in Paris, and also with the Jewish firm of Gunzbourg of Paris, and with the same Jewish firm of Gunzbourg of Petrograd, Tokyo and Paris; if we observe in addition that all affairs are likewise handled with the Jewish firms of Speyer & Co., London, New York and Frankfurt/Main, exactly as with the firms of Nye-Banks, who are the agents for Jewish-Bolshevist business affairs in Stockholm, then we can draw the inference from this that the banking firm has relations with all Bolshevist movements; one can see that in praxis it represents the true expression of a general Jewish movement, and that certain Jewish banking houses are interested in the organisation of these movements.”[22]

In the pamphlet of S. de Baamonde we again find something new about the banking house of Kuhn & Co. Jakob Schiff was an Israelite of German origin. His father, who lived in Frankfurt, was in that city a modest local agent of the firm of Rothschild. The son emigrated to the United States. There he rapidly made a career which soon made him chief of the large firm of Kuhn, Loch & Co., the most important Israelite bank of America.

“In the Jewish banking world Jakob Schiff not only distinguished himself through his knowledge of business and the dare-devilry of his inventive power, but he also occasioned very resolute plans and intentions, even if neither new nor

original, concerning the leading political activity that each banking System should exert over the fates of the world: 'The spiritual direction of human affairs.' "

Another of the constant concerns of this plutocrat was mixing at all cost in the political affairs of Russia, in order to bring about a change of regime in that land. The political conquest of Russia, which up to then had evaded the influence of Freemasonry thanks to its regime of reason, should be the best circle of effect to secure the power of Israel over the entire universe.[23]

In the spring of 1917, Jakob Schiff began to instruct Trotsky, a Jew, how he should carry out the social revolution in Russia. The Jewish-Bolshevistic newspaper of New York, "Forward", also concerned itself with the same theme:

"From Stockholm as centre, the Jew Max Warburg authorized Trotsky & Co., as did Rheinisch-Westphalian Syndicate, an important Jewish Company, as well as Olaf Aschberg of the Nye Bank of Stockholm, and Yivotousky, a Jew, whose daughter married Trotsky."[24]

"At the same time a Jew, Paul Warburg, was found to have such a close connection with the Bolshevists that he was not selected again to the 'Federal Reserve Board'."[25]

The "Times" of London of 9th February 1918 and the "New York Times" alluded in two articles by Samuel Gompers, which were published in the issues of 10th May 1922 and 31st December 1923, to the following:

"If we bear in mind that the Jewish firm of Kuhn, Loeb & Co. is connected with the Rheinisch-Westphalian Syndicate, a Jewish firm in Germany, with Lazard Freres, a Jewish firm of Paris, and also with the banking house of Gunzbourg, a Jewish firm in Petrograd, Tokyo and Paris, and if we in addition point out that the aforementioned Jewish trading firms maintain close relations to the Jewish firm of Speyer & Co. in London, New York and Frankfurt/Main, as likewise with Nye Banks, a Jewish-Bolshevist firm in Stockholm, then we can establish that the Bolshevist movement in itself is to a certain degree the expression of a universal Jewish movement, and that certain Jewish banking houses are interested in the organisation of this

movement."[26]

General Nechvolodof alludes in his work "L'Empereur Nicholas II et Les Juifs" (1924) to the strong Jewish financing of the Communist revolution in Russia:

"During the years which preceded the revolution, Jakob Schiff had supplied the Russian revolutionaries with twelve million dollars. On their side the triumphant Bolshevists, according to M. Bakmetieff, the ambassador of the Russian Imperial government in the United States, who died some time ago in Paris, transferred six hundred million gold roubles between 1918 and 1922 to the firm of Loeb & Co."

According to these convincing proofs I do not believe that it occurs to anyone to arrive at the optimistic conclusion that there exist wicked Jews (the Communists) and good Jews (the Capitalists); further, that, while the ones strive to cut off the wealth of private persons and to cause private property to vanish, the others strive for the defence of both things, so as not to lose their enormous riches. To the misfortune of our civilisation the Jewish conspiracy shows features of unconditional unity. Judaism forms a monolithic power, which is directed at forcing together all riches of the world without exception, by means of Communist Socialism according to Marx.

At the present time one sees in our civilised world the admission of racial discrimination as the greatest sin into which man could fall. It is alleged to be a fault that leaves behind an eternal and ugly world of barbarity and animal nature, always presupposing that the Jewish people does not in practice commit this fault. Thanks to Jewish propaganda, which is controlled almost exclusively in the world by the Israelites (cinema, radio, press, television, publishing, etc.), anti-Semitism is the most disgraceful of all racial manifestations; for the Jews have made out of anti-Semitism a truly destructive weapon, which serves to nullify the efforts of countless persons and organisations who have clearly recognised who the real head of Communism is, in spite of the camouflage and cunning that this race uses to conceal its true activity. Particularly such persons and organisations that have tried to sound the alarm, since they were filled with horror at the fatal end which draws nearer and nearer.

This network of lies is so successful that the majority of anti-Communists who wish to make an end of the Marxist monster, direct their energetic and courageous attacks against the tentacles of the octopus and know nothing of the existence of the terrible head which renews the destroyed limbs, conducts its movements and brings the activities in all parts of its system into harmony. The sole possibility or destroying the Communist Socialism of Marx consists in attacking the head of the same, which at present is Jewry as the undeniable facts and irrefutable evidence of the Jews themselves allow to be discerned.

While the Christian lands are anti-racialist, because they build up their ideas on the concept of loving one's neighbour, the Jews were and are at present the most fanatical representatives of racial discrimination, which they base on ideas from the Talmud, because they proceed from the principle that the non-Jew is not even a human being.

However, this Christian opposition to racial discrimination is very skilfully utilised by the Jews; and in the shadow of the same they weld their devilish intrigues against the Catholic Church and all Christian order, by their forming the Communist system, where there is neither God nor church nor supersensual norms of any kind. As soon as they are attacked, they protest with crying lamentation and show themselves as victims of inhuman racial discrimination, only for the purpose of crippling that work of defence which opposes their destructive attacks.

In spite of this, one can regard the real defence against Communism, which must be forcefully directed against the Jews (against the head), in no manner as a sinful manifestation of a feeling of revulsion towards a definite race; for the characteristic of racial discrimination is completely alien to our culture and our Christian principles; however, one cannot avoid a problem of such weight and range out of fear of being described as an "Antisemite", which doubtless occurs with those who do not understand the present situation of the world.

Thus it is not a question of combating a race out of considerations of racial order. If one at present brings the problem under close inspection, the Jews alone must bear the

responsibility of leaving us no other choice because of their racial discrimination in life and death, with their absolute disregard of all who are not of their race and with their greed for world domination.

For Catholics in particular, and for the civilised world in general, who still firmly believe in their established principles and other-worldly values, the confirmation cannot be simpler; for it is a problem of self-defence, which is accepted completely in the moral and just order, if the pure dilemma, which Judaism shows us, is the following: "Either Jewish-Communist domination or extermination."

CHAPTER FIVE

JEWISH TESTIMONY

In spite of their accustomed seclusion, and even in spite of their deceptive and clandestine manoeuvres, by which they have been successful in remaining concealed, so as not to reveal their Communist plan for world conquest, the Jews have had several weak moments, to which they have been induced either through optimism or excessive jubilation in the studying of their successes and which upon different occasions have called forth impetuous but highly factual declarations. Kadmi-Cohen, a highly regarded Jewish writer, affirms that:

"As far as the Jews are concerned, then, their role in world socialism is so important that one cannot pass quietly over it. Does it not suffice to recall the names of the great Jewish revolutionaries of the 19th and 20th centuries, such as Karl Marx, Lasalle, Kurt Eisner, Bela Kun, Trotsky and Leon Blum, so that in this manner it is clear who are the theoreticians of modern Socialism?"[27]

"What a brilliant confirmation do the strivings of the Jews find in Communism, apart from the material cooperation in party organisations, in the deep revulsion which a great Jew and great poet, Heinrich Heine, felt against Roman law! And the personal and passionate motives for the anger of Rabbi Aquila and Bar Kocheba of the years 70 and 132 after Jesus Christ, against the Roman peace and the Roman law which was understood personally and passionately and felt by a Jew of the

19th century, who had apparently preserved no bond with his own race."

"The Jewish revolutionaries and Jewish Communists, who dispute the basic principle of private property whose firmly established foundation is the civil law book of Justinian, of Ulpian, etc., only imitate their forefathers who opposed Vespasian and Titus. In reality it is the 'dead who speak'."[28]

The blasphemous Jewish writer Alfred Nossig tells us:

"Socialism and the Mosaic law in no way oppose one another, but there exists on the contrary a surprising similarity between the basic ideas of both teachings. Jewish nationalism may not remove itself, as a danger that threatens the ideal, further from Socialism than the Jew from the Mosaic Law; for both parallel-running ideals must arrive in the same way at execution."[29]

"From the examination of the facts of the case it is revealed in a completely irrefutable manner that the modern Jews have cooperated in a decisive way and manner in the creation of Socialism; their own fathers were already the founders of the Mosaic Law. The seed of the Mosaic Law took effect over the centuries upon doctrine and command, in conscious manner for the one and unconsciously for the other. The modern Socialist movement is for the great majority a work of the Jews; the Jews gave it the stamp of their understanding; it was also Jews who had a striking share in the leadership of the first Socialist republics. In spite of this, the enormous majority of Jewish Socialist leaders were divorced from the Mosaic Law; for in an unconscious manner there took effect within them the racial principle of the Mosaic Law, and the race of the old apostolic peoples lived in their brain and in their social character. Present world socialism forms the first State in fulfilment of the Mosaic Law, the beginning of the realisation of the future World State, which was announced by the prophets."[30]

In his book "Integral Jews" he confirms this idea of Socialism as Jewish teaching, when he writes the following:

"If the peoples really wish to make progress, they must lay aside the Mediaeval fear of the Jews and the retrogressive

prejudices which they have against the latter. They must recognise what they really are, namely the most upright forerunners of human development. At the present day the salvation of Jewry demands that we openly recognise the programme facing the world; and the salvation of mankind in the coming centuries depends upon the victory of this programme."[31]

The reason for this Jewish revolutionary conduct is clearly explained by the well-known Jewish writer E. Eberlin in the following excerpt:

"The more radical the revolution is, all the more freedom and equality for the Jews comes about as a result. Every current of progress strengthens further the position of the Jews. In the same manner, every setback and every reaction attacks it in first place. Often, only a simple orientation towards the Right will expose the Jews to boycott. From this aspect the Jew is the pressure-valve for the social (steam) boiler. As a body the Jewish people cannot stand on the side of reaction; for reaction is the return to the past and means for the Jews the continuation of their abnormal conditions of existence."[32]

The ill-reputed Jew, Jakob von Haas, says to us in "The Maccabean" quite clearly that "the Russian revolution that we experienced is a revolution of Jewry. It signifies a change in the history of the Jewish people. If we speak openly, it was a Jewish revolution; for the Jews were the most energetic revolutionaries in Russia."

In the Jewish-French newspaper entitled "Le Peuple Juif" of February 1919, one can read the following: "The Russian Revolution, which we see at present, will be the exclusive work of our hands."

One finds the following passage in a book by the famous Jewish writer Samuel Schwartz with a foreword by Ricardo Jorge: "When we ascend from the heights of pure science to the place of battle, which the passions and the interests of men clash against each other, there rises before us the oracle of the new social-political religion, the Jew Karl Marx, the dogmatic leader of war for life and death. He finds in the head and in the arm of Lenin the realisation of his confession of belief and sees in him the forefighter for the Soviet State that threatens to

overthrow the firm foundations of the traditional institutions of society."[33]

In the same way another Jew, Hans Cohen, confirms in the "Political Idea" that "the Socialism of Marx is the purpose of our striving and efforts."

In Number 12 of the newspaper "The Communist" which was published in Kharkov on the 12th April 1919, the Jew M. Cohen writes:

"Without exaggeration one can make the assurance that the great social revolution in Russia was carried out by the Jews. It is true that in the ranks of the Red Army there are soldiers who are not Jews. But in the committees and in the Society organisations, just as with the Commissars, the Jews lead the masses of the Russian proletariat to victory with courage."

"At the head of the Russian revolutionaries marched the pupils of the Rabbinic school of Lidia." Jewry triumphed over fire and sword, with our brother Marx, who had the mandate for the fulfilment of all that our prophets have commanded, and who worked out the suitable plan for the demands of the proletariat." All these sentences appeared in the Jewish newspaper "Haijut"of Warsaw of 3rd August 1928.

"The Jewish World", of 10th January 1929, expressed this blaspheming view: "Bolshevism, the very fact of its existence, and that so many Jews are Bolsheviks, further – that the ideal of Bolshevism is in harmony with the most sublime ideal of Jewry, which in part formed the foundation for the best teachings of the founder of Christianity, all this has a deep significance, which the thoughtful Jew carefully examines."

In order not to range too widely at this point, we quote in conclusion the allusions which the Israelite Paul Sokolowsky makes in his work, entitled "The Mission of Europe", where he boasts of the predominant role which the Jews played in the Russian Revolution and reveals details concerning the secret codes which they used to reach understanding with each other, even by means of the press, without the attention of the authorities being drawn to themselves, and how they distributed the Communist propaganda that they prepared through the Jewish children, whom they carefully schooled for

these services in their settlements.[34]

The hellish, Jewish-Communist hate, which is chiefly revealed against Christian civilisation, is not unfounded, but it has its very deep causes, which can be judged with full clarity in this following excerpt from the "Sepher-Ha-Zohar", the holy book of modern Jewry, which represents the feelings of all Jews:

"Jesu (Jesus), the Nazarene, who has brought the world away from belief in Jehovah, who be praised, will each Friday be again restored. At daybreak of Saturday he will be thrown into boiling oil. Hell will pass, but his punishment and his tortures will never end. Jesus and Mohammed are those unclean bones of offal of which the Scripture says: 'Ye shall cast before the dogs. They are the dirt of the dog, the unclean, and because they have misled men, they are cast into Hell, from which they never again come out.' "[35]

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[1] Léon de Poncins, Las fuerzas secretas de la Revolución. Francmasoneria- Judaismo, Ediciones Fax, Madrid, 1932, p. 161.
[2] S. P. Melgunov, *La terreur rouge en Russie: de 1918 à 1923*, Payot, 1927.
[3] Latsis, "The Red Terror" of 19th November 1918.
[4] S. P. Melgunov, op. cit., p. 161.
[5] Léon de Poncins, op. cit., p. 164-165.
[6] A complete statistical account of the victims of Communism has been published in the little volume "Rivelazione d'intéresse mondiale", Vermijon, Rome 1957, whose author for his part has taken information from the newspaper "Russkaja Mysl" of 30 November 1947, published in France.
[7] Traian Romanescu, *La gran conspiración judia*, 3rd ed., Mexico, D.F., 1961, p. 272.
[8] Data taken from Traian Romanescu, op. cit., pp. 19-23.
[9] Msgr. Jouin, *Le péril judéo-maçonnique*. (5 vols. 1919-1927). Vol. I, p. 161.
[10] Traian Romanescu, op. cit., pp. 259-260.
[11] J. J. Tharaud, *Causerie sur Israël*. Marcelle Lesage, 1926, p. 27.
[12] Traian Romanescu, op. cit., pp. 203-205.
[13] Cécile de Tormay, *Le livre proscrit*, Plon Nourrit, 1919, p. 204.
[14] Bernard Hutton, French magazine *Constéllation*, March 1962, no. 167, p. 202.
[15] Traian Romanescu, op. cit., pp. 174-176.
[16] Duque de la Victoria, *Israel manda*. Editora Latino Americana, S. A., Mexico, 1955, pp. 287-288.
[17] Countless Catholic writers have, similarly to those quoted in this chapter, made further statistical investigations, which always close with the categorical statement that Bolshevism is a Jewish work. The book *La*

Guerra Occulta by Malinsky and de Poncins, Milan, 1961, contains an appendix with a study carried out in this respect, compiled by Msgr. Jouin. A further study worthy of mention is published in the periodical *Civilta Cattolica*, the organ of the famous Society of Jesus, in the city of Rome, which began its publication of this material from the end of the preceding century, and which has published a special work dealing with this theme under the title *La rivoluzione mondiale e gli ebrei*, which corresponds to pamphlet 1836 of the year 1922.
[18] Werner Sombart, *Les juifs et la vie économique*. Payot, 1923, pp. 277, 291.
[19] Werner Sombart, op. cit., p. 286.
[20] Salluste, *Les origines secrètes du bolchévisme: Henri Heine et Karl Marx*. Jules Tallandier, Paris, 1929, p. 23.
[21] Esteban J. Malanni, *Comunismo y judaismo*. Editorial La Mazorca, Buenos Aires, 1944, pp. 54-55.
[22] Duque de la Victoria, *Israel manda*, p. 312.
[23] Ibid., pp. 318-319.
[24] Esteban J. Malanni, op. cit., pp. 58-60.
[25] Esteban J. Malanni, op. cit., pp. 60-62.
[26] Esteban J. Malanni, op. cit., p. 63.
[27] Kadmi-Cohen, *Nomades: essai sur l'âme juive*, F. Alcan, 1929, p. 80.
[28] Kadmi-Cohen, op. cit., p. 86.
[29] *Westfällschen-Merkur*, Zeitung von Munster, no. 405 of 6 October 1926.
[30] Alfred Nossig, *Integrales Judentum*, L. Chailley, Paris, pp. 68, 71, 74.
[31] Alfred Nossig, op. cit., p. 79.
[32] Elie Eberlin, *Les juifs d'aujourd'hui*, Paris, 1928, p. 201.
[33] Ricardo Jorge, *Os cristiãos-novos em Portugal no século XX*. Foreword by Samuel Schwartz. Lisbon, 1925, p. 11.
[34] Alfonso de Castro, *El problema judio*, Editorial Actualidad, Mexico, D.F., 1939, pp. 152-153.
[35] *Sepher-Ha-Zohar*, translated by Jean de Pauly. Ernest Leroux, Paris, 1907. Vol. II, p. 88.

PART TWO

THE POWER CONCEALED BEHIND FREEMASONRY

CHAPTER ONE

FREEMASONRY AS ENEMY OF THE CHURCH AND OF CHRISTIANITY

In view of the fact that the theme of this Second Book has been dealt with in such a masterly way and with such depth by outstanding and exactly instructed personages like his Holiness Pope Leo XIII, the High Dignified Cardinal Jose Maria Caro Rodriquez, Archbishop of Santiago de Chile, Monsignor Leon Meurin, S.J., Archbishop, Bishop of Port-Louis, and various other illustrious church and secular writers, we can restrict ourselves to writing down literally such authorised excerpts, without in the least enfeebling their great regard.

His Holiness Leo XIII says in his Encyclical *Humanum Genus* exactly as follows:

"The Popes, our forefathers, who bore conscientious concern for the spiritual salvation of the Christian peoples, soon knew very well who this deadly enemy was and what he wished, even if he hardly ever came out of the darkness of his secret conspiracy into the light, and accordingly, when he had spread his word of revolution, they exhorted princes and peoples to caution that they might not allow themselves to be caught by the malicious arts and traps which were prepared to deceive them. The first announcement of the danger was given in the year 1738 by Pope Clement XII (Constitution *In Eminenti*, 24th April 1738), which order Benedict XIV confirmed and renewed (Constitution *Providas*, 18th May 1751). Pius VII (Constitution *Ecclesiam a Jesu Christi*, 13th September 1821) followed the path of both, and Leo XII, who in the Apostolic Constitution *Quo Graviora* (Constitution given 13th March 1825) incorporated in this material the decrees passed by his predecessors, authorized and confirmed the same for ever. Pius VIII (Encyclical *Traditi*, 21st May 1829), Gregory XVI (Encyclical *Mirari*, 15th August 1835), and Pius IX

(Encyclical *Qui Pluribus*, 9th November 1816; Allocution *Multiplices Inter*, 25th September 1865, etc.) naturally spoke repeatedly in the same sense.

"According to the example of our predecessors, we have now resolved to openly turn ourselves against the Freemasonic society, against the system of their doctrine, against their manner of feeling and acting, to ever more make clear their harmful power and thus to prevent infection by such a destructive plague.

"The good tree can bring forth no bad fruits, nor can the bad tree bring forth good fruits (Matth. Chapter VII. v. 18) and the fruits of the Freemasonry sects are harmful and in addition very sour. For, from the completely reliable proofs that we have mentioned previously, is revealed the ultimate and last and most principal of their intentions, namely: To destroy to their foundations every religious and civic order that has been erected by Christianity, and after their own manner to erect a new order with foundations and laws, which they took from the essence of Naturalism... The confusing errors, which we have enumerated, must already suffice in themselves to fill the States with anxiety and fear. For, if the fear of God and respect for the laws is abolished, if the authority of the princes is despised, if the madness of revolution is called good and is declared as lawful, if with the greatest unbridledness the passions of the peoples are unchained, without other hindrance than punishment, then universal upheaval and disorder must necessarily follow. And it is particularly this upheaval and disorder that is planned and put forward by many associations of Communists and Socialists, of whose plans it cannot be said that they are remote from the sect of the Freemasons, since they favour the latter's intentions in great measure and agree with them on the most fundamental principles...

"However this may be, worthy brothers, as far as concerns us in the face of such a heavy and already widespread evil, we must be diligent with our entire soul in seeking for aid. And since we know, that the best and foremost hope of aid is placed in the power of the divine religion, which is hated by the Freemasons in the same way as it is feared, we hold it to be essential that we stand in service of this healing power against the common enemy. Everything accordingly that all the Popes

our predecessors have ordered to hold up the attempts and efforts of the Freemasonic Sects, everything which they praised to keep men away from such societies or entice them from them, we strengthen and confirm individually and entirely with our Papal authority."[1]

As one sees, both his Holiness Leo XIII as well as various earlier Popes are very clear in their condemnation of Freemasonry and recognise simultaneously the latter's intentions, in association with Socialists and Communists, to destroy Christianity. And who directs Freemasonry? As we wish to explain in the following chapters, it is the same who directs Socialism and Communism, i.e. the Jews.

CHAPTER TWO

THE JEWS AS FOUNDERS OF FREEMASONRY

"To unmask Freemasonry" — said Leo XIII — "means to conquer it." When we lift its mask, then every honest mind and every Christian heart will turn away from it with revulsion; and through this fact alone will it fall, completely destroyed and detested particularly by those who obey it. The learned scholar and Jesuit Monsignor Leon Meurin, S.J., Archbishop, Bishop of Port-Louis, shows us in his so very richly authenticated work, "Clarification of Freemasonry", with crushing authority that the Jews are the founders, organisers and leaders of Freemasonry, which they use to attain world domination, in order to destroy the Holy Catholic Church and the remaining existing religions. Among the attested literature that he presents in this connection appear several quotations, which we mention in the following:

"The First Highest Masonic Council was, as we have already said, formed on 31st May 1801 in Charleston, 33 degrees northern latitude, under the chairmanship of the Jew Isaac Long, who was made inspector general by the Jew Moses Cohen, and who had received his degree from Hyes, from Franken, and the Jew Morin."[2]

"The Jews were thus the founders of the First Great Council, which was to transform itself into the middlepoint of world Freemasonry. And they placed it in America, in a city

chosen exactly on the 33rd parallel, Northern Latitude. The successive head has lived in Charleston since 1801. In the year 1889 this was Albert Pike, whom we have already mentioned in his circular letter of 14th July 1889, the famed anniversary and tercentenary.

"He assumes the title of each of the 33 degrees and in addition adds the following:

"Most mighty and all-highest Commander, Grand Master of the Supreme Council of Charleston, first highest council of the globe, Grand Master and preserver of the holy Palladium, all-highest Pontifex of world Freemasonry.

"With these pompous titles he published his circular letter in the one and thirtieth year of his Pontificate, supported by ten high dignitaries, most enlightened and most sublime brothers, rulers, grand-general inspectors, chosen magi, who form the most illustrious grand collegium of ancient Freemasons, the council of the chosen troops and of the holy battalion of the Order."[3]

"The circular letter enumerates the 23 highest councils, which previously were directly 'created' through that of Charleston and are dispersed over the entire world. Then it lists the hundred Grand Orients and Grand Lodges of all rites which are connected with the highest Council of Charleston as the all-highest power of Freemasonry; the exclusive rite of the Jews. For example, the Grand Orient of France, the General Council of the Rite of Mizraim, the Grand Council of the Freemason Oddfellows, etc. From the preceding we must conclude that Freemasonry all over the world is one in countless forms, however, under the supreme direction of the all-highest Pontifex of Charleston."[4]

JEWISH ORIGIN

"The rites and symbols of the Freemasons and of the other secret sects remind one constantly of the 'Cabbala' (secret Jewish mystique) and Jewry: The reconstruction of the temple of Solomon, the star of David, the seal of Solomon; the names of the different degrees, as for example, Knight Kadosh. 'Kadosh' means in Hebrew 'holy'; Prince of Jerusalem, Prince of Lebanon, Knight of the serpent of Airain, etc. And does not

the prayer of the English Freemasons, which was recorded in an assembly held in 1663, recall Judaism in a most clear manner?"[5]

"Finally the Scottish Freemasons made use of the Jewish calendar; for example, a book, which was written by the American Freemason Pike[6] in the year 1881, is dated 'Anno mundi 5641'. At present this calendar is retained only in the highest degrees, while the Freemasons in general add four thousand years to the Christian calendar, and not 3760 like the Jews."[7]

The clever Rabbi Benamozegh writes the following:

"Those who wish to make the effort to examine the questions of relations between Jewry and philosophic Freemasonry, between Theosophy and the secret doctrines in general, will lose a little of their arrogant despisal of the Cabbala (Jewish Mysticism). They will cease to smile contemptuously at the idea that the 'Cabbalistic' theology perhaps has to fulfil a mission in the religious re-shaping of the future."[8]

"Who are the true leaders of Freemasonry? This is one of the secrets of the sect, which is very carefully kept; but one can assert that Freemasonry all over the world develops in agreement with one and the same plan; that its methods are always and in all parts identical, and that the aims pursued are permanently the same. This occasioned us to believe that a uniform middlepoint exists, which directs all movements of the Sect.

"Further on we will touch upon this question; however, here let us recall that 'Carta de Colonia', dated 24th June 1935, speaks of a director of Freemasonry: the Grandmaster or patriarch, who, although known by very few brothers, exists in reality; and Gougenot des Mousseaux points out that 'this choice of the Order, these real directors, whom only a very few initiates know, exercise their function in useful and secret dependency upon the Israelite Cabbalists (Mystics)' (page 338-339) and that the true directors of Freemasonry are the friends, the helpers and the vassals of the Jew to whom they do homage as their highest Lords. The same judgment is shared by Eckert, Drumont, Deschamps, Msgr. Jouin, Lambelin and other

savants of Freemasonic and Jewish questions”.[9]

Let us leave the dogmatic teachings of the Freemasons and Jewry to one side and let us examine the alliances between both from the purely practical and realistic standpoint. If one proceeds logically, one cannot avoid drawing the conclusion which is formulated by L. de Poncins in “The Secret Powers Behind Revolution.”

“The manifoldness of Freemasonry, its permanence, the inalterability of its goals, which are completely explicable since it is a question of a Jewish creation to serve the Jewish interests, would be completely incomprehensible if its origin were of a Christian nature.

“Even the purpose in itself of Freemasonry, namely the destruction of Christian civilisation, reveals to us the Jew, for only the Jew can draw advantage from it, and the Jew alone is inspired by a sufficiently violent hatred towards Christianity to create such an organisation.”

“Freemasonry”, continues de Poncins, “is a secret society and is directed by an international minority. It has sworn Christianity an irreconcilable hatred. These three characteristics are exactly the same as those that describe Jewry and represent the proof that the Jews are the leading element of the lodges.”[10]

Already in 1867 the “permanent international league for peace” came into existence, and its secretary, the Jew Passy, outlined the ideas of a court of justice, to settle all conflicts between the nations without appeal.[11]

The newspaper “The Israelite Archive” dreamed of a similar court of justice in the year 1864. “Is it not natural and necessary” — wrote a certain Levy Bing — “that as soon as possible we see erected an additional court of justice, and in fact a highest court of justice, to whom the great open conflicts and the quarrels among the nations are submitted, which in the last instance passes judgment, and whose last word is given powerful weight? This will be the word of God, which is uttered by his first-born sons (the Hebrews), and before which the general rest of mankind will bow in respect before our brothers, our friends and our pupils.”[12]

These are the dreams of Israel. As always they accord with those of Freemasonry. The "Freemasons calendar" writes:

"When the Republic has been set up in the whole of old Europe, Israel, as ruler will rule over this old Europe."[13]

At the world congress of Jewish youth, which was held on 4th August 1928, H. Justin Godard announced that the Jews were the firmest supporters of the League of Nations, which had to thank its existence to them."[14] The Jew Cassin gave more exact information:

"The rebirth of Zionism is the work of the League of Nations. Through it the Jewish organisations place themselves as defenders of the League of Nations, and therefore Geneva swarms with representatives of the 'chosen people'."[15]

The most venerable Cardinal Jose Maria Caro R., Archbishop of Santiago and Primate of Chile, also proves, in his authoritatively supported work "The Secret of Freemasonry", that it is the Jews who direct this sect, in order to rule the world and to destroy Holy Church. In connection with its origin he affirms:

"The Freemasonic rite clearly betrays its Jewish origin: the symbols, which begin with the Bible itself; the coat of arms upon which an attempt is made to explain the different forms of the Cherubim described by Ezekiel in his second poem, an ox, a man, a lion and an eagle; the two pillars of the Freemasonic temple in remembrance of the temple of Solomon; the rebuilding of the temple which is the work of the Freemasons, etc. The reading matter and the handbooks, which in greater part are taken from the Bible, they turn almost always towards Freemasonic taste, especially the legend of Hiram, which plays an important role in the Freemasonic rite.

"The customary words and expressions, like the names of the pillars 'Boaz' and 'Jachin', the words of knowledge and of admittance: Tubalcain, Shibboleth, Giblim or Moahon, Nekum or Nekam, Abibalc, etc; the importance, which is allotted to numbers, a matter very original to the Cabbala, all these are further proofs of the Cabbalistic influence on Freemasonry.

"Finally the facts, the rule of terror, the outbreak of Satanic hatred against the Church, against our Lord Jesus Christ, the

terrible blasphemies against God that the revolutionary Freemasons perpetrated in France, are nothing more than the expression and the fulfilment of the Cabbalistic and secret sects, which already for several centuries have fought secretly against Christianity. What the Jewish Bolshevists to greatest part do in Russia against Christianity, is only another edition of the deeds of the Freemasons in the French revolution. The executioners are others; however the doctrine that motivates and empowers them and the supreme leadership are the same."[16]

CHAPTER THREE

THE JEWS AS THE LEADERS OF THE FREEMASONS

The famous and learned Jesuit, Monsignor Leon Meurin, Archbishop of Port-Louis, confirms in his authoritatively substantiated work "Philosophy of Freemasonry" the following:

"The first degrees of Freemasonry are intended for the purpose, as we will see further below, of transforming the 'laymen' into 'real men' in the Freemasonic sense; the second section, which passes from the 12th to 22nd degree, is intended to dedicate men to the 'Jewish Pontifex', and the third section of the 23rd to 33rd degree must dedicate the Pontifex to 'the Jewish king' or 'Cabbalistic Emperor'.

"The first thing that surprises the new disciple of a lodge is the Jewish character of everything which he finds there. From the first to the thirtieth degree he hears only talk of the 'great work' of rebuilding the temple of Solomon; of the murdering of the architect Hiram Abiff; of the two pillars Boaz and Jachin (III, Kings VII, 21); of a host of secret symbols (signs) and Hebrew holy words; and of the Jewish calendar, which adds 4000 years to our own, so as not to honour the birth of the divine Saviour."

"After the Jews had set up Freemasonry in different lands, they secured themselves predominance in the 'Grand Orients' by number and in influence. On the other hand, they set up a great number of lodges exclusively for Jews. Even before the

revolution of 1789, the brothers Ecker and Eckhoffen had founded in Hamburg the ‘Lodge of Melchizedek’, which was reserved for Jews. The Hebrews von Hurschfeld and Cotter founded towards end of the 18th century in Berlin the ‘Lodge of Tolerance’.

“Since that time, the Jews used the trick of bringing Jews and Christians closer, to ideologically and politically control or lead astray the later. However, at that time they had to take their refuge in the ‘Secret Leagues’ since the laws and customs of the Christian states of Europe revealed satisfactory measures which had the aim of protecting the Christians against cheating by the Jews. The secret Freemasons’ paper of Leipzig said in their October number of 1864 that the middlepoint of the Jewish lodges in Paris was under the direction of Cremieux and the Grand Rabbi.”

THE DOCTRINES, SIGNS AND DEGREES OF FREEMASONRY COME FROM JEWRY

The famous Archbishop-Bishop of Port-Louis says, when he speaks of the Jewish origin of Freemasonic doctrines, the following:

“The doctrines of Freemasonry are those of the Jewish Cabbala (Mysticism) and in particular those of their book ‘Sohar’ (Light). This is not recorded in any Freemasonic document; for it is one of the great secrets, which the Jews preserve so that only they themselves know it. Nevertheless we have been able to discover it, when we followed the traces of the Number 11. Here we have discovered the fundamental doctrines of the ‘Jewish Cabbala’ which were taken up into Freemasonry.”[17]

In the preceding chapters there remained always a certain number of Freemasonic signs that were more or less inapplicable. All this, which plays a role in Freemasonry and its history, allows itself to be applied with astonishing ease to the Jewish people. What exists in reality in Freemasonry, is all completely, exclusively, and passionately Jewish from beginning to end.

What possible interest have the other peoples in rebuilding the temple of Solomon? Do they do it on their own account or

an account of the Jews? Have these peoples or the Jews a use therefrom? What advantages does the fact represent that one destroys the other, so that, in the end all over the world, the "Princes of Jerusalem" (16th degree), "the Heads of the Tabernacle" (23rd degree) or "The Princes of the Tabernacle" (24th degree) triumph? Have the peoples become united, so as to serve the Jews as a footstool? (Psalm 109) Why do they hurry to set upon their head the crown (Kether) and to lay the kingdom (Malkuth) at their feet?"

It is so evident that Freemasonry is only a tool in the hands of the Jews, which only they in reality lead, that one feels tempted to believe that the non-Jewish Freemasons, on the same day when their eyes are bound for the first time, lose their understanding and their power of judgement.[18]

THE FREEMASONIC RESPECT FOR THE JEWS

The most dignified Cardinal Caro says in his work "The Secret of Freemasonry":

"In Freemasonry a great and quite special respect is always shown for the Jews. If there is talk of superstition, the Jewish religion is never mentioned. Upon outbreak of the French revolution, French citizenship was urgently demanded for the Jews. Although it was rejected on the first occasion, it was expressly urged that it be granted, and it was allowed. The reader will recall that in those days the Catholics were persecuted to death. When the 'Commune' ruled in Paris and it was necessary to protect the cash of the bank of France against plundering, no one threatened the Jewish banks. (La Franc. Mas. Secte Juive 60.)

"Freemasonry has regarded Antisemitism with revulsion, and in fact so much so that an Antisemitic brother, who believed honourably in the tolerance of political opinions by Freemasonry, once placed himself as candidate for the Chamber of Deputies in France and was even elected. When the question of re-election arose, instructions were expressly given to the lodges that war was to be waged against him. Such instructions, which one almost never hears openly in the lodges, had to be followed."

In the year 1862 a Berlin Freemason, who noticed the Jewish predominance in the lodges, wrote in a Munich paper: “There exists in Germany a secret sect with Freemasonic forms, which is subject to ‘unknown leaders’. The members of this association are in their great majority ‘Israelites’… In London, where, as one knows, the revolutionary herd are found around the Grandmaster Palmerston, there exist two Jewish Lodges that have never seen Christians cross their threshold; it is there that are combined all the threads of the revolutionary elements which nestle in the Christian lodges. In Rome there is a further lodge, ‘which consists completely of Jews’, and where all threads as well as plots instigated in the ‘Christian lodges’ unite: ‘the supreme court of justice of the revolution.’

“From there outwards the other lodges are directed as by secret leaders, so that the greater part of the Christian revolutionaries are only marionettes who are set in motion by Jews by means of the secret leaders.

“In Leipzig exists by occasion of the Fair, which a part of the high Jewish and Christian merchants of all Europe attend, a ‘permanent secret Jewish Lodge’ in which a Christian Freemason is never accepted. This opens the eyes of more than one of us… There are secret envoys, who alone have admittance to the Jewish lodges of Hamburg and Frankfurt.

“Gougenot des Mousseaux reports the following occurrence, which confirms the ensuing statements: ‘With the breaking out again of the revolution of 1848, I had connections with a Jew, who out of vanity betrayed the secrets of the secret societies of which he was a member. The latter instructed me eight or ten days in advance of all revolutions that would break out in any point of Europe. I have to thank him for the unshakeable conviction that all these great movements of ‘repressed peoples, etc.’ were instigated by half a dozen persons who imparted their instructions to the secret societies of the whole of Europe. The ground under our feet is through and through undermined, and the Jewish people provided an entire contingent of these subterranean agitators.’

“In the year 1870 de Camille wrote in ‘Le Monde’ that he met a Freemason upon a round trip through Italy, one of his

old acquaintances. To his question how things went with the order, he answered: ‘I have finally left the lodge of my Order for I have gained the deep conviction that we were only the tools of the Jews, who drive us to the total destruction of Christianity.’ (La F.M. Secte Juive, 43-46).

“As confirmation of the above I will reproduce a report, which is found in the ‘Revue des Sociétés Secrètes’ (p. 118-119, 1924):

1.) The Golden International (International Plutocracy and High Finance), at whose head are found:

> a) In America: J. P. Morgan, Rockefeller, Vanderbilt and Vanderlip.
>
> b) In Europe: the firm of Rothschild and others of second rank.

2.) The Red International or international association of Social Democratic workers. This comprises:

> a) The Second International (that of Belgium, Jew Vandervelde).
>
> b) The International No. 21/2 (that of Vienna, Jew Adler).
>
> c) The Third International or Communist International (that of Moscow, the Jews Apfelbaum and Radek). This hydra, with three heads, which works separately for better effect, has at its disposal the ‘Profintern’ (International bureau of professional associations), which has its seat in Amsterdam and which dictates the Jewish word to the Syndicates that have still not been incorporated into Bolshevism.

3.) The Black International or combat organisation of Jewry. The chief roles in it are played by: the world organisation of Zionists (London); the Israelite world league, which was founded in Paris by the Jew Cremieux; the Jewish order of the B’nai-Moiche (Sons of Moses) and the Jewish societies ‘Henoloustz’, ‘Hitakhdoute’, ‘Tarbout’, ‘Karen-Haessode’, and a hundred more or less masked organisations,

which are dispersed over all the lands of the Old and New world.

4.) The Blue International or international Freemasonry. This unites all Freemasons in the world through the 'United Lodge of Great Britain', through the 'Grand Lodge of France' and through the Grand Orients of France, Belgium, Italy, Turkey and the remaining lands. (The active middlepoint of this association is, as readers know, the great 'Alpina-Lodge'.)

5.) The Jewish Freemasonic Order of 'Bnai-B'rith', which, contrary to the principles of the Freemasonic lodges, accepts only Jews, and which numbers over the world more than 426 purely Jewish Lodges, serves as links to all the above enumerated Internationals. The leaders of the 'B'nai-B'rith' are the Jews Morgenthau, former ambassador of the United States in Constantinople; Brandeis, supreme judge in the United States; Mack, Zionist; Warburg (Felix), Banker; Elkus; Kraus (Alfred), the first president; Schiff, already dead, who supported the movement for emancipation of the Jews in Russia with financial contributions; Marshall (Louis), Zionist.

" 'We know definitely', says Nesta Webster, 'that the five powers, to which we have referred — the Freemasonry of the Grand Orient, Theosophy, Pan-Germanism, International finance and the social revolution — have a very real existence and a very definite influence on the destinies of the world. Hereby we do not proceed from assumptions but from facts, which can be authoritatively substantiated.'

"Since the revolution, the Jews have most of all appeared in connection with Freemasonry. Jewish Encyclopaedia."[19]

"In order to attempt to overthrow the Christian religion and in particular the Catholic, the Jews took their refuge in work of agitation, by that they despatched others imperceptibly and they themselves hid behind, in order not to reveal their intentions, so greatly are they despised by all: to bring that fortress to collapse in the name of freedom. It was therefore necessary to undermine its granite foundation and to destroy the entire building of Christianity. And they set about the work of this enterprise and placed themselves at the head of this concealed world revolution by means of Freemasonry, which they had controlled.

"The emancipation of Jewry in France was the gain, pursued in secret, of the revolution, which invented its famed human rights (rights of man) in order to place the Jews upon equal rights with all Christians. To this and nothing else extends the much-praised freedom, in whose name that terrible revolution was instigated."[20]

CHAPTER FOUR

CRIMES OF FREEMASONRY

Concerning the monstrous crimes of this master work of modern Jewry, which Freemasonry represents, the most dignified Cardinal Caro says:

"The reading of the Freemasonic ritual allows it to be discerned, at least in the highest degree, that it prepares its disciples for revenge, revolution and hence for crime.

" 'In all these rites', says Benoit, 'the Freemasons are subjected to an education which teaches them cruelty in theory and practice. They are told that the Freemasonic order follows the aim of avenging the death of Hiram Abiff or his three faithless companions, or the death of de Molay on his murderers, the Pope, the King and Nogaret.'

"In the First Degree the beginner tests his courage on neck and head, which are dressed about with blood-filled entrails. In another degree, he who is accepted, must throw about heads which are placed upon a snake; or also kill a lamb (30th degree of the Scottish rite A.A.), with which action he believe that he kills a man. Here he must carry on bloody fights with foes who dispute his return to the fatherland; there are heads on a pole or a corpse in a coffin and the brothers in mourning vow revenge. The murdering of Rossi, the minister of Pius IX, through his former conspiratorial brothers is well known.

"In the year 1883 four Italians, Emiliani, Scuriatti, Lazzoneschi and Adriani, members of 'Young Italy' who had fled to France, were betrayed to Mazzini and his helpers as traitors.

"On 22nd October 1916, Count Stürck, the chancellor of

Austria, was murdered. The murderer, Fritz Adler, was a Freemason and son of a Freemason, as well as member of a lodge with high Freemasonic dignitaries in Switzerland. In his declaration he defended the right to exercise justice with his own hand.

"In France occasioned by the Dreyfus affair the following persons were murdered: Captain d'Attel, who gave evidence against him, the deputy Chaulin-Servinière, who had received from d'Attel the details of Dreyfus's confession; the district captain Laurenceau, who revealed sums of money which had been sent from abroad to the friends of Dreyfus, in his opinion for bribery, and the prison warden Rocher, who claimed to have heard how Dreyfus partially confessed his crime. Captain Valerio, one of the witnesses against Dreyfus, and President Faure who had opposed a revision of the trial, also vanished soon afterwards. All defenders of Dreyfus were Freemasons, and in addition Jews.

"In Sweden the brother of Gustav III was murdered by H. Ankerstrom, secret envoy of the grand lodge, which Condorcet directed, in accordance with the agreement of the Freemasons who have assembled in 1786 in Frankfurt/Main.

"In Russia Paul I was murdered, a Freemason, who although he knew the danger from the brotherhood, strictly forbade it. For the same reason his son, Alexander I, suffered an identical fate, who was murdered in 1825 at Taganrog. The murderers were in their entirety Freemasons. ('The great criminals of Freemasonry.' Trans.)

MURDERS OF LAYMEN

"In France the death of Louis XVI is attributed to them. Cardinal Mathieu, Archbishop of Besançon, and Monsignor Bessan, Bishop of Nimes, have reported in letters, which are known all over the world, of the revelations which were made to them concerning the resolution taken in the convent of Wilhelmsbad to murder Louis XVI and the king of Sweden. These revelations were made to them by two former members of this convent... The murder of the Duke de Berry... the murder of Lew, the great patriot and enthusiastic Catholic of Lucerne/Switzerland were resolved upon and carried out by

members of the sect.

“In Austria the famous crime of Sarajevo, which was the cause of the First World War, was arranged by the Freemasons, announced in advance and carried out at the given time. A high Freemasonic dignitary, of Swiss nationality, expressed himself in 1912 in this connection in the following manner: ‘The successor to the throne is a personality with much talent; a pity that he is condemned; he will die on the way to the throne.’ Madame de Tebes predicted his death already two years previously. Those principally guilty were in their entirety Freemasons.

“ ‘All this’, says Wichtl, ‘is no mere suspicion, but legally proven facts, which have been intentionally concealed.’

“In Germany Marshal Echhorn and his adjutant, Captain von Dressler, were murdered on 30th July, 1918. The day before, the Paris Freemasons newspaper ‘Le Matin’ wrote that a patriotic secret society had offered a high price for the head of Echhorn. One can certainly imagine what kind of society supplied this information to ‘Le Matin’.

“In Italy Umberto I was murdered by the anarchist Pressi, who as a Freemason belonged to a lodge in Paterson, New Jersey, United States, even though he himself had not been to America. Thus the declaration that, in certain Degrees, arrogant men gave of the inscription on the cross, was transformed into its opposite: I.N.R.I. = Justum necare reges Italiae: it is just to murder the kings of Italy.

“On 26th March 1885, the Duke Carl III was murdered in Parma; the assassin, Antonio Carra, had the day before been chosen and incited at a secret session, whose chairmanship Lemmi performed; Lemmi was later all-highest Grandmaster of Italian Freemasonry, and as it appears, also of world Freemasonry. A certain Lippo had prepared a doll in order to illustrate how the most deadly dagger thrusts could be given, and the executioner was chosen by lots.

“On 22nd May, Ferdinand II of Naples died; he was given a poison in a slice of melon, which caused his terribly painful death. The instigator of this king’s death was a Freemason who belonged to one of the most criminal branches of this sect, to

that of the so called ‘sublime and perfect Masters’. He was a disciple of Mazzini and one of the most respected persons of the royal court. Margiotta does not risk giving his name. (Marg. A. L. 21-34) With this author one can read about further countless crimes that were committed by Freemasonry in Italy. In Portugal, King Charles and his son Louis were murdered. The Freemasons prepared the fall of the monarchy. The venerable H. Magalhaes de Lima travelled in December 1907 to Paris, where he was solemnly received by H. Moses, the member of the Grand Lodge. Magalhaes held lectures, in which he announced ‘the fall of the monarchy in Portugal’ and the ‘imminent foundation of the republic’. The well-known opponent of Freemasonry, Abbé Tourmentin, wrote then that the Freemasons were clearly preparing a blow against the Portuguese royal family. He gave expression to his fear that within a short time King Charles would be driven out or murdered. Ten weeks later Tourmentin’s fears were fulfilled, and he openly and clearly accused the Freemasons of this murder. The latter preferred to keep silent. In America, one can read various details by Eckert concerning the persecution and murdering of Morgan in the United States, because he wished to publish a book revealing the secrets of Freemasonry; further, concerning the destruction of printing works and the persecution of the printer as well as other hateful crimes that followed upon this murder; concerning the public alarm that broke out when it was learned what favour the authorities, who as a rule were Freemasons, afforded the murderer and the support with which the Lodges regarded them (Eckert, II, 201 and sequel). Also known is the murder of the President of Ecuador, Garcia Moreno.

BLOODBATHS, SUMMARY EXECUTIONS AND PLUNDERINGS

“It is necessary to read the description of the freethinker Taine, in order to have an idea of what happened in France, when in the year 1789 and the three following years the Freemasons conducted the government: more than 150,000 refugees and fugitives were imprisoned; 10,000 persons were killed without trial in a single province, that of Anjou; there were 500 dead in only one province of the west. In the year 1796, General Hoche wrote to the Ministry of the Interior:

“ ‘The present ratio to the population of 1789 is one to

twenty. There have been up to 400,000 prisoners at once in the prisons. More than 1,200,000 private persons have suffered injury to their person and several millions, with property, in their goods and chattels.' " (Taine, mentioned by Benoit, F.M. II. 268, remark.)[21]

Whoever desires more information should read the work of the most dignified Cardinal Caro, "The Secret of Freemasonry."

CHAPTER FIVE

FREEMASONRY AS SPREADER OF THE JACOBIN REVOLUTIONS

The Archbishop of Port-Louis, Monsignor Leon Meurin, says in his work "Philosophy of Freemasonry":

"In the year 1844, Disraeli placed the following words in the mouth of the Jew Sidonia (Coningsby VI. XV.): 'Since English society has begun to stir and its institutions are threatened by powerful associations, they see the formerly so faithful Jews in the ranks of the revolutionaries... This mysterious diplomacy, which so disturbs the western powers, is organised by Jews and for the greatest part also carried out by them... the monstrous revolution, which is prepared in Germany, and whose effects will be still greater than those of the Reformation, is carried out under the protectorate of the Jews. Leading its preparations and effects in Germany I see a Lithuanian Jew, in the Spanish Senor Mendizabal, I see a Jew from Aragon; in the President of the French Council, Marshal Soult, I recognise the son of a French Jew; in the Prussian minister, Graf Arnim, I see a Jew. As you already see, dear Coningsby, the world is ruled by personages who are very different from those who are regarded as ruling and do not work behind the scenes.'

"During the revolution of 1848, which was led by the Grand Orient of France, its grandmaster, the Jew Cremieux was minister of Justice. In 1860 this man founded 'the Israelite International League' and announced with incomprehensible insolence in the year 1861, in the 'Israelite Archives' (page 651), 'that in place of Popes and Caesars, a new kingdom, a new

Jerusalem, will arise.' And our good Freemasons with their blind eyes help the Jews in the 'great work' of building up this new temple of Solomon, this new Caesarean-Papal kingdom of the Cabbalists!

"In the year 1862, a Berlin Freemason had a leaflet of eight pages printed, in which he complained about the predominance of Jews in the lodges. Under the title 'Signs of the Time', he alludes to the dangerous character of the Berlin elections of 28th April and 6th May of the year in question. 'An element', he said, 'has appeared on the scene and has exercised a dangerous influence which causes disintegration on all sides: the Jew. The Jews are leading in their writings, words and deeds; they are the most principal leaders and agents in all revolutionary undertakings, even in the building of barricades. One has seen this very clearly in Berlin in the year 1848. How is it possible that, in Berlin, 217 Jewish candidates were elected, and that, in two districts, only Jews were elected with the exclusion of any Christian candidates?'

"This position of things has worsened more and more. The Jews form the majority in the city government, so that Berlin with justice could be called the capital of the Jews.

"In the press the Jews speak of the 'people' and of the 'Nation', as if there were only Jews and no Christians existed. The explanation for this could be given by the 'Freemasonic inciters' who, following Brother Lamartine, introduced the revolutions of 1789, 1830, 1848, etc. This explanation is confirmed by 'Brother Garnier Pages', a minister of the Republic, who, in the year 1848, publicly declared that the revolution of 1848 represents the triumph of the norms of the Freemasons league, so that France was dedicated to Freemasonry, and that 40,000 Freemasons had promised their help to conduct to an end the glorious work of the erection of the Republic, which had been chosen to spread out over the whole of Europe and in the end over the entire earth."

"The high peak of all this is the political and revolutionary power of the Jews, according to the words of J. Weil, leader of the Jewish Freemasons, who in a secret report said: 'We exercise a powerful influence on the movements of our time and of the progress of civilisation in the direction of the Republicanising of the peoples.'

“The Jew Ludwig Boerne, another Freemasonic leader, said likewise in a secret document: ‘We have with mighty hand so much shattered the pillars upon which the old building rests that they groan and crack.’ Mendizabal, likewise a Jew and the soul of the Spanish revolution of 1820, set through the capture of Porto and Lisbon, and in 1838, by means of his Freemasonic influence, realised the revolution in Spain, where he became Prime Minister.”

And his Excellence, the Archbishop, goes on to say:

“The Jew Mendizabal had promised as minister to improve the insecure financial position of Spain; but in a short time the result of his machinations was a frightful increase of the national debt and a great diminishing of the State incomes, while he and his friends accumulated enormous riches. The sale of more than 900 Christian institutions of a religious and charitable kind, which the ‘Cortesa’, upon the instigation of the Jews, had declared to be national property, created for them a magnificent opportunity for the unparalleled increase of their personal property. In the same manner church property was dealt with. The unskilful mockery of religious and national feelings went so far that the mistress of Mendizabal dared to flaunt herself in public with a wonderful necklace, which a short time previously had served to decorate an image of the Holy Virgin Mary in one of the churches of Madrid.”

“The Berlin Freemason, whom we mentioned at the beginning, said further: ‘The danger for the throne and the altar, which are threatened by the Jewish power, has reached its highest point, and it is time to sound alarm, just as the leaders of German Freemasonry did when they said: ‘The Jews have understood that ‘the kingly art’ (the Freemasonic art) was a principal means to erect their own secret kingdom... The danger threatens not only our Order, Freemasonry, but the State in general... The Jews find manifold opportunities in the lodges, to exercise their old familiar systems of briberies; by their sowing confusion in many affairs. If one bears in mind the role that the Jews played in the crimes of the French revolution and the illegal Corsican seizure of property, if one also bears in mind the tenacious belief of the Jews in a future Israelite kingdom which will rule over the world, as well as their influence on a great number of ministers of State, one will recognise how dangerous their activity can become in

Freemasonic affairs. The Jewish people forms a tribe, which hostilely opposes the entire human race, and which believes the God of Israel has only chosen one people, to whom all others must serve as 'footstools.'

"Let it be borne in mind that among the 17 million inhabitants of Prussia there are only 600,000 Jews; let it be borne in mind with what convulsive zeal this people of Oriental and irrepressible activity works to attain the overthrow of the State with all means; to occupy the higher teaching institutions, even by means of money, and to monopolise the government offices in its favour.

"Carlile, one of the most authoritative Freemasonic personages, says (page 86): 'The Freemasonry of the Grand Lodge is at present through and through Jewish.'

"The 'Kreuz-Zeitung', the principal organ of the Prussian conservatives, published, from 29th June to 3rd July 1875, a series of articles, in which it elaborated that the chief ministers in the German and Prussian government, not excluding Prince Bismarck, found themselves in the hands of the Jewish kings of the Bourse, and that the Jewish bankers were those who in practice ruled Prussia and Germany. These facts caused the Jew Gutzkow to assert: 'The true founders of the new German Reich are the Jews; the Jews are the most advanced in all sciences, the press, the stage and politics.'

"In the year 1860 M. Stamm wrote a book on this theme, in which he proves that the kingdom of all-embracing freedom on earth was founded by the Jews. In the same year, Sammter published a long letter in the 'Volksblatt', in order to demonstrate that the Jews would very soon take up the place of the Christian nobility; the rule of the nobility was falling and will lose its place in this epoch of all enveloping light and of all embracing freedom, to which we have drawn so near.

" 'Do you not understand', he writes, 'the true meaning of the promise, which was given by the Lord God Sabaoth to our father Abraham? This promise, which will be fulfilled with certainty, namely that one day all peoples of earth will be subject to Israel. Do you believe that God referred to a universal monarchy with Israel as King? Oh no! God scattered the Jews over the entire surface of the globe, so that they

should form a kind of leaven over all races, and in the end, as the chosen, which they are, extend their rulership over the former."

" 'It is not likely that the terrible repression that the Christian peoples of Europe have suffered — who have been made poor through the usurers and the greed of the Jews and lament about this, so that the national wealth is accumulated in the hands of the great bankers — will be satisfied with isolated anti-Semitic upheavals. The monarchies, whose firm foundations are still not shattered through the Freemasonic hammer and whose ruling houses are still not at the position of the ragged and barefooted Freemasons, who have their eyes bound, will join together against this vile sect and destroy the ranks of the Anarchists.' "

"Carlile, himself a fanatical Freemason, horrified at the fate of mankind in the hands of the Jews, says: 'When the legislators busy themselves again with the secret societies, they would do well to make no exception in favour of Freemasonry.'

"The privilege of secrecy is allowed to the Freemasons according to law in England, France, Germany and, according to our recognising it, in most countries. The fact that all revolutions emanate from the depths of Freemasonry would be inexplicable, if we did not know that, with the present exception of Belgium, the ministries of all lands are found in the hands of leading Freemasons, thus fundamentally, of the Jews."[22]

One of the most interesting proofs is undoubtedly that of the "Freemason" Haugwitz, who was inspector of the Lodges of Prussia and Poland. In the year 1777 he wrote in his Memoirs:

"I took over the direction of the lodges of Prussia, Poland and Russia. There 1 have gained the firm conviction that everything which has occurred since 1789 in France — in a word, the revolution — was at that time not only arranged, but was also prepared by means of meetings, instructions, oath-taking and signs, which leaves the intelligence in no doubt as to who thought it all out and directed it."[23]

As far as the murder of Louis XVI is concerned, we likewise possess the evidence of the Jesuit father Abel:

"In the year 1784", he declared, "there took place in Frankfurt an extraordinary assembly of the Grand Eclectic Lodge. One of the members placed for discussion the condemning of Louis XVI, the king of France, and Gustav III, the king of Sweden. This man was called Abel and was my grandfather."[24]

After this gathering, one of the participants, the Marquis de Visieu, declared as follows:

"What I can say to you is that a finely spun and a most deep-reaching conspiracy has been instigated, so that your religion and governments will succumb."[25]

"The existence of this conspiracy and its plan to murder the king of France and the king of Sweden, are likewise confirmed by the greatest number of authors, who have made serious investigations into the Freemasonry question[26], and the tragic events do the same. On 21st January King Louis XVI died, executed through the guillotine, after a mock trial, at which the majority of judges were Freemasons. A year later, King Gustav III of Sweden was murdered by Akustrem, a pupil of Condorcet. In the same year the Emperor Leopold vanished in a mysterious manner.

"In order to live, France must not sacrifice what is most rational in its existence: the philosophical, political and social ideals of its predecessors of 1789; it must not extinguish the torch of its revolutionary spirit, with which it has illuminated the world."

The same speaker adds:

"The worst humiliation for France would occur if the work of the revolution were cursed... at least it should be possible to perpetuate it without the loss of its ideals."[27]

"One must never forget that it was the French revolution which realised the principles of Freemasonry, which were prepared in our temples", said a speaker at the congress of Freemasons of Brussels.[28] In an assembly of the Lodge of Angers, which took place in 1922, one of the brothers proclaimed: "Freemasonry, which played the most important role in the year 1789, must be ready to supply its fighting groups for an always possible revolution."[29]

Let us pass over the stage of participation of the Jews in revolutions in general. Already in the year 1648 the great revolutionary leader Cromwell was supported by the Jews; a deputation, which came from remotest Asia and was led by the Rabbi Jakob ben Azabel, appeared before the English dictator. The results of the conversations which took place were not long in coming and "Cromwell used his entire power in order to abolish the laws that placed restrictions upon the Jews in England."[30] One of the closest collaborators of Cromwell was the Rabbi of Amsterdam, Manasse ben Israel.[31]

Ernest Renan, who cannot be accused of Antisemitism, wrote the following:

"In the French revolutionary movement, the Jewish element plays a chief role and it is very difficult to deny this. It is true that around 1789 the Jews went to work with much caution and concealed themselves behind the Freemasonic organisations and the philosophical associations; however this did not prevent several of the sons of Israel from taking an active part in the revolutionary events and making use of these from the material standpoint. The first shot against the Swiss Guard of the Tuilleries was fired, on the 10th August 1791, by the Jew Zalkind Hourwitz Land."[32]

But since this zeal for war carries with it many dangers, the Jews prefer to devote themselves to other, less dangerous and above all rewarding activities. The old Hebrew, Benoltas, a millionaire of this city (Cadiz), was from now on named as General Treasurer of the Order and already reckoned to possess a disposable capital of three hundred thousand Thalers. (Rule 44 of the Grand Spanish Orient of 10th April 1824).[33]

The supplying of the Republican armies was carried out through the Israelites Biderman, Max Beer, Moselmann and others. This gave occasion to the complaints which were made by Colonel Bernanville of the army of the Moselle, because for the troops he had been supplied with boys' shoes with cardboard soles, children's stockings and completely moth-eaten sailcloths for tents.[34]

Soon after, the laws that restricted the rights of the Jews were lifted, thanks to the mediation of Abbot Gregoire,

Mirabeau, Robespierre and others (this is done on the first occasion by all revolutionary governments), and soon afterwards, when the ideas of 1789 gained the upper hand, a veritable flood — according to the words of Capefigues — of foreigners discharged themselves over France from the banks of the Rhine.[35] Then appeared in the political arena such names as Klotz, Benjamin Veitel Ephraim, Etta Palm, etc. "The Messiah has arrived for us on 28th February 1790 with the Rights of Man",[36] wrote the Jew Cohen, "and in fact the awarding of all rights of citizenship to the Jews was one of the great victories of Israel." "The revolution of 1830", says the Jew Bedarride, "has only perpetuated these happy results."

When, in the year 1848, the rule of the peoples reached its last limits, the same author cynically added that Israelite names appeared in the highest realms of power. These chosen ones, these representatives of the people, often took on such French names as Fould, Ceriber, Cremieux, etc. The custom of there being at least one Jewish representative in the government of the Republic is something that, apart from rare exceptions, has been preserved up to our days.

However, not only in France did the Jewish people play a predominant role, but with all revolutionary movements. "The revolution that shook central Europe in the year 1848", writes Lambelin, "was spread and supported by the Jews, as the countless facts and documents prove."[37]

Among the instigators of the revolution of 1870 and among the members of the Commune appear likewise the Jews, who were represented through Ravel Isaac Calmer, Jacob Pereyra, and others. The afore-mentioned author remarks of the presence of 18 Jews among the principal leaders of the Commune.[38] It is interesting to establish that, during the burning of Paris in the year 1871, the revolutionaries left untouched the 150 buildings that belonged to the Rothschild family.

If we proceed with the study of these movements in Europe, we again find Jews, the poet Heine, Karl Marx, Lasalle and many others.

"In order to destroy the former society, which rejected him", writes Drumont, "the Jew has understood how to place

himself at the head of the democratic movement. Karl Marx, Lasalle, the most principal Nihilists, all leaders of the worldwide revolution are Jews. In this manner the Jews represent the leadership of the movements, which suits them."[39] Let us not forget that the founders of the International in the year 1864 were the Jews Marx, Neumeier, Fribourg, James Cohen, Aaron, Adler, Franckel, and the sole non-Jew (?) Gompers.

In order to direct the revolutionary movement in France, the so-called newspaper "L'Humanité" was founded. For this purpose a subscription was opened, which brought in the sum of 780,000 Francs. Let us mention the names of the twelve contributors who "by chance" were all Jews: Levy Brul, Levy Bram, A. Dreyfus, L. Dreyfus, Eli Rodriquez, Leon Picard, Blum, Rouff, Kasevitz, Salmon Reinach and Sachs.

After one has read the preceding, one cannot wonder that, at the Jewish Synod of Leipzig on 29th June 1869, the following resolution was accepted:

"The Synod recognises, that the development and carrying through of modern (read: revolutionary) principles are the firmest guarantee for the present and the future of Jewry and its members. They are the most important conditions of life for the expanding existence and the greatest development of Jewry."[40]

"In many respects the revolution has only been the application of the ideal that Israel has brought to the world", as Leroy Beaulieu,[41] writes, an author who is in no way accused of Antisemitism. One must give him justice, for the importance of Jewish infiltration in the revolutionary work cannot be denied.

THE ORGANIZATION OF THE LEAGUE OF NATIONS

We have seen the League of Nations, which was founded and maintained by the same secret forces, which we have already encountered, when it was a matter of destruction; today Freemasonry, their helpers the Left Parties, and, behind everything, the Jewish people, attempt to destroy national feeling and the sovereignty of the state through the creation of an international super-government and at the same time to demoralise the peoples with an anti-militarist and pacifistic

propaganda. If national feeling is lost, we will see those peoples standing completely defenceless against this secret and cunning power, as the "Jewish-Freemasonic striving for power" can be described.

Brother Eugen Bertraux has recently proposed to the "Grand Lodge" of France that Article 17 of the Constitution of the said "Grand Lodge" should be abolished, which prescribes to all its disciples that they should obey the "laws of the land in which they have permission to freely assemble, and that they be ready for all sacrifices which their country desires of them"; for, "according to the principles of a universal morality, every Freemason is by definition an essentially free man, who only acts according to his conscience, and our Freemasonic conscience cannot compulsively demand of its disciples that they be ready for all sacrifices which the country desires." The abolition, which he proposes, will suffice in value in protecting the individual conscience; whereby is to be understood that, in the case of an increase in tragic conflicts, those individual consciences, according to their own responsibility, will obey or disobey the call of their reason and their belief in the highest truth.[42]

THE JEWISH-FREEMASONIC ACTION IN THE FACE OF CATHOLICISM

The most dignified Cardinal Caro assures us in this connection, that: "It is beyond doubt that the activity of Freemasonry against the Catholic Church is only the continuation of the war against Christ that has been waged by Jewry for 1900 years, naturally adjusted to the situation of the Christian world, by which the former has to conduct itself by means of secrecy, cheating and sanctimoniousness."

"Let us not forget that Rabbinic Jewry is the declared and irreconcilable enemy of Christianity", says Webster. "The hatred against Christianity and against the person of Christ is no occurrence of recent date, nor can one regard it as the result of persecution: it forms an important component of Rabbinical tradition, which has arisen before any kind of persecution of Jews through the Christians took place, and which lasted in our land very much later than after this persecution ended."

On its side, "The British Guardian" (13th March 1925)

makes this assertion: “The Christian Church is being attacked as never for centuries, and this attack is almost exclusively the work of the Jews.” (Rev. of S.S. Sacr., p. 430, 1925). For the rest, the relations of Freemasonry or of Jewry with Bolshevism and Communism in Mexico, in Russia, in Hungary, persecuting the Catholic Church and with it the whole of Christianity (and the threat of doing this all over the world), are a universal occurrence.”[43]

CHAPTER SIX

FREEMASONRY FAVOURS AND SPREADS COMMUNISM, WHICH IS A JEWISH CREATION

Among the abundant documentation which his most Reverend the Cardinal Caro quotes, to show that Jews and Communists spread Communism, we select the following:

“According to the ‘Russian Tribune’ which appears in Munich in the Russian language, Jewry in its fight maintains, according to various plans, the following combat organisations, all for the purpose of preparing the triumph of the Third International.”

1. The Golden International; see Chapter III.

2. The Red International; see Chapter III.

3. The Black International or Combat Association of Jewry.[44]

“A very similar work is performed by Russian Jewry. We, the emigrant Russians, have seen with our own eyes the enormous number of Jews who play a role in the ranks of the instigators of revolution.”

If we pass over the work of preparation of this revolution and the events of 1905, we will at once see what the Vienna Jewish paper “Der Hammer” wrote on occasion of the Beylis Affair (an affair of ritual murder in Kiev). The judgment in favour of Beylis, through the jury, amounted to his exoneration; but the character of the ritual murder was proven.

"The Russian government had resolved to declare war on the Jews of Kiev. Now, they must know that, upon this war, the fate, not of the Jews, for the Jewish people is unconquerable, but of the Russian people depends. For the Russian government it is a question of life and death. Its victory in this affair will be the beginning of its collapse. May the Russian rulers exercise caution! We will provide proof to the whole world that one cannot meddle unpunished with the Jews, whether the latter are of Kiev or any other place." (Der Hammer, No. 254, 1911. Mentioned by General Nechovolodof in "Czar Nicholas II and the Jews"; and by Msgr. Jouin in "The Jewish-Freemasons Danger" and "The United Front", 1927, edition of "Petit Oranais".) Unfortunately for Russia and the entire civilised world, this threat was not without consequences. Six years later it was turned into a fact. We will quote some figures. The first Workers and Soldiers Council (Soviet) was composed of 23 members, of whom 19 were Jews; the Council of Peoples Commissars of 1920 had 17 Jews among its 22 members; among the 43 high officials of the War Commission, 34 were Israelites; on the Commissariat of the Interior there were 54 Jews among the officials; in that for foreign affairs, 13 Jews and 17 members. In the financial department of the government the percentage of Jews rose to 86% and in the court system up to 95% etc.

In order to briefly summarise this statistic, let us remark that, among the 545 most principal agents of the Russian revolution in question, 447 belonged to the "chosen people", 68 to different nationalities (Latvians, Germans, Poles, etc), and only 30 were of Russian nationality.

These figures, which are taken from Bolshevist information sources, appeared in a pamphlet under the title "Who Rules in Russia?" which was published in New York in 1920. (See Msgr. Jouin, "The Jewish-Freemasonic Danger", II, page 108 and seq.) We should add that, at present, there are 16 Jews among the 22 trade agents of the Soviets abroad. "Report of the Urbe Agency", of 25th August 1927, which was quoted by R. Lamelin in "The Victory of Israel," page 170.[45]

In his book "II manganello e l'aspersorio", the lay writer Ernesto Rossi disputes violently with the already mentioned periodical "Civilta Cattolica", from which he reproduces the following paragraph, with the intention of refuting it:

“We see ‘heroes’ of the sect, who are not able to resist a gift of two millions, perpetuated in all cities through statues. We see the sons of these ‘heroes’, who pocket large sums while despising the dominant misery. Mazzini involved himself with the synagogue, whose fruits of love are very well known in the Campidoglio of Rome; Garibaldi, Cavour, Farini, Depretis were modest servants of the synagogue, and so are still many of those ‘great men’ to whom the good will of the peoples has erected and still erects memorial stones, busts and monuments, in order to glorify their love of ‘freedom’ and of the ‘Fatherland’.”[46]

Many writers of the most different directions have asserted that the Jewish question in Italy did not represent the features of a national disorder. We do not share this opinion and limit ourselves only to recalling that those who introduced Communism into our land, Modigliani, Treves, Della Seta, Musatti, Momigliano, Donati, etc, were Jews.[47]

“And did not the renowned Togliatti, the leader for many years of the Italian Communist party, marry the Jewess Montagnana? And was not her brother, Mario Montagnana, in the directorship of the newspaper “L’Unita” in its Milan edition? It should be known, in addition, that likewise those who directed the Communist press in Italy were Jews: Longo (Vie Nuovo), Alatri (L’Unita of Rome), Tedeschi (L’Unita of Milan); Cohen directs the ‘Paese Sera’, Levi the ‘Lotta Sindicale’, and Jachia the paper ‘Republicia’, who came from there into the directing of the press of the Communist party.”[48]

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[1] Pope Leo XIII, Encyclical *Humanum Genus*, 20 April 1884.
[2] Pablo Rosen, *Satán y Cía*, Buenos Aires, 1947, p. 219.
[3] Adolphe Ricoux, *L'éxistence des loges de femmes*. Paris, Téqui, 1891, pp. 78-95.
[4] Monsignor Leon Meurin, S. J., Archbishop, Bishop of Port-Louis, *Simbolismo de la masonería*. Madrid: Editorial Nos, 1957, pp. 201-202.
[5] “Revue Internationale des Sociétés Secrètés” (RISS). Paris, 1913, no. 2, p. 58.
[6] Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, Anno mundi 5641 (1881).
[7] Maurice Fara, *La masonería en descubierto*. Buenos Aires: La hoja de roble, 1960, p. 23.
[8] Rabino Benamozegh, *Israel y la humanidad*. Paris, 1914. p. 71.
[9] Gougenot des Mousseaux, *Le juif, le judaïsme et la judaïsation des peuples chrétienne*. Paris, 1869, pp. 338-339.

[10] León de Poncins, *Les forces secrètes de la Révolution*, pp. 139-140.
[11] "Revue Internationale des Siciétés Secrètes" (R.I.S.S.), 1926, no. 8, p. 269.
[12] "Archivos Israelitas", 1864, p. 335.
[13] *Freimaureralmanach*, Leipzig, 1884.
[14] *Les Cahiers de l'Ordre*, 1926, nos. 3-4, pp. 22-23.
[15] Maurice Fara, op. cit. p. 111.
[16] Cardinal Jose Maria Caro. R., Archbishop-Bishop of Santiago, Primate of Chile: The Secret of Freemasonry, Difusion Publishers, page 258.
[17] Monsignor Leon Meurin, S. J., Archbishop-Bishop of Port-Louis: Philosophy of Freemasonry, 1957, pages 30, 211, 212, 41 and 42.
[18] Monsignor Leon Meurin, S. J., Archbishop-Bishop of Port-Louis: Symbolism of Freemasonry, 1957, page 34.
[19] Jose Maria Cardinal Caro R., Archbishop-Bishop of Santiago, Primate of Chile: The Secret of Freemasonry. Publishers: Difusion. Pages 263, 264, 265 and 266.
[20] Prato: Della questione judaica in Europa, 1891, page 53.
[21] Jose Maria Caro R., Cardinal Archbishop of Santiago, Primate of Chile: The Secret of Freemasonry. Publishers: Difusion. Pages 190, 191, 193, 194, 195, 196, 197, 198, 201.
[22] Monsignor Leon Meurin S. J., Archbishop-Bishop of Port-Louis, Philosophy of Freemasonry, 1957, pages 212, 213, 214, 215, 217 and 218.
[23] Von Haugwitz: Memoiren.
[24] P. Abel: Die Neue Freie Presse, Vienna, 1898.
[25] Barruel: Memoirs of the History of Jacobinism.
[26] P. Deschamps, Cardinal Mathieu, Monsignor Besson and others.
[27] Maurice Fara: Freemasonry exposed. Publishers: La Hoja de Roble, Buenos Aires, pages 62 and 63.
[28] International Congress of Brussels, 1910. Memorial. Page 124.
[29] Official state journal of France, October 1922, page 281.
[30] Leon Halevy: Zusammenfassung der Geschichte der Juden. Short History of the Jews.
[31] R. Lambelin: Die Siege Israels, page 44.
[32] Leon Kahn: Die Juden von Paris wahrend der Revolution.
[33] Maurice Fara: Freemasonry exposed. Publishers: La Hoja de Roble, Buenos Aires, page 83.
[34] P. Gaxotte: The French Revolution. Pages 279-280.
[35] Capefigue: "Las Grandes Operaciones Financieras."
[36] "Archivos Israelitas", VIII, 1847, page 801.
[37] Bedarride: "Los Judios en Francia, en Italia yen Espaira". Pages 428-430.
[38] R. Lambelin: Op. cit., pages 10 and 62.
[39] E. Drumont: Jewish France.
[40] Gougenot des Mousseaux: The Jew, Jewry and the Judaisation of the Christian Peoples, page 332.
[41] Leroy Beaulieu: Israel among the Peoples, page 66.
[42] Maurice Fara: "Freemasonry Exposed". Publishers: La Hoja de Roble, Buenos Aires, page 115.
[43] Jose Maria Caro R., Cardinal, Archbishop of Santiago, Primate of Chile: The Secret of Freemasonry, [The Mystery of Freemasonry Unveiled], Publishers: Difusion. Pages 267 and 268.
[44] Jose Maria Caro R., Cardinal, Archbishop of Santiago, Primate of Chile: The Secret of Freemasonry. Publishers: Difusion. Page 265.

[45] Maurice Fara: Freemasonry exposed, Publishers: Hoja de Roble, Buenos Aires, Pages 81 and 82.
[46] Ernesto Rossi: II Manganello e l'Aspersorio. Florence. Page 336 and volumes of the "Civilta Cattolica" of September, November and December 1889.
[47] The Jew Salvatore Jona writes in reference to Treves and Modigliani: "... they were the men at the head of Italian Socialism; even if they were men with weak Jewish belief, one cannot deny that they devoted themselves with Semitic passion and with tenacity to the following of their ideal." From the work: Gli ebrei in Italia durante il fascismo, Milan 1962, page 9.
[48] Excerpt from the little volume already mentioned: Rivelazione d'interesse mondiale.

PART THREE

THE SYNAGOGUE OF SATAN

CHAPTER ONE

JEWISH STRIVING FOR POWER

The Hebrew people was chosen by God as preserver of the true religion, to whose preservation it was entrusted in the midst of the idolatrous peoples until the arrival of the promised Messiah, in whom the prophecies of the Old Testament should be fulfilled. However, even before the coming of Christ, the Jews began to distort the said prophecies by giving them a false, racial and ambitious interpretation.

The promise of a kingdom of the true God upon earth, i.e. a spiritual Kingdom of the true religion, the Jews interpreted as a material kingdom of their race, as the promise of God of world domination to the Israelites and an enslaving of all peoples on earth through them. As examples of these false interpretations one can quote the following: In Genesis, Chapter XXII, Verse 17 and 18, the angel of the Lord says to Abraham:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of thine enemies." "And in thy seed shall all the nations of the earth be blessed."

The Jews, lusting for power, have given these verses a materialistic interpretation and think that God has offered them, as the full-blooded descendants of Abraham, that they have power over the gates of their foes: that only in them, as the Jewish race, all peoples of earth be blessed. On the other hand, Holy Church interprets these prophecies in a spiritual sense:

"This is the victory that the spiritual children of Abraham (i.e. the Christians) shall obtain through the power of Jesus Christ and the gifts of an everlasting righteousness concerning

the visible and invisible foes of their salvation. And so was fulfilled according to Scripture this prophecy with the erecting of the Church, when all peoples of the world subjected themselves to Jesus Christ and received from Him blessing and salvation."[1]

In Deuteronomy, Chapter II, Verse 25, the Lord says:

"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole of heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee."

This passage is also given a restricted interpretation by Holy Church which differs completely from the ambitious Jewish feeling, which degenerated throughout history into frightful actions, which prove the practical application of this false interpretation. Also, wherever during the Middle Ages the heretical movements directed by Jews triumphed, although these victories were locally limited and of transitory nature, they were always accompanied by crime, fear and terror. The same occurred with the Freemasonic revolutions, such as those of 1789 in France or that of 1931-1936 in Spain. And yet it is said that one must not speak of Jewish-Communist revolutions! In the Soviet Union, where the Hebrews were successful in introducing their totalitarian dictatorship, they have sowed fear and death in such a cruel manner, that the poor enslaved Russians, have now only to hear the word "Jew" to tremble with terror.

Another example of this kind is obtained for us through the false interpretation by the Jews of Verse 16, in Chapter VII of Deuteronomy, which says:

"And thou shalt consume all the people which the Lord thy God shall deliver unto thee; thine eye shall have no pity upon them; neither shalt thou serve their gods; for that will be a snare unto thee."

While Holy Church likewise gives this passage a limited spiritual interpretation, the Jews understand it in the sense that God has provided them with the right to consume all peoples of earth and to gain power over their riches. We already saw, in the 4th Chapter of this work, what the Rabbi

Baruch Levi wrote to his pupil, the young Jew Karl Marx, as the later founder of what was badly described as "scientific Socialism", where he quoted apparent theological principles to justify the right of the Jews to appropriate to themselves the riches of all peoples on earth through Proletarian Communist movements, which are controlled by Jewry.

The 24th verse of the same Chapter VII of Deuteronomy runs as follows: "And he shall deliver their kinds into thine hand, and thou shalt destroy their name from under heaven; there shall no man be able to stand before thee, until thou have destroyed them."

This prophecy, which Holy Church relates to the sinful kings who ruled in the land of Canaan, the Jews interpret as having universal character. They therefore regard all their revolutions and conspiracies against the Kings of recent time as holy enterprises, which they perform in fulfilment of the Biblical prophecies, which they assume further as useful means to obtain domination over the world, which they likewise accept as commanded by God in the Holy Scripture.

The constant distortion of the true meaning of the prophecies of the Bible through the Jews we find renewed in reading of Verse 27 of chapter VII of the prophecy of Daniel:

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him!"

While Holy Church interprets this prophecy by accepting it as referring to the eternal rule of our Lord Jesus Christ, the Jews regard it as meaning that a flock is to be formed with a shepherd who naturally comes from the tribe of Israel, that their race shall attain eternal rulership in the world over the other peoples.

The prophecy of Isaiah LX, Verses 10-12 relates:

"10. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. 11. Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the riches of the Gentiles, and that their kings may be brought. 12. For the nation and

kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

This prophecy alluding to the spiritual kingdom of Christ and his Church[2] takes on for the Jews a completely altered meaning, which crystallises in clearly recognisable actions. Wherever the Jewish dictatorship was set up, as for example in the Terror in France in the year 1789 or in the Jewish-Communist dictatorship in the lands which have fallen into the claws of the monster, whoever did not serve the Jews or dared to rebel against their slavery, has been destroyed. The Jews exist only as owners; for they gain power over the wealth of these nations. So one could go on in this way, to quote verses of the Old Testament that have been falsely interpreted by Jewish Imperialism. One must bear in mind that many of the prophets were murdered by the Jews, only because they contradicted them and blamed their perversion. However, the most dangerous of these false interpretations of the prophecies of the Bible was that in connection with the arrival of the Messiah as the redeemer of the human race, who would set up the rule of the true God in this world. Here it was that the Jews departed in the worst possible way from the true reality, by their giving the most sublime promises in relation to the Messiah a racial and imperialistic character.

Already in the times of our Lord Jesus Christ this false interpretation was so general among them that the majority of Hebrews imagined they saw in the promised Messiah a king or warlord who, with the help of God, would conquer all nations of the earth through bloody wars, and in the end Israel would in fact rule the whole world. When, therefore, Jesus was faced with such demands, and rejected all shedding of blood and revealed that His kingdom was not of this world, the Jewish Imperialists felt that all their hopes and demands were being destroyed. They began seriously to fear that the teaching of Christ might in the end even convince the Hebrews, and they might recognise Him as the promised Messiah.

When Jesus preached the equality of all men before God, the Jews thought, and they did so with good reason, that Christ with His teachings would render null or void their false views concerning Israel, as a people chosen by God to actually rule the world. Simultaneously He would declare null and void the idea of a people which is superior through the will of God to

the others, and which is destined through the commandment of God to subjugate the remaining peoples and gain control of their wealth. Therefore the leaders of Jewry in that time, priests, scholars and pharisees, etc, feared that Jesus threatened the glorious future that was predestined the people of Israel as future master of the world, for, if all peoples are equal before God, as our Lord Jesus Christ preached, there was no reason upon earth to choose one as preferential in the future and to rule over mankind.

In order to defend the ambitious Jewish thesis, Caiaphas, the high priest of Israel, alluded to the suitability that one man should die, namely Jesus Christ, in order to save a people.

After the blackest and most world-denying crime that was ever committed in the history of mankind, i.e. the murder of the Son of God by the Jews, the latter stood stiff-necked upon their demands for power and attempted in a new Holy Book to compile their false interpretations and to justify these. So appeared the "Talmud," which is damned by Holy Church and in which, as the Jews assert, the most perfected interpretation of the Old Testament is contained through divine inspiration. Afterwards appeared the collection of the "Jewish Cabbala", which means 'Prophecy.' In this was explained, likewise according to the Jews, through divine inspiration, the secret interpretation, i.e. the concealed and true interpretation of the Holy Scriptures. In the following we will quote some passages from these Secret Books of Jewry.

"You, Israelites, are called men, while the peoples of the world do not deserve the name of men but that of beasts."[3]

"The generation of a stranger is like the generation of beasts."[4] In the previously quoted passages the false interpreters of the Holy Scripture take a step of great weight: namely to deny the Christians and Gentiles, i.e. all peoples of earth, their human capacity, by ranking them among the breed of beasts.

To do justice to the importance of this criminal step, one must bring to mind that according to the "Divine Revelation" of the Old Testament, all animals and beasts have been created by God for the service of men, who eat their flesh, use their skins as clothing, kill them and in general can do with them as they

please. On the other hand, He compelled men to keep His commandments in relation to other men.

According to the false interpretation of the Holy Scripture, both the Christians as well as other Gentiles are to the Jews simple beasts and not human beings. Therefore the Hebrews have automatically no duty to keep the commandments towards them and feel themselves at the same time completely in their right to kill, fleece and rob them of everything that they possess, like any kind of beast. Never upon earth has there existed or does there exist today, such an irreconcilable and totalitarian striving for power as that of the Jews. This far-reaching view that the other peoples are beasts, explains in clear form the irreconcilable, cruel and despicable ignoring of every human law, such as one can observe with the high Jewish personages of International Communism.

Their disdain towards other peoples goes so far as to assert: "What is a prostitute? Every woman who is not a Jewess."[5] This explains the fact, as different writers of diverse nationalities have recently shown, that the Jews have everywhere been the most unscrupulous traders in girls and the most zealous defenders of the disintegrating teachings of free love and of race mixing, while in their own families they maintain strict discipline and morality. Since Christians and Gentiles are in fact beasts, it is no wonder that they should live in immorality and intermixing.

As far as the murderous instincts of the Jews are concerned, which they have displayed over the centuries, they see themselves encouraged by what they hold to be the divine inspiration of the "Talmud" and of the "Cabbala," but which according to Holy Church is nothing more than a devilish interpretation.

"Kill the best among the Gentiles."[6] If God commanded them such – whereby it is a question of a cruel and bloodthirsty people, as the sufferings and death of Christ, the tortures and bloodbaths of Communist Russia, etc, prove –, how can it still surprise us that, wherever the Jew can, all those are murdered who oppose in any form his godless intrigues? This devilish hatred, this sadism, which the Jews have always shown towards other peoples, has its origin likewise in the false interpretation of divine revelation, i.e. in the "Cabbala" and in

the “Talmud.”

May the next example serve as an illustration:

“What does Har Sinai, i.e. Mount Sinai, mean? It means the mountain from which the Sina, i.e. hatred towards all peoples of the world has radiated.”[7]

One must recall that upon Mount Sinai God revealed to Moses the Ten Commandments. But the modern Jews are of the opinion, equally false and disgusting, that there the religion of hate was revealed which they have preserved up to our days, that Satanic hatred towards all other peoples which found its most extreme manifestation in the tortures and bloodbaths that have been perpetrated by International Communism.

The “Cabbala”, which is reserved for the high initiates of Jewry and not the Plebs, carried out the division between Jews and Gentiles (among whom Christians were included) to the most disgusting and extreme limits. While on the one side the Gentiles are denigrated to the category of simple beasts, the Jews on the other are elevated to the category of Gods, by placing them equal to the Godhead himself. To such a degree have the Jews falsified the meaning of the “Pentateuch” and the Old Testament in general!

The blasphemous passage, which is quoted in the following, is highly enlightening in this connection:

“God places himself for display upon earth in the likeness of the Jew — Judas, Jevah or Jehovah are the same and unique being. The Hebrew is the living God, the God become flesh, the heavenly man, the Adam Kadmon. The other men are earthly and of inferior race, and only exist to serve the Hebrew; they are little beasts.”[8]

It is therefore natural that this mode of thought has led the Jews to the conclusion that everything that exists upon earth belongs to them, including the beasts (among whom they include us, the rest of mankind) and also everything which belongs to these beasts.

The falsifiers of the Holy Scriptures attempted, both in the “Talmud” as in the “Cabbala”, to strengthen the Jewish striving for power, by their giving these steps the feature of a divine

dispensation. The following passages prove it:

"The All-highest spoke thus to the Israelites: 'You have recognised me as the sole ruler of the world and therefore I will make you into the sole rulers of the world.' "[9]

"Wherever the Hebrews settle, they must become the Lords; until they possess absolute rulership, they must regard themselves as banished and captives. Even if they are successful in ruling peoples, they may not, until they rule all, cease to cry: 'What torture! What indignity!' "[10]

This false divine revelation, which is found in the "Talmud," is one of the theological principles of the politics of modern Jewry, which in fact believes it is following the will of God through the literal translation into deeds.

As soon as the Christian and Gentile peoples in magnanimous manner opened their frontiers to the immigrant Jews, they could never have imagined that, in comparison with the migrations of other peoples, they granted shelter to eternal conspirators, who are always ready to work in the shadows and restlessly, until they rule the naive people that kindly opened its gates to them.

The "Talmud" remarks, however, that the Jews will not be able to rest, until their rule is unrestricted. The Hebrews have grasped that Democracy and Capitalism, which have allowed them to rule the peoples, have not obtained for them that unrestricted rulership commanded to them by God of which the "Talmud" speaks; therefore the Jews Karl Marx and Friedrich Engels invented a totalitarian system, which guaranteed to them to take from the Christians and Gentiles all their wealth, all their freedoms, and in general all their human rights, in order to place them on the level of the beasts. The dictatorship of Communist Socialism of Marx allows the Jew to attain this tyranny; and therefore, since its introduction in Russia, they have worked ceaselessly to destroy the Capitalist form of government, which admittedly they themselves had created, but which was incapable of allowing them to arrive at the desired goal. As the "Talmud" reveals, it does not satisfy the Jews to rule over some peoples, but they must control them all; and as long as they are not successful, they must cry out: "What torture! What an indignity!" This also explains the

circumstance why the Jewish-Communist hunger for power is insatiable; and reveals how absurd it is to believe in an upright and peaceful coexistence or in the possibility that Communism will abandon its demand to conquer all the peoples of earth. The Jews believe that God has commanded them to lay upon all peoples their absolute tyranny, and that this absolute tyranny can only be successful for them through the unrestrained Socialist dictatorship of Communism. As this tyranny must extend to all peoples, they do not rest until they have laid Communist slavery upon all peoples of earth.

It is unavoidably necessary that the Christians and Gentiles should fully grasp this giant tragedy. The existence of an imperialistic and cruel totalitarianism, which is spurred on by a group of mystics, fanatics and madmen, and which will perform all its crimes and all its perversions in the firm belief that they fulfil faithfully the commands of God, is an unhealthy reality. Their wickedness extends to such a degree that they hold it to be morally permissible to allow denial of God and for Communist materialism to triumph in the whole world, while they, the pious and faithful, are successful in destroying hated Christianity and the other "false" religions, for the purpose of permitting the present religion of Israel to rule on the ruins of all others, who recognise the right of the Jews to control the world and recognise through divine right their character as the chosen race to rule over mankind in the coming times. On the other hand, the "Talmud" says that it gives the Jews the truthful version of the Biblical promises about the Messiah! "The Messiah will give the Hebrews rulership over the world and to them all peoples will be subject."[11]

One could quote passages from the different parts of the "Talmud" and the Jewish "Cabbala," which are equally as informative as these, which allow us to understand the extent and importance of the present religion of the Jews and the danger which it signifies for Christianity and the rest of mankind. The deeper one penetrates into this material, all the clearer will one recognise the abyss that has opened between the original and true religion, which was revealed by God to the Hebrews through Abraham, Moses and the Prophets, and the false religion, which these Jews, who crucified our Lord Jesus Christ, have worked out, as well as their descendants, on grounds of the consciously false interpretation of the Holy Bible, above all with the appearance of the "Talmud" of

Jerusalem and Babylon and of the latter completion of the Cabbalistic books, “Sepher-ha-Zohar,” and “Sepher-Yetzirah,” holy books, which are the foundations for the religion of modern Jews.

If an abyss exists between the religion of Abraham and Moses and of modern Jewry, then the same is unfathomable between Christianity and modern Jewry. One could say of the latter that it is the contrast and the denial even of the Christian religion, against which it desires hatred and urges its destruction in the holy books and in its secret rites. The centuries-long struggle of Holy Church against the Jewish religion and its rites had not, as is falsely said, the religious intolerance of Catholicism as the cause, but the enormous infamy of the Jewish religion, which represents a deadly threat for Christianity. This compelled the Church, which at first was so tolerant, to adopt a positive attitude for defence of the truth of Christianity and of the entire human race. Erroneous and deceitful is consequently the view of some clergy, who call themselves Christians but work together with the Jews in a thoroughly suspicious way, asserting that it is not admissible to fight against Jewry; for the true Jews, the believing Jews have a religion related and similar to Christianity.

What the Jews strive for in reality, when they put before Catholics this thesis of unlawfulness of struggle against the criminal Jewish sect, is the obtaining of a new permit for freebooting, which allows them, without exposing themselves to direct counter-attacks, to continue in their Freemasonic or Communist revolutionary movements until they are successful in the destruction of Christianity and the enslavement of mankind. The Hebrews and their accomplices within Christianity wish to secure in a comfortable manner the victory of the Jewish hunger for power, for if the Christians abandon attacking and conquering the head of the whole conspiracy, by restricting themselves only to attacking the Freemasonic, anarchistic, Communist or any other branch, the head, which is free of attacks, i.e. Jewry, preserves its whole power, while its Freemasonic and Communist tentacles devote themselves with all their branches in a merciless manner, as they have done previously, to the attack upon the religious, political and social institutions of Christianity over the whole world.

CHAPTER TWO

MORE CONCERNING THE JEWISH RELIGION

In the present chapter something will be learned concerning the teachings of belief of the so-called honourable Jews, in order to be able to prove with all the greater clarity that no relationship or kinship exists between the latter and the religion of the Christians. The first thing which one must bear in mind with the studying of modern Jewish religion is the fact that it is a question of a secret religion, in contrast to the remaining religions, whose dogma, teachings and customs have a clear character and therefore could be learned by anyone at choice, even those standing to one side.

After the crucifying of the Lord, the Jews kept concealed over centuries from the Christians and the Gentiles all those teachings and customs which, because they represented a threatening of other men, had to be concealed. They rightly feared that, if people knew their teachings, they would answer with violence against the Jews.

In the text of the "Talmud" one can read the following:

"To communicate anything of our law to a Gentile means the death of all Hebrews; for if the Goyim (Gentiles) knew what we teach about them, they would exterminate us without mercy."[12]

The lie has been the most principal weapon of those whom Christ, the Lord, already in His time called the "Synagogue of Satan." With lies and deceit they have controlled the peoples with their Freemasonic revolutions, and with lies and deceit they lead the latter to the Communist revolutions. It may suffice to mention that they even make use of lies for matters not concerned with their own religion.

They cheated the Christians and Gentiles in that they made the latter believe that the present Jewish religion is exactly the same as all the others. That they have restricted themselves to worship God, our Lord, to establish norms for morality and to defend spiritual values. But at the same time they pay very great attention to concealing from the world that their religion is in reality a secret sect, which pursues the purpose of destroying Christianity, which in addition hates Christ and his

Church to the death, and which attempts at first to control the remaining peoples of the earth and then to enslave them.

It is therefore not to be wondered at that, in their holy hook, the Talmud, they confirm that, if the Gentiles (among whom they number the Christians) "knew what we teach about them, they would exterminate us without mercy."

History shows us how clever this caution of the "Talmud" is. When Holy Church discovered what the Masters or Rabbis taught their believers in secret, they ordered upon various occasions the confiscation and destruction of the books of the "Talmud". In view of the danger that their teachings signified for the Jews, namely for those who in very violent religious manner accept unconditionally and with zeal of belief the teachings of the "Talmud" and of the "Cabbala." A further Jewish deceit was useless, which consisted in preparing false texts of the "Talmud", which were then brought before the civil and church authorities without the passages whose reading was regarded as dangerous for the Christians. For frequently both Holy Church as well as the civil governments also discovered the authentic texts and the general indignation was often revealed in violent reactions against the religious sects of Jewry, whose authentic holy books already contained the plans for the conspiracy, which they have developed against the whole of mankind.

The Jewish writer Cecil Roth speaks abundantly in his work, "Storia del Popolo Ebraico", of the condemnation of the "Talmud" by Pope Gregory IX and his successors up to that of Pope Leo X in the 16th century which had its origin in an intimation to Cardinal Carafa, according to which the work was destructive and blasphemous. This revelation was made by the Jew Vittoria Eliano, who was the nephew of the Jewish scholar Elia Levita, and had as its consequence the public burning of the work in the autumn of 1553 on the "Campo dei Fiori" of Rome.[13]

In the trials of the Inquisition, which were conducted against the concealed Jews, whom Holy Church called "Jewish heretics", can be found another richly informative source about the secret and factual religious doctrines of belief of the Jews. Those who would like to penetrate deeper into this study should use for this purpose the archives of the Inquisition of

this capital of the Catholic world, that of Carcassonne and Narbonne and other cities of France; those of Simancas in Spain and those of La Torre do Tombe in Portugal; for those of Mexico, "Trials of Luis de Carbajal" (El Mozo), from which one can appreciate the mode of thought of the Jews and obtain knowledge of certain very informative religious doctrines. Relative to this is an edition by the government of Mexico from the "Main Archive of the Nation", of the year 1935, which was an official publication. In it are found the original handwriting with the corresponding signatures of the accused Jews, the Inquisitors, witnesses, etc. The validity of the document is beyond doubt and the contemporary Jews themselves have not been able to deny it.

The content of this document is something most horrible – monstrous blasphemies against our Lord Jesus Christ and the most Holy Virgin Mary, a Satanic hatred against Christianity, a hatred that has nothing to do with the law given to the real Moses by God on Mount Sinai, but which represents the nature of the secret religion of modern Jewry itself, a religion of hatred, of wild hatred, which calls for a bloodbath of the Christians and persecutions of Holy Church, and which has been unleashed as an unbridled and disastrous evil explosive in all places where the Jewish-Freemasonic and Jewish-Communist revolutions have been victorious. From the second trial against Luis de Carbajal, which began towards the end of the 16th century, in the year 1595, we will, with true regret, take leave of same. For it is urgently necessary that we again conciliate our Lord Jesus Christ and the most Holy Virgin Mary for the blasphemies uttered by the Jews; and further it is urgently necessary to prove the untruthfulness of this strange thesis, which at the present time is represented by some clergy. The latter assert that it is improper to fight against Jewry, since a relationship nevertheless exists with the Christians religion, an assertion which borders on insanity and which can only prosper among those who, in ignorance of the problem, have fallen into the trap as victims of Jewish lies.

CHAPTER THREE

CURSES OF GOD AGAINST THE JEWS

Jewish Freemasonry, Communism, and the various political forces that control both, have brought countless attacks against the temporal policy of the Holy Catholic Church. One of the most frequent attacks is made with reference to the Inquisitional Court and the publicly made judgment of the religious court, which some clergy, out of lack of knowledge of history or as a result of propagandistic, Freemasonic-Liberal influence, have been duped to the degree that they think that Holy Church has erred in its Inquisitorial policy; and things have come to such a pass that they attempt to avoid this question with verbal disputes or with an unconscious feeling of guilt.

This shameful conduct stands in contrast to the personal behaviour of some Jewish historians, who, as believers in truth, approve some positive points of the Inquisitorial system, like Cecil Roth, who in his work "Storia del Popolo Ebraico" says:

"... One must admit that, from its standpoint, the Inquisition was just. Only rarely did it take steps without a reliable foundation; and when a matter was in progress, the ultimate purpose consisted in obtaining a complete admission, which, united with the feeling of repentance would redeem the victims from the terrors of eternal torment. The punishments laid down were never regarded as such, more as a redeeming sacrifice."[24]

In this much disputed matter, which the enemies of Catholicism have regarded as the "Achille's heel" of the Church, one must not lose sight of reality in the midst of the host of lies, falsification and historical deceit, which conceal the truth as if with a dense undergrowth, which was intentionally woven for this purpose by the Jews and their accomplices. The Inquisitorial policy of Holy Church, far from being something punitive or anything of which the Church should be ashamed, was not only theologically justified, but of the greatest value for mankind, which, thanks to the Holy Inquisition, described by the Popes, Councils, Theologians and Saints of the Church as holy, then saw itself freed of the catastrophe that now threatened them, and which would already have occurred several centuries ago.

We are not of the opinion that in the present one should attempt to force religion upon anyone by violence, nor that

anyone should be persecuted on account of his ideas; for the truth will be able to establish itself without the necessity of resorting to compulsory methods; in fact we know that Holy Church, tolerant and good-willed in its early times, had to adjust itself in the face of an extraordinary situation. There was the deadly threat that International Jewry had planned for all Christianity in the twelfth century. This threat in its gravity can only be compared with that which at present is represented for free mankind by Jewish Communism.

In order to save Christianity from this danger, Holy Church had to take refuge in the most extreme methods, whose justification is already proven solely through the circumstance that the misfortune, which now threatens mankind, was delayed by several centuries. In their thousand-year long struggle against the Church of Christ the Jews used, as their principal weapon of battle, the “Fifth Column”, which arose as thousands and thousands of Jews all over the world were converted in a hypocritical manner to Christianity.

The already mentioned Jewish historian Cecil Roth confirms in his previously quoted work “Storia del Popolo Ebraico”, page 229, Milan 1962, that “... naturally the conversions were for the most part a pretence...” They were baptised and remained nevertheless just as much Jews in secret as before, although they have given themselves Christian names, went to Mass and frivolously received the sacraments. They then used their new position as seeming Christians to set up false teachings, which developed into underground movements. This would have brought about the dissolution of Christianity and secured the rule by Jewry over all peoples, as will be elaborated on later with irrefutable proofs.

It was soon seen that the whole of Christianity was threatened by death, unless the necessary measures were seized upon to command a halt to the secret organisations of Jewry and the secret societies which the concealed Jews formed among the true Christians. The conclusion was reached that Holy Church could only defend itself and mankind from destruction by setting up a similar secret organisation. There remained no other choice than to oppose the secret anti-Christian organisations with equally secret counter-bodies. So arose the very effective organisation of the Inquisition court.

An often alluded to fact of the Inquisition is the burning of the secret Jews or their execution through the garrotte, in which respect it is difficult to establish the exact number of those executed who were Judaised heretics, as the Church described those who in appearance were Christians but in secrecy practised Judaism. Many estimate at thousands, and others at tens of thousands, the number of underground Jews who were killed by the Inquisition; however, whatever number it may be, the enemies of the Church have directed unjustified attacks against it on account of this procedure. The mitigation of responsibility that has been granted the Church, on the grounds that it did not directly execute those found guilty but handed them over to the worldly authority, is easily refuted by the enemies of Catholicism. They say that, although the Church did not directly condemn and kill them, then nevertheless it gave its approval to the Inquisitorial procedures and to the laws that punished the backsliding Jewish heretics with death. In addition it had given its agreement for six centuries to these executions. Another weak proof of the defenders of the Church has been the assertion made that the Spanish and Portuguese Inquisitions were devices of the State and were not directed by the Church; but this thought process is powerless, for one cannot apply it to the Papal Inquisition, which was in progress over three centuries in the whole of Christian Europe, and which was directed by none other than his Holiness the Pope, who personally appointed the Grand Inquisitor. The remaining Franciscan or Dominican Inquisitors exercised their functions as papal delegates with full papal authority. It is certain that the Papal Inquisition sent thousands of secret Jews to be burned at the stake, who, although they were executed through the worldly arm of authority, died with the approval of Holy Church. The latter for its part had itself approved the procedures used to judge them, the laws which condemned them and the executions. If the Church had not been in agreement with the death sentences against the Jews, it would have prevented the same through a command. Even with the Spanish and Portuguese Inquisitions, which were State institutions and where the Grand Inquisitor was appointed by the King and not by the Pope, Holy Church authorised the Dominican order in the setting up of Inquisition courts, to prosecute and seek out the Jews, to imprison them and to conduct the whole process up to the handing over of them to the worldly power of authority. Also in these cases the Church

had given its agreement to the laws that empowered the worldly arm of authority to burn these malefactors or to strangle them with the garrotte.

In order to establish an effective and convincing defence of Holy Church and the Inquisition, one much possess the courage to take refuge in the truth and only in the truth. Holy Church will never need to fear it, for its actions are always determined by justice and fairness. Therefore with the truth, which always wins in the end, and which is expressly elaborated in the book with the title “The Jewish Fifth Column in the Clergy”, a truthful defence of the Holy Catholic Church is asserted in relation to its Inquisitorial policy.

First we will begin with the proof that the Jews are not untouchable people by virtue of the fact that at one time they were the chosen people of God, but, on the contrary, God predicted to them that, in the event of their not keeping His commandments, they would be very severely punished. From this consideration, the policy of the Church towards the Jews with regard to the Inquisition has a broad theological foundation. The Jews still boast at present of being the chosen people of God, which they tend to substantiate based upon certain passages of the Holy Bible, of which they give a false and ambitious interpretation. However, in so doing, they are very careful to avoid other Bible passages, in which God clearly and unequivocally linked this privilege to the condition that they faithfully fulfilled the commandments and other commands of God under the threat that, if they would not do so, the distinction of being the chosen people would be withdrawn and they would be transformed into an accursed people who would encounter diverse punishments, which were expressly indicated to Moses by God. However, the Jews attempted to conceal this position of things, just as certain Christian clergy attempt to do, whose apparently inexplicable conduct more favours Jewry and its revolutionary plans than the Holy Church of Christ. In Deuteronomy of the Holy Bible, Chapter XXVIII, Verses one and two, Moses, who conveys the divine will to the Hebrews, describes quite clearly this situation.

“1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord

thy God will set thee on high above all nations of the earth:

"2. And all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."

From the foregoing it is perfectly clear that the distinction of Israel, as a people chosen and blessed of the Lord, is clearly linked to the fact that it keeps all His commandments and obeys the voice of the Lord. It is therefore completely false to assert that God regards it in a final and unconditional manner as a chosen people. He gave it the possibility of retaining this privilege; however, since the Jewish people had neither kept nor keeps the Commandments, nor listens to the voice of the Lord, it trampled upon the obligation that was laid upon it in order to preserve this exceptional position, and drew the divine imprecations upon itself. One must recall that after Moses mentions all the blessings that God would grant to the Israelites, if they kept all his commandments and would listen to the voice of the Lord, he records the terrible curses that would strike them, if they did the opposite. Whoever wishes to learn these completely, can take the Bible, for proof, in Deuteronomy, Chapter XXVIII, and Leviticus XXVI. Here we will only restrict ourselves to quoting some of the most important passages:

In the chapter of Deuteronomy mentioned, Moses says in conveying the Commandments of God:

"15. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his Commandments and His statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee:

"16. Cursed shalt thou be in the city, and cursed shalt thou be in the field.

"17. Cursed shall be thy basket and thy store.

"18. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

"19. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

"20. The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me.

"21. The Lord shall make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest to possess it.

"22. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

"24. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.

"25. The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shall be removed into all the kingdoms of the earth.

"43. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.[25]

"45. Moreover, all these curses shall come upon thee and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep His commandments and His statutes which He commanded thee:

"48. Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things; and He shall put a yoke of iron upon thy neck, until He have destroyed thee. (First a fearful prophecy of enslaving and then of destruction of the Jews, through foes which God himself will lay as punishment and curse over them.)

"54. So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children, which he shall leave.

"55. So that he will not give to any of them of the flesh of his

children whom he shall eat; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

"62. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voices of the Lord thy God!"[26]

In Chapter XXVI of Leviticus the reward is likewise mentioned, which is offered by God to the Jewish people, whereby He promises that it will be His chosen and blessed people, if it observes His commandments, and will be cursed, if it does not keep them. In addition, He prophesies the punishments with which He will punish its bad behaviour. Of the curses, which God in this last case casts directly against the Israelites, we quote only those which we regard as of the highest importance. Those who wish to learn them all, we refer to the Holy Bible, which served as source in this matter.

"14. But if ye hearken not unto Me, and will not do all these commandments; 15. And if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: (Here God the Lord plays upon the fact that the Jews with their sins have broken and made invalid the agreement of bond which God has concluded with the said people.)

"16. I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it!

"17. And I will set My face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you. (A further prediction of destruction). (It is of import to establish how the collective persecution mania from which the Jewish people suffers at present, agrees in surprising manner with this divine curse.)

"18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins!

"38. And ye shall perish among the heathen, and the land of your enemies shall eat you up.

“39. And they that are left of you shall pine away in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them.”

The word of God speaks for itself. God gave Israel a very great privilege, but not in order to use it as a common law, which could allow it to commit unpunished every kind of sins and crime and to violate the divine commandments and statutes. For this very reason God, who is justice itself, linked the existence of this privilege and this blessing to very strict conditions, which were intended to secure the good use of the same by the Jews. As a condition He laid upon them that they should not only heed a few, but expressly all the commandments, as is stated very clearly in various verses of “Deuteronomy” and of “Leviticus.” He also commanded that they hear the divine ordinations, treasure the wisdom contained in them, and observe the laws made by God (Leviticus, Chapter XXVI, Verses 14 and 15), otherwise the agreement or alliance which God had granted the people in question would become invalid. What have the Jews in fact done over three thousand years? Instead of fulfilling the commandments and other conditions made by God, they killed the greater part of the Prophets, denied God’s Son, slandered and killed Him. They sinned against the first commandment which commands us to love God above all things, against the fifth which commands us not to kill, and against the eighth which forbids bearing of false witness and lying. In addition, they murdered various disciples of Christ, soiled their hands in bloody revolutions, during which opportunity they killed millions of human creatures, plundered the wealth of Christians by first robbing the latter through usury, afterwards through Communism, and thereby in terrible manner blasphemed the name of God in the Communist lands, without there being any foundation to the claim, which they make in their secret assemblies, that they would do this only transitorily for some centuries, until the destructive machine of Communist Socialism had destroyed all false religions, in order to erect on the ruins of the same the completely distorted religion of the God of Israel and His chosen people, who would be the future family of mankind. It must be remarked that the blasphemies and the denial of God through materialistic Communism are not directed against this or that religion regarded as false, but against God, against all universal spiritual values. Neither the insanity of the “Synagogue of the

Devil” nor its demonic lust for power will ever be able to justify the monstrous blasphemies that are cast against God in the states subjected to the Socialist dictatorship of Communism, even if one may say that we are concerned with a purely passing situation of a few hundred years.

To put it briefly, instead of observing the commandments and everything which God made as a condition of their being His chosen people, they have violated all this systematically in the most far-reaching form, above all through committing murder of God, that terrible crime, which consists in the killing of the Son of God, and which represents the horrible peak of many crimes and violations of the commandments, which they have in addition carried out for two thousand years and even up to our days. So they have deserved all the curses and punishments with which God threatened them, when they, instead of observing the commandments, refused to obey them. The curses and punishments prophesied by God the Lord they have fulfilled to the letter, even the most terrible, which consist in mass destruction and murder. If one reads once again the aforementioned verses from the Bible, which speak of this destruction, and one compares them with the bloodbaths carried out among Jews in Europe when occupied by the Nazis, it will be proved that yet once again in history the curses and punishments predicted by our Lord God centuries ago have been fulfilled. Clearly the Creator has even used the Pagan peoples, such as the Chaldaeans, the Romans and others as implements of divine providence, in order to punish the misdeeds and sins of the Jewish people, and to fulfil the curses prophesied by God Himself. If the Hebrews or their agents within Christianity, in the reading of these lines, feel themselves afflicted, they must nevertheless recognise that we neither may nor can alter the divine order. In the following chapter we will see how the Biblical Prophets in conveying the will of God were even clearer than Moses in reference to the punishments that would scourge the Jews by reason of their sins and crimes.

CHAPTER FOUR

MASSACRES OF JEWS ORDERED BY GOD AS PUNISHMENT. BIBLE.

The terrible punishments ordered by God against the Jews are also continually spoken of by the Prophets in the Holy Bible.

In the prophecy of Isaiah, God predicts through the mouth of the former various punishments against the Israelites, which would be too involved to describe. Therefore we will limit ourselves only to these two verses of Chapter LXV of said prophecy, while referring those who wish to delve deeper into this theme to the Holy Scriptures:

"11. But ye are they that forsake the Lord, that forget My holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. 12. Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because, when I called, ye did not answer; when I spoke, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not!"[27]

The prophet Ezekiel relates that the Lord, angered at the worship of idols by the Jews (How will He not now be angered at the new kind of idolatry of the Socialist states and other fetishes that the Jews have set up again in the Communist hells?), had revealed to him: Chapter VIII, Verse 18:

"Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity; and though they cry in Mine ears with a loud voice, yet shall I not hear them."

Chapter IX, Verse 1:

"He cried also in mine ears with a loud voice, saying, cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. 5. And to the others He said in mine hearing, Go ye after him through the city and smite; let not your eye spare, neither have ye pity. 6. Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began with the ancient men which were before the house. 7. And He said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city. 8. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! wilt Thou

destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem? 9. Then said He unto me: The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of blood, and the city full of perverseness; for they say, The Lord hath forsaken the earth, and the Lord seeth not. 10. And as for Me also, Mine eye shall not spare, neither will I have pity; but I will recompense their way upon their head."[28]

The word of God, our Lord, speaks for itself. We cannot, without blaspheming, contradict Him or criticise Him. This is the divine justice, just as Holy Scripture reveals it to us, not in the manner of the enlightened Jews or even those clergy who pretend to be Christians but who act as if they were Jews, falsifying and therefore working together with the "Synagogue of the Devil."

In the Prophecy of "Hosea" the crimes of Israel and Judah are spoken of, and the punishments which God will lay upon them: Chapter IV, Verse. 1:

"... There is no truth, no mercy, nor knowledge of God, in the land. 2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, the blood toucheth blood."

Chapter V, Verse 2: "They will not frame their doings to turn unto their God; for the spirit of whoredoms is in the midst of them, and they have not known the Lord. And the pride of Israel doth testify to its face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them."[29]

At the same time that God refers to the shameful deeds of Israel, He brings, in the prophecy of "Amos", His resolution to expression, that He will not allow the continuation of these misdeeds: Chapter VIII, Verse 2. "And He said, Amos, what seest thou? And I said, a basket of summer fruit. Then said the Lord unto me, The end is come upon my peoples of Israel; I will not again pass by them any more." Chapter IX, Verse 1. "I saw the Lord standing upon the altar; and He said, Smite the lintel of the door, that the posts may shake, and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered."[30]

In the prophecy of Daniel the latter mentions what the archangel Saint Gabriel revealed to him concerning the death of Christ. He reported that the people which scorned him would no longer be the chosen people of God, but that devastation would come over Israel and the end of the world.

Chapter IX, Verse 25: "Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. 26. And after threescore and two weeks shall the Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (i.e. until the end of the world.)"[31]

It is unbelievable that clergy who regard themselves as good Christians, but who are more concerned with the defence of Jewry than with Holy Church, risk asserting in our days that this God-murdering people is still the chosen people of God, in spite of all its crimes and the passages in the Holy Scripture that prove that it is far removed from being the "chosen people" in the present, such as it was before Jesus Christ; rather is it far more a people cursed by God, because all curses which the Lord has cast against this people, in the event of its not obeying his commandments, have now been fulfilled. These curses have with justice fallen upon the Jews, indeed with all the more justice, because they have committed the most revolting and punishable crime of all times: "of denying the Son of God in person, martyring and crucifying Him."

It is very difficult to comprehend the whole truth concerning this event, the naked truth, particularly in a world that has been influenced over generations by a host of lies and Jewish fables, which even words of St. Paul elaborate[32]. These fables have distorted the truth about the Jewish question even in the minds of Catholics. It is therefore urgently necessary that someone dares to speak openly, even if it is unpleasant for all who feel themselves offended in Christianity in their own flesh. Let us recall that Christ, our Lord, said to us clearly Himself that only the truth would make us free.[33]

On the other hand, the previously quoted word of God

proves to us that, just as God was energetic and irreconcilable in His struggle against Satan, so He was also irreconcilable against the forces of Satan upon earth. This leaves without prospect of success the attempts of the enemy to bind the hands of Christians with a destructive and cowardly morality which supports itself upon the ideas of a pretended Christian love of one's neighbour, which they shape according to their whim and whose application they prescribe, in order to make clear the way for the powers, already alluded to, of the Devil upon earth, a morality which clearly stands in contradiction with the combating and energetic mode of action of God, our Lord, in these cases.

In the preceding passages of the Old Testament, which contain what God revealed to the world through the mediation of Moses and the Prophets, the myth is destroyed that the Jewish people is untouchable, that no one can combat its crimes because it is a kind of holy people; for we have already seen that God ordained the punishments that He would cause to fall upon them, if, instead of the commandments being kept by this people, they trampled upon them. When Holy Church gave its agreement to the restricting policy of the Inquisition courts, it acted in accordance with what God had foreseen in the Old Testament and defended the whole of mankind, by in this way holding up for several centuries the progress of the bloody conspiracy, which is on the point of sinking the world into chaos and into the most monstrous slavery of all times. We are sincere enemies of bloodshed, our greatest longing consists in the hope that wars may vanish from the face of the earth. But the Jews must understand that these terrible bloodbaths, which they have suffered over the centuries, apart from the fact that they are announced in the Old Testament as divine punishment, have been to the greatest part the consequence of the criminal conduct which the Israelites have shown in the lands of other peoples, who in magnanimous manner allowed them to immigrate and offered them heartfelt hospitality.

If the Hebrews, in every land which receives them with open arms, repay this friendly reception by their beginning a traitorous war of conquest, by their organising conspiracies, causing revolutions to break out and killing thousands of citizens of that nation, it is only natural that they suffer the consequences of their criminal acts. And if we deeply regret the shedding of Israelite blood, then we do this all the more with

shedding of Christian and Gentile blood, which the Jews, with their disturbances or by means of the Red Terror, have caused to flow in torrents. We honestly invite the Jewish youth to reflect impartially concerning this problem and to lay to one side the fake historical texts concerning Jewry, with which the Rabbis deceive them by their wishing to make the youth believe that the Hebrews are always innocent victims of the other nations, in order to give the young Jews a diabolic hatred towards mankind and an insane thirst for revenge.

CHAPTER FIVE

ANTISEMITISM AND CHRISTIANITY

In all their ambitious and revolutionary undertakings the Jews have always used the same tactics, in order to deceive the peoples. They have used abstract and hazy concepts or playing with words of malleable importance and contents, which can be interpreted in a twofold manner and used in a different way.

For example, there appear the ideas of all-embracing liberty, equality and fraternity, and above all that of "Antisemitism", a word of enormous stretching power. They give this generalisation diverse meanings and uses, which have the aim of laying the Christian and Gentile peoples in chains, with the intention of preventing their defending themselves against the Jewish striving for power and the destructive effect of their anti-Christian forces.

This deceitful behaviour one can summarise as follows:

First Step: The condemning of "Antisemitism", by means of skilled campaigns and to attain persistent influences adjusted to each other and of diverse energy, which are exercised either by Socialist forces", which Jewry controls, or which are carried out by their secret agents who have smuggled themselves into the Christian institutions, into their churches or into their governments. In order to be able to do so and attain this first step, so that one after another of the religious and political leaders condemns "Antisemitism", they give this first step its importance:

A) As a racial discrimination of the same kind as is carried

on by the whites in different lands against the negroes, and conversely by the negroes against the whites. Also they represent "Antisemitism" as a racial consciousness, which regards other races as inferior, and which therefore resists the instruction and teaching of the martyr of Golgotha, who on His part established and confirmed the equality of men before God.

B) As pure hatred towards the Jewish people, which stands in contradiction with the highest principle of Christ: "Love one another."

C) As an attack upon or condemnation of the people which gave its blood to Jesus and Mary. The Jews have described this argument as irresistible.

By giving these or other such interpretations to "Antisemitism", the Jews or their agents who have penetrated into Christianity have wrong-footed the charity, goodness and good faith of many Christian rulers and even highly-regarded religious personages, be it those of the Catholic Church or of the Protestant churches and other dissidents.[34] For, when the latter yield to such well-organised, murky and persistent influences, abstract and sweeping criticisms or condemnations of Antisemitism begin to be formulated which lack any specifics as to what in reality is being condemned and what actually this censured Antisemitism means. And when the real object of the condemnation is thus left so imprecise and vague , there is every danger that the Jews and their agents within Christianity will become the sole interpreters of such weighty decisions.

If the high religious personages who are exposed to indescribable pressure would at least pay heed to describing exactly what they understand by this "Antisemitism" which they condemn, the danger is lesser; for in condemnation expressions should be exactly defined, which one condemns; for example, "racial discrimination" or hatred towards a particular people.

If the Jews also possess the boldness to raise a claim for a final all-embracing definition of "Antisemitism", in order to skilfully enlarge the radius of effect of its condemnation, it is easier to prove the sophistry of their approach.

Second Step: After the Jews or their secret agents have attained these condemnations, they give the words a different meaning than was intended, in order to preserve these judgments. Then "Antisemites" will be described as:

I. Those who protect their countries from the attacks of the ambitious Jewish striving for power, in that the former make use of the natural right, which all peoples possess, to defend independence and freedom.

II. Those who exercise criticism of the disintegrating activity of the Jewish forces, which destroy the Christian family and degenerate the youth, and who combat these effects.

III. Those who in any kind of form censure or combat hatred and racial discrimination, but which the Jews believe they have the right to exert against the Christians, although they hypocritically attempt to conceal it; and those who in any kind of form broadcast the misdeeds, offences and crimes that were committed by the Jews against the Christians, and demand deserved punishment for this.

IV. Those who snatch away the mask from Jewry as leader of Communism, of Freemasonry and other underground movements, and attempt to attain that necessary measures are put in force to prevent disintegrating activity in the circle of the Christian family.

V. Those who in any kind of form resist the Jewish activity that has the aim of destroying Holy Church and Christian civilisation in general.

This dirty game is apparent: to attain the censure or condemnation of an "Antisemitism" which they equate with a racial discrimination or with an outbreak of hatred against peoples, which is exercised against the Jews — both, however, contrary to Christian teaching, — in order to afterwards give the word new meanings, and to attempt to bring it about that those who defend Holy Church, their nation, their family or their natural rights against the attacks of Jewish hunger for power, are bound hand and foot and are thus incapable of carrying out such a justifiable defence. In order to attain this, the open and secret Jewish forces set up a loudly resounding apparatus of propaganda and of lamentation, by setting up a

complaining outcry about the Antisemites who make use of the right of self-defence.

They cry themselves hoarse with their assertion that the Catholic Church condemns Antisemitism; and in the name of the Church they condemn such leaders who, so they assure us, no believer may support in this "Antisemitic" work of defence of his people, his family and of Holy Church against the revolutionary activity of the Jewish striving for power. A clumsy manoeuvre, but it succeeds in sowing confusion and calling forth disorder and weakening the activity of these estimable leaders in the defence of their peoples and of Christian civilisation. This is the securest form which they have conceived, in order to obtain the victory of the Jewish-Freemasonic or Jewish-Communist revolutions. These procedures have secured the triumph of Jewry in recent time, and called forth the corresponding catastrophe that threatens the Christian world. For this reason, this matter must be studied and thought over fundamentally by us all, who are obligated to defend Holy Church and our country against the anti-Christian striving for power that modern Jewry represents.

An example of this incredible manoeuvre is shown to us by the following case: the highly-regarded Catholic writer Vincente Risco describes to us how certain organisations, which were founded for the conversion of the Jews, are more effective in their defence of the Jewish race than in their conversion. The Lehmann Brothers, for example, used the devout zeal of Holy Church more for defending the Jewish people than for attaining successful results in conversion. When, therefore, the Catholic writer Drumont revealed in the past century, in his "France Juive", the Jewish conspiracy that attempts to destroy Christianity and to rule the French people, Peter Lehmann answered in defence of his race and hence contributed to the defeat of the Catholics in France and to the victory of Jewish-Freemasonry. The same occurs with the Order of our Virgin of Zion, which was founded by newly converted Jews, and which dedicated itself more to the purpose of defending the Hebrews who are members of the "Synagogue of the Devil", than converting them to the truth. In the present century another association was founded in order to accept the Jews into the Church by means of their conversion. Such a devout ideal was very popular, and it was

successful in arranging countless demonstrations of confidence by clergy and laymen. The educated historical writer Vicente Risco says about this:

"To it belonged countless influential and rich believers, bishops and even cardinals. They carried on propaganda and published a pamphlet speaking for the Jews under the title: 'Pax super Israel'. This association began to advocate strange teachings, which stood on the fringe of the unfalsified spirit of the Catholic Church and gradually separated themselves from the tradition of instruction by the Popes and from the Liturgy, as a Catholic journal says:

" 'They said that one might not speak of the 'conversion' of the Jews, but of their 'reception' into the Church, as if the Jews in fact need not give up their false belief. They rejected the epithet 'God-murdering' people, which was applied to the Jews, and 'God-murdering' city applied to Jerusalem, as though the Jews had not contributed to the death of Jesus, and as though Church language had not called them 'traitors'."

They accused the Popes, because "they had not understood the Jewish people", as though the latter were not guilty of voluntarily remaining in Judaism.

"Finally they maintained the Jewish nationality of Jesus Christ and alluded to the fact that the Christians, by means of Holy Communion, unite with the Jews and enter into blood relationship with them.

"Naturally this was going too far. The Church could not tolerate it, and the Inquisition court saw no alternative than to intervene. Since among such arrogant 'Friends of Israel' there were many honourable believers, bishops and cardinals, the court, in its decree of the year 1928, spoke no formal punishment, but, resolute in this, banned the association and the pamphlet 'Pax super Israel' which had been the cause of the intervention of the Church court."[35]

Divine support became evident a further time, when this recent conspiracy was destroyed, which had reached into the highest circles of Holy Church. This example is very actual; for as we have experienced, the Israelites planned far more weighty acts against the second Vatican Council (1963), when

they use the holy zeal of faith for Christian unity and talks with the Jews, in order to attempt to attain that decisions were made relating to the Hebrews that would not only contradict the doctrine that has been defended by Holy Church over centuries but would also, in almost imperceptible form for the great majority of the Council fathers, represent a silent condemnation of the policy that had been maintained over 1500 years by the earlier Popes and Councils.

It is illuminating and understandable that, with the realisation of their Satanic intentions, the conspirators would be successful in achieving that Holy Church contradicted itself and from this would result the most unwholesome consequences that one can possibly imagine. But what the Jews and their agents within Christianity do not reckon with is the support of God for His Church, which He allows to triumph a second time against the forces of hell.

With reference to the Jew-friendly association, which cardinals, bishops and believers belonged to, and to their pamphlet "Pax super Israel", their condemnation through the Inquisition court by means of edict of dissolution in the year 1928 was no easy matter. There was a bitter struggle in the highest spheres of the Church, as one learns from reliable sources; and when their members saw coming the unavoidable dissolution of the association and the resultant following ban, they prepared a desperate counter-attack, in which they made renewed use of Christian love of one's neighbour and the true-heartedness of the high personages of the Church, in order to attain that Antisemitism would also be banned. They regarded it as a manifestation of race hatred, which is in contradiction with the sermons of our Lord Jesus Christ, which are based upon the guiding motive: "Love one another." In this manner they were so successful that, after exerting all influence and manifold pressure, the Inquisition Court, which dissolved the association friendly to the Jews, passed an order which affirmed as a result, "that, just as Holy Church disapproves of all hatred and bitterness between peoples, so it also condemns hatred against the people chosen by God in His time: that hatred which today is generally described with the word 'Antisemitism'."

As usual Jewry was successful, by means of the condemned "Pax super Israel" group, in also attaining the condemnation of

"Antisemitism", in that the latter was equated with hatred towards a definite people, a hatred, which is incompatible with the preachings of love of our Lord Jesus Christ. Later, Jewry attempted to cause this condemnation to fall on Catholics who defend Holy Church, their country and their children from the Jewish conspiracy, by applying to the word "Antisemitism" a different meaning from that which served as foundation for its condemnation.

If, with this procedure, a Catholic in the United States demands the punishment of Jews, because they have supplied atomic secrets to Russia, to provide Communism with the power for subjection of the world, it is said that this is the "Antisemitism" condemned by the Church, and that one must keep silent. If someone pillories the Jews as leaders of Communism and of Freemasonry and lays bare their intentions, namely that of destroying the Church, then he is likewise condemned as an "Antisemite". The result of these subtleties and intrigues consists in that the Jews are regarded as untouchable, so that they commit every kind of crime against the Christians, instigate the most destructive crimes against the Church and Christian countries and can carry out the most devastating Freemasonic or Community revolutions, without anyone being able to act, punish and still less curb their activity, because otherwise he will be accused of "Antisemitism" and hence incur the condemnation of the Inquisition Court. If the leaders of this serviceable institution, which the Jew-friendly organisation "Pax Super Israel" represented, had taken account of what misuse Jewry and its agents would exercise with the Edict which condemned hatred towards people, and hence also against the Jewish people, they would have been filled with horror. If one wishes to see still clearer the lies spun by Jewry in this connection, it suffices to take a very evident example, which allows the hatefulness of this truly dialectic sophistry to be discerned, which the Hebrews and their accomplices pretend with the word "Antisemitism".

What would the Jews have said, if proceeding from the basis that Holy Church condemns hatred between the peoples, one had come to the conviction during the last war that this universal condemnation also includes hatred towards the German people, which analogously was called anti-Germanism, so as accordingly to declare every struggle against the Nazis as

impermissible; for the latter were Germans and to fight them is a manifestation of anti-Germanism which was also fundamentally condemned by the Church court? Would the Jews have accepted such a mode of thought, which, under protection of such playing with words, allowed Nazi Germany to be declared as untouchable? With such a rational conclusion, the Jews, like their forefather Caiaphas, would have rent their clothes and have protested against the criminal playing with words, which does not prevent the Hebrews from utilising the same with all calm and cynicism, in order to prevent Christians from being able to defend themselves.

In reference to the condemning of racial discrimination something similar occurs. First of all the Israelites and their accomplices within the clergy give a restrictive meaning to the word "racial discrimination", by equating it with the demand of one specific race to regard the other races as inferior and to rob them of their natural rights; or by equating it with an Antisemitic racial discrimination which, in blasphemous manner, draws our Lord Jesus Christ, the most Holy Virgin or the Apostles into their critique, so as with such impressive arguments to attain a completely universal condemnation of racial discrimination, which then allows them, as fighters against racial discrimination, to accuse all those who fight for protection of the Church or their nations against the Jewish onslaught, in order to attain their condemnation.

In addition we must bring to mind that a condemnation of racial discrimination is very dangerous for the Catholic Church itself; for there exist orders of his Holiness Paul IV and other Popes that forbid admittance to the honorary offices of the Church to Catholics of Jewish origin, or which confirmed this ban. We will study this order later on. Therefore a condemnation of racial discrimination will be the evil-willed occasion for asserting that Holy Church contradicts itself, and, what is still more weighty, it tacitly condemns several of its most famous Popes who recognised and confirmed the natural rules of the purity of blood.

CHAPTER SIX

CHRIST OUR LORD, THE SYMBOL OF

So that the well-meaning Catholic clergy can form an idea of how dangerous this affair of "Antisemitism" is, they must know that the Hebrews at different periods have regarded our Lord Jesus Christ, the Apostles, various Popes, the Councils and Saints of the Church as hostile to the Jews. It is natural that they have done this, for they regard everything as hostile to the Jews that blames or combats their crimes or their conspiracies against mankind; and both our Lord Jesus Christ as well as the Apostles and the other mentioned Catholic authorities censured and fought on different occasions against the blackmail of the Jews. The New Testament of the Holy Scripture, the Church laws of the Councils, the Bulls and Papal despatches, and the trustworthy testimonies of the Saints who were canonised by the Church, as well as the confessions which in part were made by the Jews themselves, prove this in an unmistakeable manner.

So that Catholics may not have the slightest doubt of the testimonies which are recorded, we translate with special care what the outstanding Zionist writer Joseph Dunner writes in his book "The Republic of Israel", in which he asserts the following:

"For every sect believing in Christ, Jesus is the symbol of everything that is healthy and worthy of love. For the Jews he is from the 4th century onward the symbol of 'Antisemitism', of slander, of violence and of violent death."[36]

If the Israelites regard our Lord Jesus Christ as a symbol of "Antisemitism", or better expressed, of "Anti-Judaism", then they are completely right; for if they describe as "Antisemites" those who blame and combat their disgraceful deeds, then our Divine Redeemer was the first who did this. When our Lord Jesus Christ had a discussion with certain Jews, He began the following dialogue, as the Gospel of John relates:

Chapter VIII, Verse 39: "They answered and said unto him, 'Abraham is our father.' Jesus saith unto them, 'If ye were Abraham's children, ye would do the works of Abraham. 40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. 41. Ye do the deeds of your father.' Then said they to him, 'We be not born of

fornication; we have one father, even God.' 44. 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. 47. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.' 48. Then answered the Jews, and said unto him, 'Say we not well that thou art a Samaritan, and hast a devil?' 49. Jesus answered, 'I have not a devil; but I honour my Father, and ye do dishonour me.' " And this passage of the Gospel ended with the following verses: "57. Then said the Jews unto him, 'Thou are not yet fifty years old, and hast thou seen Abraham?' 58. Jesus said unto them, 'Verily, verily, I say unto you: Before Abraham was, I am.' 59. Then took they up stones to cast at him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by."[37]

In the preceding passage of the Gospel of John, one sees how Christ, our Lord, upbraids the Jews for their murderous intentions, and calls them children of the devil. He likewise proves that the Hebrews of that time were unable to carry on discussions in a calm and honourable form, exactly as today, without bringing in insults, slanders or violent actions, always according to its suiting them. And if with our Divine Redeemer they used lies and insults and attempted to dishonour Him, as He Himself gives evidence in Verse 49, or strove to end the discussion with stone-throwing, what could we poor human creatures then expect?

In Chapter XXIII of the Gospel of Matthew, our Lord Jesus, in reference to the Jewish leaders who opposed him so much,[38] describes the latter as hypocrites (V. 13, 14, 15, etc), "full of iniquity" (Verse 28), foolish, blind (Verse 17); clean outside, but within full of extortion and excess (Verse 25); whited sepulchres, which indeed appear beautiful outwards, but within are full of dead men's bones and of all uncleanness (Verse 27); children of them which killed the prophets (Verse 31). The said chapter of the Holy Gospels ends with this express complaint of our Lord Jesus Christ against the Jews, who denied their Messiah and resisted him; and which, because of its importance, we quote completely here:

"Verse 33. Ye serpents, ye generation of vipers! How can ye

escape the damnation of hell? 34. Wherefore, behold, I send unto you prophets, and wise men and scribes: some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. 36. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zechariah son of Barachiah, whom ye slew between the temple and the altar. 36. Verily I say unto you: All these things shall come upon this generation. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"[39]

Better than any other, Christ, the Lord, here reveals to us the murderous and cruel instincts of the Jews. This is understandable, because, in the revelation which He made to His favourite disciple, and which the latter has written down in the "Apocalypse", he called the Jews, who denied their Messiah, the Synagogue of Satan",[40] an equally appropriate as well as divine description, which, in the ensuing centuries, was often used by the Holy Catholic Church as a description for criminal and conspiratorial Jewry, which since its murder of the Son of God has not ceased to commit every kind of crime against God and mankind. In the present book we used on our side this expression "Synagogue of Satan" in order to frequently identify modern Jewry; for one would with difficulty find a more fitting appellation than this, which was already thought of by Christ, our Lord. Only with difficulty will one find among the leaders who have combated Jewry in the Christian era, someone who has used such hard words against the Jews as Jesus Christ himself. It is therefore not to be wondered at that the Jewish writer Joseph Dunner, in his work mentioned, gives the assurance that the Jews regard Christ as the "Symbol of Antisemitism", all the more as many Christians and Gentiles have been accused of "Antisemitism" on account of far milder attacks. It is therefore dangerous that good-willed Christian clergy allow themselves to be torn away by those who are not. Dangerous again for them to let loose general and unclear condemnations of "Antisemitism" – which exposes them to the danger of condemning even Christ our Redeemer, His Apostles, the Saints and Popes, described by the "Synagogue of Satan" as "Antisemites" –, because the Jews afterwards attempt to use such condemnations as a new carte

blanche that justifies them in furthering every kind of crime, offence and conspiracy against mankind and secures freedom from punishment for themselves, so that the former cannot even effectively defend themselves against them.

It is necessary to keep before our eyes that in every land or every institution in which Jewry gains sufficient influence, be it through its open activity or be it in secret manner through its "Fifth Column", it seeks first of all to attain the condemnation of "Antisemitism", which on occasions prevents every attempt at defence. When they have been successful, by means of their cheating, in creating such a situation contrary to order, then any kind of conspiracy, any kind of treachery, any kind of crime or offence can only be punished if it was committed by a Christian or a Gentile, but not if committed by one or more Jews. And should anyone wish to lay punishment upon those responsible, one will at once hear the outcry of the press, of the radio and of letters that are artificially organised, in the form of angry protests against the beginnings of "Antisemitism", which has appeared like a hated plague.

This is in every respect unjust, unbelievable and insane, for the Jews have not the right to demand a special privilege that allows them to commit crimes unpunished, to betray peoples who grant refuge to them, and to instigate conspiracies and unrest, in order to secure domination over the others.

Without discrimination of race or religion, every person or organisation that is responsible for the committing of this kind of crime must receive the deserved punishment. This truth cannot be more open or simpler, and, if the Jews do not wish to believe it, the latter is nevertheless fully and completely in force for them also. It very frequently occurs that the Jews, apart from the fact that they use the condemnation of "Antisemitism" in the form already elaborated, also use another kind of cunning for the same purpose. This malice is founded upon the sophistry that is spun by the Jews themselves and is supported by Catholic and Protestant clergy who consciously or unconsciously work together with them, and solemnly assert in dogmatic form: "That it is illegal to fight against the Jews, because they are the people which gave its blood to Jesus."

Such clumsy quibbling is very easy to refute. One needs

only to quote the passage from the Gospels, where Christ, our Redeemer, after He calls the Jews, who fight against Him, once again a "generation of vipers",[41] clearly and distinctly rejects the consequence of blood relationship and recognises only the spiritual. In fact one reads in this passage the following:

Matthew XII. "47. Then one said unto him, 'Behold, thy mother, and thy brethren stand without, desiring to speak with thee.'[42] 48. But He answered and said unto him that told him, 'Who is My mother? And who are My brethren? 50. For whosoever shall do the will of My Father, which is in heaven, the same is My brother, and sister, and mother.' "[43]

In spite of the fact that Jesus, on His mother's side, was blood-related with the ancient Hebrew people of Biblical times, it is evident that for the future He only recognised the spiritual relationship, in that He looked over and beyond the blood-related links with His relatives, and, with even more justice, beyond those with the Jewish people who rejected Him as the Messiah, denied Him, martyred Him and murdered Him after a long and cruel torture, committing the most monstrous crime of all time and transforming itself into the God-murdering people.

But if Christ called the Jews, who slandered Him, children of the devil and generation of vipers, He confirmed that He is God's Son and allows it to be discerned that no kind of relationship binds Him with the Jews, that indeed none can exist between God's Son and the children of Satan, nor can a connection exist between good and evil.

The thesis that the "Synagogue of Satan", i.e. modern Jewry, had given Christ His blood and therefore must not be combated, is therefore completely false and even heretical. If this most disgraceful thesis were true, neither Christ Himself, nor His apostles, nor many saints, the Councils and the Popes, would have combated it.

It is foolish to equate with the later Jews the original Hebrew people, in which Abraham, Isaac, Jacob, Moses, the most Holy Virgin Mary and the Apostles are included, who received the divine privilege of being the chosen people of the Lord. The later Jews violated the condition laid upon them by God of being the chosen people, and therefore deserved, on

account of their crimes, their rebelliousness and misdeeds, the title of "Synagogue of Satan."

The privilege of the chosen people has been inherited by the Holy Church of Christ, which is the real spiritual successor of the original Hebrew people of Biblical times.

Into the same confusion, into which those Christian clergy have fallen who cooperate with the "Synagogue of Satan", fell certain radical circles of Hitlerite Nazism who, in their zeal to combat international Jewry, invented an absurd, nay blasphemous, racial doctrine that identified the chosen people of Abraham, Isaac, Moses, the most Holy Virgin Mary and the Apostles with the "Synagogue of Satan", i.e. with modern Jewry, and in identical manner rejected the one as the other as members of an undesirable race, thereby maintaining a thesis unacceptable to Christians.

The Anti-Communist Germans, who at present fight in such a heroic manner against the Soviet strivings for power, should calmly reflect about this affair, so that those who combat devilish Jewry do not commit anew the errors of the Nazis, which leads to that foolish and anti-Christian confusion of a racist kind, which, apart from the fact that it is unjust, false and blasphemous, would call forth the indignation of Christians at the moment when the unity of all honourable people in the world, all who believe in God and the good cause, is necessary in order to fight the Jewish-Communist monster, which advances unceasingly and thirsty for blood, threatening all mankind equally, without discrimination of race or religion.

In order to give a striking proof of how dangerous it is to formulate condemnations of "Antisemitism", we will in conclusion quote an irrefutable document, and in fact one of the official and most important works of contemporary Jewry: "The Spanish-Jewish Encyclopaedia", which was published in 1948 by the Jewish Encyclopaedia Publishers, Mexico, D.F., and in whose preparation the following collaborated: Ben Zion Uziel, Grand Rabbi of the Holy Land; Max Yogupsky, of the Latin-American section of the "American Jewish Committee" of New York; Professor Dr. Hugo Bergmann, professor and former rector of the Hebrew university of Jerusalem; Isidore Meyer, librarian of the "American Jewish Historical Society" of New York; Haim Nahoun Effendi, Grand Rabbi of Egypt; Dr.

Georg Herlitz, director of the Zionist central archive of Jerusalem; and many other leading personalities and men of science of world Jewry.

The most important thing is how the said Jewish Encyclopaedia defines the word “Antisemitism”, and what the Hebrews regard as such, asserting among other things the following: “In the Middle Ages: With the establishment of the Christian Church as the State religion and its spreading into Europe began the persecution of the Jews; the motives for this were at first of a purely religious nature.

“The spiritual power of the Church was only very imperfectly established. In the measure that heresy raised its head, so the persecution became more intensive and in general fell always upon the Jews as a convenient scapegoat. In the face of the propagandist strivings of the Church the Jew was the constant denier. A great part of Christian ‘Antisemitism’ is to be attributed to the reforming of the religious rituals, which the Church had accepted from Jewry and which it transformed into anti-Jewish symbolism. The Jewish feast of the Passover was linked with the crucifixion... And in the sermons the Jews began to be denounced as traitors, as bloodthirsty, etc, and the feelings of the people stirred up against them. They were said to have magical and maleficent powers owing to their alliance with Satan. The Catholic world came to believe that the Jews knew that the Christian teaching was the truthful one, but that they refused to accept this truth and falsified the Biblical texts to prevent a Christological interpretation being applied to them. The Jewish alliance with Satan was not some kind of mediaeval-minded allegory, nor the invention of a fanatical priesthood. The Gospel itself (John VIII, Verse 44) said that the Jews are children of the devil. The servants of the Church constantly stressed the Satanism of the Jews and called them disciples and allies of the devil.

“The constant ecclesiastical accusation of deicide, of their thirst for Christian blood, their symbolic scourging of the crucifix, their lack of reason and their evil instincts produced a too frightening picture for it not to exert the deepest effects upon the human masses. Although the Church attempted, by means of Papal Edicts and Encyclicals, to contain the popular hatred, which it itself had produced, the anti-Jewish mentality of the time took effect in excesses of the mob, in bloodbaths

among the Jews, in expulsions and compulsory conversions, etc…

And after the Hebrew Encyclopaedists have quoted the Jew-hostile laws of certain Christian rulers, of which some were apparently inspired by various Church fathers like Ambrose and Chrysostom, they concluded with the assertion:

"However, the most hostile legislation came from the side of the Church itself, from its councils, from Papal agreements and from Canon Law, whose severity constantly increased from the 4th to the 16th century."[44]

One of the most recent revelations of Jewish literature that supports the thesis that the Church had been unjust towards the Jews, are the books of Jules Isaac: "Jésus et Isräel" and the recently published "L'Enseignement du Mépris", which was praised by the writer and politician Carlo Bo.[45]

The lasting pressure of those who serve the interests of Jewry within Holy Church and which has been directed towards attaining ambiguous condemnations of "Antisemitism", can have no other disastrous purpose than to seek to attain that the Church in the end passes judgment on itself. For the Jews, who more than anyone else feel themselves authorised to define Antisemitism, regard Holy Church, as one can see from the preceding, as principally responsible for an unbridled Christian "Antisemitism".

CHAPTER SEVEN

THE DEICIDE PEOPLE

Let us recall that an association under the name "Friends of Israel", to which even cardinals and bishops belonged, was dissolved by his Holiness Pope Pius XI, by means of the Sacred Congregation of the Holy Office, in the year 1928; and that among the assertions condemned, assertions which the said association spread, was that the Jewish people were not the murderers of God, which contradicts what the Church has maintained for nearly twenty centuries. Condemned by the Church, this association was dissolved through the Edict mentioned. No one imagined that its adventures would be

re-enlivened, until it was established to great astonishment that, after more than thirty years, the Jews had founded the same association again and it was supported by a numerous group of clergy, who nevertheless defiantly contradict the condemnation expressed by the Holy Office and assert that it is completely false that our Lord Jesus Christ was killed by the Jews and that those really responsible for the murder were the Romans; consequently it is unjustifiable to describe the Jewish people as murderers of God. The audacity of the new Friends of Israel verges on the limits of the incomprehensible; for they not only dare to contradict the Apostles of the Lord, but Christ Himself, as will be proved in what follows by means of texts from the New Testament, which reveal:

I. That Christ accused the Jews and not the Romans of wishing to kill him.

II. That the Jews and not the Romans were those who had the intention of killing Jesus, and who upon different occasions attempted to destroy him before his Passion and Death.

III. That the Jews and not the Romans were the instigators and truly responsible for the crime.

IV. That the Apostles accused the Jews and not the Romans of the death of Jesus.

First Thesis: Christ accused the Jews and not the Romans of wishing to kill him. Proof:

In the Gospel of John, Chapter VIII, the Apostle relates that Jesus, in a verbal dispute with some Jews, said to them (Verse 37):

"I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you."

And afterwards, as the Apostle alludes in verse 40 of the same chapter, Jesus Christ, our Lord, says anew to the Jews:

"But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham."[46]

And in another chapter of the said Holy Gospel (in the VIIth), the favourite disciple points out that Jesus, having gone

on a certain day to the temple in order to preach, said to the Jews:

"19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me?"[47]

In no passage of the Holy Apostles does it appear that Christ, our Lord, said that the Romans wished to kill him, but on the contrary he accused the Jews of wanting to do it. Do then the clergy who represent this new kind of (Jew-friendly) thesis believe that Christ, our Lord, was wrong and that now, in this century, they have just discovered that our Lord Jesus Christ could not foresee that it was the Romans and not the Jews who wished to kill Him?

Second Thesis: It was the Jews and not the Romans who repeatedly planned and attempted to kill Jesus, even before His Passion and Death.

Proofs: The Gospel according to Matthew, Chapter XXI, relates to us that Christ our Lord,

"23. When He had come into the temple, the chief priests and the elders of the people came unto Him as he was teaching and said, 'By what authority doest thou these things? And who gave thee this authority?' " The Apostle then tells further of the discussion which Jesus conducted with such high leaders of the Jewish people, to close the passage with these two verses:

"45. And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them. 46. But when they sought to lay hands on Him, they feared the multitudes because they took Him for a prophet."[48] This passage shows that the intentions of attack did not emanate from irresponsible Jews, but from the respected leaders of the Jewish people, who were then the chief priest as well as the Pharisees, who had a decisive influence in the government of that nation.

In the Gospel according to Mark, Chapter III, one reads the following: "1. And He entered again into the synagogue; and there was a man there which had a withered hand. 2. And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him. 5. And when He had looked around about on them with anger, being grieved for the

hardness of their hearts, He saith unto the man, 'Stretch forth thine hand.' And he stretched it out, and his hand was restored whole as the other. 6. And the Pharisees went forth, and straight away took counsel with the Herodians against Him, how they might destroy Him."[49]

One thus sees that the leading strata of the Jewish people plotted against Jesus to cause His death, and in fact long before He was led before Pilate, without there being in the Gospels one passage which alludes to an intention or a plan of the Romans to do this.

John remarks that, because Jesus had healed the lame man on the Sabbath, the Jews persecuted Him. In Chapter V, he says:

"18. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God."[50]

In the Gospel according to Luke, the disciple tells us how Christ was in Nazareth and went on the Sabbath into the synagogue, began to preach and aroused opposition in many of those present with his preaching. In verses 28 and 29 of the fourth chapter the evangelist says:

"28. And all they in the synagogue when they heard these things, were filled with wrath. 29. And they rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong."

If they attempted to kill Him in His own city, this means that the intention of murdering Him was universal and not only restricted to the Jewish leaders of Jerusalem.

Saint John further reveals in Chapter VII, Verse I: "After these things Jesus walked in Galilee, for he would not walk in Judaea because the Jews sought to kill Him."

This passage cannot be clearer. Throughout the whole of Judaea the Jews sought Jesus in order to kill Him; but since His hour had not yet come, He preferred not to go into this region.

If there were various preceding intentions and conspiracies to kill Jesus, then it was also the Jews and not the Romans who hatched the final conspiracy that was to result in His death.

Third Thesis: The Jews and not the Romans were the instigators and those really responsible for the crime – Proofs:

In the Gospel according to Saint Luke, Chapter XXII, the disciple says: "1. Now the feast of unleavened bread drew nigh, which is called the Passover. 2. And the chief priests and scribes sought how they might kill Him."[51]

In Chapter XI of the Gospel according to Saint John, for its part, is found the following passages:

"47. Then gathered the chief priests and the Pharisees a council, and said, 'What do we? for this man doeth many miracles?' 49. And one of them, named Caiaphas, being the high priest that same year, said unto them, 'Ye know nothing at all. 50. Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.' 53. Then, from that day forth, they took counsel together for to put Him to death. 54. Jesus therefore walked no more openly among the Jews."[52]

Saint Luke says that it was the Jews and not the Romans who bribed Judas to hand Christ over to them (Chapter XXII):

"3. Then entered Satan into Judas surnamed Iscariot, being of the number of the Twelve. 4. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. 5. And they were glad, and covenanted to give him money. 6. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude."[53]

Chapter XVIII: "1. When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. 2. And Judas also, which betrayed Him, knew the place, for Jesus oft-times resorted thither with His disciples. 12. Then the band and the captain and officers of the Jews took Jesus, and bound Him. 13. And led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. 14. Now Caiaphas was he which gave counsel to the Jews that it

was expedient that one man should die for the people. 24. Now Annas had sent Him bound unto Caiaphas the high priest. 28. Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover. 39. 'Ye have a custom that I should release unto you one at the Passover. Will ye therefore that I release unto you the King of the Jews?' 40. Then cried they all again, saying, 'Not this man, but Barabbas.' Now Barabbas was a robber."[54]

In Chapter Nineteen, he relates further that, after Pilate had had Jesus scourged (as the Bible annotation of Scio Vol. V, page 255 explains) and Jesus was seen in a condition which would have moved to pity even the wild beasts and softened their hearts:

4. "Pilate therefore went forth again, and saith unto them, 'Behold, I bring Him forth to you, that ye may know that I find no fault in Him. 5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, 'Behold the man!' 6. When the chief priests therefore and officers saw Him, they cried out, saying, 'Crucify him, crucify him.' Pilate saith unto them, 'Take ye him, and crucify him: for I find no fault in him.' 7. The Jews answered him, 'We have a law, and by our law he ought to die, because he made himself the Son of God!' 15. But they cried out, 'Away with him, away with him, crucify him.' Pilate saith unto them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar.' 16. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. 17. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: 18. Where they crucified Him, and two others with Him, on either side one, and Jesus in the midst."[55]

Pilate, like others also who did not belong to the "generation of vipers", to use the actual words of Christ, could not imagine to what degree the cruelty of the Jews would reach, for it is something extraordinary in the history of mankind. By their denying their God and Lord, they fell into the deepest abyss. If they did even with Jesus what they have done, then we can no longer be surprised at the terrible ritual crimes that the Jews practised for several centuries, concerning

whose monstrous occurrences indisputable evidence is at hand, even from the saints of the Catholic Church. These ritual crimes consisted, as is known, in capturing an innocent Christian child and, on Good Friday subjecting it to all tortures of the Passion, and causing it to suffer the same cruel death that they had prepared for Christ our Lord. In the unfortunate child they cold-bloodedly repeated the Passion and Death of Jesus. The veneration that is shown in Italy to the child Blessed Simon of Trent and the child Blessed Lorenzino de Marostica has in fact its origin in that both were martyred by the Jews.

All this would seem incredible to us, if irrefutable proof of their actual execution were not available, not only during the Middle Ages, but also in recent times.

Only a "generation of vipers", as the Son of God called them, a cold-blooded and merciless race, the murderers of Jesus Christ, could arrive at such uttermost limits of insanity, which today we still experience in the Communist lands, where they tortured and killed millions of Christians and Gentiles with all application of cruelty. As long as the beast, according to the expression used in the Apocalypse of Saint John, lay in chains for a thousand years, i.e. from the fifth to the fifteenth century, it limited itself to crucifying defenceless children, to polluting crucifixes and images of the Holy Virgin Mary, to degrading sacred objects, to dirtying the holy memory of Jesus and Mary with blasphemies and terrible slanders. But when the beast made itself free at the beginning of the 16th century, it finally rolled over the whole world in the 19th and 20th century.

Then it no longer restricted itself to only spitting upon and shamefully polluting the crucifixes or the images of the Holy Virgin Mary, or in slandering in horrible manner the memory of the latter. It was no longer necessary, due to a lack of other objects, to concentrate their entire hatred and their entire cruelty upon innocent children; the horrible monster, freed of its chains and free of ecclesiastical and civil laws, which had kept the Jews locked in the ghettos and separated from the Christians, free of the ban of occupying leading posts in Christian society, stormed loose in order to now bring everything into its possession, in order to destroy one after another of the Christian institutions and to unleash their diabolic hatred against the whole of Christianity, which is being

systematically destroyed in the Communist lands.

The Jewish writer Salvatore Jona confirms the foregoing, when he says: “Once the Hebrews were out of the Ghetto, they flung themselves upon the conquest of all those material and spiritual positions which had been forbidden to them in the past centuries.”[56]

Only the hand that martyred Jesus Christ could be capable of organising Chekas and secret police, in order to commit horrible crimes in frightful number, which have not their like in history.

Saint Mark reports to us in Chapter 14 of his Gospel:

“1. After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. 10. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them. 11. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him.”

It is necessary to establish that Judas did not attempt to betray Him to the Romans, but to the Jews, because they and not the Romans were interested in killing Christ.

Saint Mark continues with a passage which proves that it was the spiritual and civil leaders of the Jewish peoples, and not the Romans, who had Jesus taken prisoner:

“43. And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and elders. 44. And he that betrayed Him had given them a token, saying, ‘Whomsoever I shall kiss, that same is he: take him, and lead him away safely.’ 46. And they laid hands on Him, and took Him. 53. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes (i.e. the leaders of the Jewish people; the most far-reaching representatives of Israel). 55. And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none. 56. For many bare witness against Him, but their witness agreed not together. 59. But neither so did their witness agree together. 60. And the high priest stood

up in the midst, and asked Jesus, saying, ‘Answerest thou nothing? What is it which these witness against thee?’ 61. But He held his peace, and answered nothing. Again the high priest asked Him, and said unto Him, ‘Art thou the Christ, the Son of the Blessed?’ 62. And Jesus said, ‘I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.’ 63. Then the high priest rent his clothes, and saith, ‘What need we any further witnesses? 64. Ye have heard the blasphemy; what think ye?’ And they all condemned Him to be guilty of death. 65. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, ‘Prophesy’; and the servants did strike Him with the palms of their hands.”[57]

For two thousand years long the whole world has been filled with horror at the cruelty and hardness that has been displayed by the Jews in the torturing of their own God; this cruelty and this sadism has later always revealed itself, where they have intervened, especially in those lands where they were successful in introducing their totalitarian dictatorship, i.e. in the so-called Socialist or Communist states.

The Holy Gospels show us clearly three of the weapons that have been the favourites of Jewry in its struggle against Christianity and still are: deception, slander and crime; these three were even used mercilessly against our God and Lord. Later they used the same against the whole of mankind, so that it has brought them the name which they bear so rightly as “fathers of deceit and calumny.”

With these despicable weapons they easily discourage even the most resolute defenders of our belief, who are subjected without remedy to the treacherous attacks of the agents of Jewry smuggled into the Church.

The supreme ruler and leader of Israel, the high priest Caiaphas, the chief priests, the elders, the judges, scribes, Herodians and even the influential Pharisees were responsible for the murder of God; for at first the popular mass followed Christ, and those who planned His death, feared the people. However, gradually the priests and leaders poisoned the climate and led the people against Jesus, until finally they were successful in bringing the masses into opposition with their Messiah, as the following passage of the Gospel according to

Saint Matthew proves:

Chapter XXVII: “1. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death. 2. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. 15. Now at that feast, the governor was wont to release unto the people a prisoner, whom they would. 16. And they had then a notable prisoner, called Barabbas. 17. Therefore, when they were gathered together, Pilate said unto them, ‘Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?’ 20. But the chief priests and elders persuaded the multitude that they should ask for Barabbas and destroy Jesus. 21. The governor answered and said unto them, ‘Whether of the twain will ye that I release unto you?’ They said, ‘Barabbas.’ 22. Pilate saith unto them, ‘What shall I do then with Jesus which is called Christ?’ They all say unto him, ‘Let him be crucified.’ 23. And the governor said, ‘Why, what evil hath he done?’ But they cried out the more, saying, ‘Let him be crucified.’ 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, ‘I am innocent of the blood of this just person: see ye to it.’ 25. Then answered all the people, and said, ‘His blood be on us, and on our children.’ 26. Then released he Barabbas unto them; and when he had scourged Jesus, he delivered Him to be crucified.”[58]

This passage alone already represents a proof of the complete guilt of the Jews for the murder of Jesus Christ, Our Lord. It also proves the responsibility that the Jewish people had for this crime; for even if its religious and civil leaders and its legal representatives had previously conceived, prepared and completed it, then nevertheless the mass of the people could have prevented it at the last hour, asking for Jesus instead of Barabbas; instead of that it demanded the freeing of the latter and the crucifying of Jesus, even though as a result the blood of the Son of God would descend upon them and their descendants.

CHAPTER EIGHT

THE APOSTLES CONDEMN THE JEWS FOR THE MURDER OF CHRIST

Fourth Thesis: The Apostles accused the Jews and not the Romans of the death of Christ. Proofs:

In the Holy Scriptures, in the Acts of the Apostles (Chapter II), Saint Peter, addressing his words to the Jews of different lands who were gathered in Jerusalem, where each (after the descent of the Holy Ghost) heard the words of the Apostle in his mother tongue, said:

"14. Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words! 22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him, in the midst of you, as ye yourselves also know. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."[59]

Peter thus clearly lays responsibility for the murder on the entire Jewish people and does not accuse the Romans. Do the clergy, who in such incredible manner assert the contrary, perhaps assume that Peter lied when he said to the Jews who were come from other provinces: "Men of Israel, ye have crucified and slain Him"?

In the third chapter of the aforementioned work we find the passage relating to the healing of the man lame from birth:

"11. And as the lame man which was healed held Peter and John, all the people ran together unto them, in the porch that is called Solomon's, greatly wondering. 12. And when Peter saw it, he answered unto the people, 'Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13. The God of Abraham and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. 14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses!"[60]

In this passage of the New Testament, where the entire people was assembled, Saint Peter upbraids the Jews for having killed Christ.

In addition we find in the "Acts of the Apostles" (Chapter V) a passage where not only Saint Peter, but also the remaining Apostles, categorically accuse the Council of Elders of Israel, which was summoned by the priests, of the death of Christ:

"29. Then Peter and the other Apostles answered and said, 'We ought to obey God rather than men. 30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.' "[61]

We have thus here a common evidence of the Apostles, which accused the Jews and not the Romans, of having killed Christ. If all this will still not suffice, we will quote in addition the evidence of Saint Paul and Saint Stephen, the first martyrs of Christianity.

Saint Paul, in his First Epistle to the Thessalonians (Chapter II), says with reference to the Jews:

"15. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."[62]

In this verse Saint Paul describes the Jews in convincing manner as "contrary to all men." This is a truth that can be doubted by no one who has thoroughly studied the mode of thought and the illegal activities of the Jewish people.

However, it is very probable that, if Paul had lived today, he would have been condemned as an enemy of the Jews, since he publicly announced a truth that may never be announced to any one, owing to the Jews and their accomplices within the clergy. When, on his side, the protomartyr Saint Stephen turned to the Jews of the Synagogue of the Freedmen, the Cyreneans, the Alexandrians and then to those of Cilicia and Asia, i.e. to Jews from different parts of the world, he said to them in the presence of the high priest, the spiritual leader of Israel:

"51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.

52. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers!"[63]

The evidence of Saint Stephen thus agrees with that of the Apostles and with that of Saint Paul, when he regards the Jews in general, i.e. both those of Jerusalem and the remaining parts of Judaea, as well as those who live in other parts of the world, as a people responsible for deicide. All this is recorded in Holy Scripture, where one does not find a single verse that accuses the Romans of the murder.

In short, the preceding revelations of Christ Our Lord, as well as the evidence of the Apostles, including Saint Paul, represent an irrefutable proof that Holy Church, far from having erred over nineteen centuries, was completely right to regard the Jewish people as murderers of God; whereas to attribute responsibility for the crime to the Romans lacks any foundation.

Since this doctrine, which asserts that the Romans and not the Jews were responsible for the murder of our divine Redeemer, stands in contradiction to the evidence of Christ and the Apostles, it is proven in clear manner to be false and even heretical. At first sight, it seems absurd and inexplicable that a group of zealous Catholic clergy should be so emboldened to support such an apparent error in our days, which, if it were to prosper, would deny the truth of that which is said in the Holy Gospels, with all its unimaginable consequences. But such godless intrigues are explained, if one bears in mind that the "Synagogue of Satan", as well as the clergy who stand in its service, are disturbed by the struggle that devout Christians from different parts of the world are conducting against Communism and against its father and instigator, the Jewish striving for power, and that they under all circumstances wish to reform the Church in such a manner as to allow them to use it henceforth as a serviceable tool of the Synagogue, in order to crush Catholics who fight heroically against it for the defence of Christendom and its threatened and oppressed nations. In order to attain this, it must in the first place destroy the Jew-hostile teachings of the Church Fathers, of the Popes and Councils. In their indescribable insolence they go so far as to demand the setting up of new

doctrines, such as those which represent the Romans and not the Jews as responsible for this despicable murder. As long as Christians continue to regard the Jewish people as the murderers of God, every assertion that has the aim of regarding them as good, holy and untouchable, is condemned to failure. However, the Hebrews fight bitterly to force upon Christianity a false doctrine, which declares them as the beloved, sacred and untouchable of God and then allows them to carry out free and without contradiction all their conspiracies and crimes. We will study later, how many other reforms, which the so-called Liberals and progressive clergy plan, have no other purpose than to destroy the traditions of the Church as sources of our teaching, in order to render easier the destructive plans of Communism and of Jewish hunger for power.

CHAPTER NINE

MORALITY OF STRUGGLE AND NOT DEADLY DEFEATISM

One of the most godless intrigues, which has yielded the Jews a magnificent result in their struggle against Christianity, has been the utilisation of the idea of Christian morality and love of one's neighbour, which they shape according to their whim and use with crushing precision as a destructive weapon against Christianity. It appears incredible that such noble things as morality and Christian love of one's neighbour should be transformed under this disastrous influence into dangerous intrigues. But the Jews have attained this skilled and death-bringing transformation with such harmful results for Holy Church, that it is necessary to sound the alarm and to show the danger in all clarity, in order to prevent Christians from falling into this fatal deception.

For a better understanding of this matter, one can resort to comparisons which, if a little crude, are nevertheless very clear: Let us assume that at a boxing match a boxer is forced at the decisive moments of the match to fight on with one hand bound, leaving him only the possibility of using one hand for striking his opponent, while the latter uses his two hands. What would be the result of such a fight? It would not be surprising if

the unfortunate boxer whose one hand is bound were beaten in the fight. Well now, this is exactly what upon different occasions treacherous Jewry has been successful in achieving with the poor Christians, in that Christian charity and Christian morality were distorted and afterwards used to bind the Christians by hands and feet, in order in this manner to attain their defeat.

Every time, therefore, when the Christians react with an attempt to defend themselves against the “Synagogue of Satan” and to protect Holy Church or their country or to preserve the natural rights that they possess as persons, as family fathers, etc, the Jews and their aides, whenever the former are on the point of gaining the victory, of overthrowing and punishing them, always appeal to Christian neighbourly love. They attempt to touch the believers hearts with this appeal, so that they may give up the struggle or refrain from pushing to its conclusion the victory that they are on the point of winning.

They also resort to such cunning in order to prevent appropriate punishment being laid upon them as criminals or as being responsible for a repelled attack. All this for the purpose of re-establishing, under protection of this armistice or of forgiveness which they receive by reason of a misuse of Christian neighbourly love, the necessary power to begin anew the overwhelming, merciless, destructive and irremediable aggression, after whose victory one will be able to expect neither moral acts nor Jewish charity.

In order to carry through their intentions of laying the Christians in chains and preventing them from defending themselves, the Israelites and their agents use wordplay and hair-splitting terminology. For example they say: “If God pardons every sinner who repents of his sins before his death, why do you Christians not imitate your God and Lord?” They thus proceed from a true premise, from the Christian teaching of the forgiveness of sin, and then attempt to use it in hair-splitting form and to draw false conclusions from it.

In this manner they conclude for example, with reference to the said promise, that Christians are obligated to allow Jewish criminals who murder a King, the President of the Republic, or any Christians, to go unpunished. It is also logically concluded from this that Catholics are obligated to

allow freedom to spies who have supplied a foreign power with secrets vital to the life of the nation, so that they are able to continue their traitorous activity and render easier the defeat of the country. Likewise the conclusion is reached that Christians are obligated to allow to go unpunished, indeed even to allow to walk in freedom, the conspirators who instigate a bloody revolution and carry it out, so that they, free and unpunished, can carry out further conspiracies, until they have set up the Jewish-Communist dictatorship in the land with their whole bloody apparatus of repression and tyranny. With hair-splitting wordplay like this, they surprise the good faith of many, who fall easy victim to deceit and give to the Jewish conspirators or their helpers the possibility of victory of their devilish intentions.

Nevertheless it is perfectly clear that if the Catholic Church accepts the forgiveness of sins, this does not imply a recognition that criminals and malefactors or conspirators should escape human justice or even the divine justice.

Some writers, who describe themselves as Christians, but who prove through their activity that they are in the service of the "Synagogue of Satan" use such clumsy sophisms as those which we give in the following: The Jew-friendly Italian Ernesto Rossi makes a summons to Christians in a chapter of his book, which is written for defence of the Hebrews, and attempts to support his defeatist thesis with the words of the Evangelist Saint Matthew:

"Then Peter neared and said to him: 'Lord, how many times must I forgive my brother, who has sinned against me? Up to seven times?' And Jesus answered him: 'I say unto you, not seven times, but up to seventy times seven.' "[64]

And Julian Green, who is quoted by Carlo Bo, says in the article to which we have referred:

"One can strike no Jew, without at the same time touching him who in the truest sense of the word is the man par excellence and the flower of Israel, Jesus Christ; dry the tears and the blood of your Jewish brother and the face of Christ will shine."

A great cynicism is needed to make the attempt to equate

Christ Our Lord with those who nailed him to the cross and continue to oppose him up to our days. Frequently the Hebrews and their accomplices possess the shamelessness to use this cunning utilisation of Christian morality and neighbourly love, in order to prevent believers in Christ from defending themselves or their peoples and institutions from the conspiracies and attacks which emanate from the "Synagogue of Satan". For this purpose they always use Catholic or protestant clergy, who describe themselves as good Christians but who work together with Freemasonry, Communism or any other Jewish enterprise. These kinds of clergy even go as far as to remind Christians of the Sermon on the Mount and other sermons of our Lord Jesus Christ about the forgiveness of sins or love for one's enemies in order to touch believers and even to spiritually exercise a pressure, by means of similar cunning, for the purpose of weakening or even crippling the struggle, which the latter have undertaken against the powers of evil. The activity of these clergy has frequently to great part been responsible for Freemasonic or Communist triumphs.

We can without doubt give the assurance that these Godless intrigues largely allow the "Synagogue of Satan", at least hitherto, to alter the course of history in disastrous form for the forces of Good and in favourable manner for the hosts of evil. Holy Church was able for a thousand years long, up to the end of the fifteenth century, to overthrow the "Synagogue of Satan" in all conflicts which it had to withstand year for year against the same. Christianity was then on the point of carrying off the final victory, which would have preserved Christianity from the Protestant schism, from the bloody religious wars, from the Freemasonic upheavals, in which streams of blood were shed, and from the even bloodier and more threatening Communist revolutions. The court of the Inquisition, so slandered by Jewish propaganda, which was founded for the purpose of fighting and conquering Jewry as well as the underground movements which it used in the form of false teachings in order to divide Christianity and make it disunited, would have been able with the means at its disposal to attain a final victory for Holy Church, if the treacherous Jews had not been successful in preventing this by using deceit and malice, which we will investigate, particularly in the decisive moments of that struggle, and by employing sophisms about Christian charity (which the Jews never practise), in order to move the

Christian, ecclesiastical and civil leading personages through sympathy, in order to obtain their protection from the watchful Inquisitors and even the universal pardoning of the criminals.

Instead of being thankful, Jewry used this forgiveness only in order to strengthen anew its forces in secret, in order afterwards to take up the struggle with new false doctrines again and again. Finally, at the beginning of the 16th century, the international Jews were successful in breaking the unity of Christianity and in opening the breach, through which they stormed to attack the Christian citadel with the disastrous consequences that we can all observe in the present. They therefore cunningly used the goodness of Christians and used the measures of forgiveness and the armistice which they had attained through cheating in every possible way, in order to alter the course of history in a favourable sense for the forces of Satan and his Synagogue. Holy Church can measure the greatness of the catastrophe, if one bears in mind the millions and millions of souls who have been lost to Catholicism through the Protestant division, the Freemasonic upheavals and above all through the Communist revolutions of our days.

It is necessary to establish this characteristic coincidence: in those periods of history in which the leading Christian personages, civil or ecclesiastical, have most tolerated and protected the Jews, the "Synagogue of Satan" has attained greater progress in its struggle against Holy Church and overwhelming victories.

On the other hand, those other historical epochs, in which the Popes, the Ecumenical councils and the Catholic rulers had pursued an energetic and effective policy against Jewry, were victorious for Holy Church in its struggle against the Hebrews and against the false doctrines which these set up and broadcast. These victories were at times gained with force of arms and allowed millions of Christian souls to be saved. It is not our intention to criticise or to censure the leading religious and civil personages, because they committed political faults in good faith, by their granting protection to the enemy, which made possible eventually his triumph over Christianity; for what occurred in reality was that the Christians were subjected to the skilful deceits of the "Synagogue of Satan", by their being attracted by those fearful "Jewish fables" about which Saint Paul talked. One must recall that Satan is the father of lies and

master in the art of deceiving men. This art was inherited by his spiritual children, the modern Jews, of whom Christ Our Lord said that they are "children of the devil."

It is not the suitable moment to criticise anyone, nor for useless lamenting about what others could have done and did not; but what is urgent is that we act with speed and energy before it is too late. It is urgent that we Catholics break off our sleep and awaken to the present reality.

In Russia, with the introduction of the socialist dictatorship thousands of archbishops, bishops, dignitaries and priests were thrown into dirty prisons, where they languished for years until their death; many others were tortured and murdered in a cruel manner; millions of Christians of all classes were subjected to indescribable tortures and thrown for years into dark and dirty prisons; further millions suffered a horrible annihilation through the merciless Jews, who do not forgive, but who destroy and enslave.

These terrible dangers threaten the whole world in the same manner. Communism will be victorious over the entire planet, if we do not act together to prevent it; for God does not help those who do not help themselves. Then cardinals, archbishops, bishops, ministers, priests and monks are thrown for years long into dark prisons and interned, tortured and finally murdered in terrible concentration camps. As for example, in Russia, Communist China and all remaining lands, where the all-destroying avalanche of Jewish Communism has triumphed.

Karl Marx, Engels and Lenin, whose doctrines the Communists follow, said it clearly in their works: "The clergy of the different religions, but above all those of the Christian, must be exterminated; the bourgeois class must be destroyed and totally annihilated." By "bourgeois class" is to be understood the owners of private houses in the city and estates on the land, of factories, of public enterprises, of workshops and businesses.

All shall be murdered without discrimination of outlook, irrespective of whether they are members of the parties of the Right, the Centre, or the Left; for it is not a question of the destruction of this or that bourgeois section, but of the whole of

the bourgeois class. So it is arranged by the founders and leading personages of Communism.

The only ones who escape the slaughter are naturally the Jews, although they can belong to any one of the condemned classes. Not even the bourgeois Freemasons of Christian origin are saved, but they also are murdered. With this, Jewry proves its ingratitude a further time towards those who aid it, whom it makes use of as long as it needs them, in order to afterwards eliminate them.

But also the workers and peasant class are not spared from the misfortune, who are used by Jewry as a means of setting up the socialist dictatorships. For the Russian and Chinese experiments have clearly shown that the social classes mentioned were not only enslaved in a cruel manner, but also decimated through the murder of millions of their members, who had committed the grave crime of protesting against the deceit to which they had fallen victim to their harm and against those who had promised them a paradise, but given them a hell.

This is the frightful truth. It is useless that they attempt to conceal the same, to diminish its importance or even to deny it. The existence of members of this "Enemy Fifth Column", who have penetrated into the ranks of Christianity, we will elaborate in the fourth part of this work with palpable and irrefutable proofs. These false Catholics of the "Fifth Column" in service of the enemy attempt to make it believed that the danger does not exist or at least to diminish its importance and its close imminence, which is a reality, in order to lull us all to sleep and to prevent us from effectively defending ourselves.

When the skilled exploitation, ill-intentioned and sophistic, of charity and Christian morality, is added to the above, one can form an idea of the crushing aids which are at the disposal of the enemy, in order to disarm us and to prevent us from fighting against atheistic Communism and the "Synagogue of Satan". One must not forget that Christian charity carries the obligation of protecting the good from the corruption of the bad, but not of protecting the bad and allowing them free rein, so that they can seduce, rob and enslave the good, at the same time as the powers of the good are chained hand and foot with a fake morality, so that the latter can be subjected to

compulsion by the forces of Bolshevism.

If we express ourselves completely and unconditionally for the declarations of their Holinesses the Popes and the power of their authoritative dignity, as well as hold to the Ecumenical Councils, it is clearly evident that every interpretation put forward concerning morality and Christian charity which results in facilitating the victory of the forces of evil over the powers of good, is false; for Our Lord God created morality and charity in order to obtain the triumph of good over the bad, and not the converse. The words of the Lord, which are used in the third chapter of this part of the work as heading, give account of how God in His struggle against the devil or against the Jews, who followed the path of the former, was energetic and not weak, strong and not defeatist.

It is no use resorting to cunning appeals, as the members of the "Fifth Column" do who assert that Christ Our Lord preached love of one's enemies and forgiveness, setting up an apparent and fallacious contradiction between what the Son of God says in the New Testament and what is commanded by God the Father in the Old Testament. The theologians know very well that these contradictions are not present, and that the love and forgiveness towards enemies, this sublime teaching of our divine Saviour, refers to the enemies of a personal and private kind which arise at every moment in our social relations, not in fact to the evil-natured enemy, Satan, nor to the forces of evil that are led by him. Christ never preached either love or forgiveness for the Devil and his works, but completely the opposite.

When Jesus, like his eternal Father, attacked the forces of evil, They were both equally as unequivocal as energetic. One would attempt in vain to find a contradiction in the mode of action between the two.

As far as concerns the Jews who denied their Messiah, they were described by Christ himself as the "Synagogue of Satan". Jesus treated them in energetic and implacable manner in various passages of the Gospels, above all, according to the Apostle Saint Matthew, when He expressed himself verbally - Chapter VIII:

"11. And I say unto you, that many shall come from the east

and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12. But the children of the kingdom (i.e. the Hebrews) shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."65 Against the forces of evil Jesus was as strict as God the Father. There exists an agreement and harmony between the mode of action of both Persons of the same God. Therefore our struggle against the forces of the Devil must be energetic enough and effective enough to allow us to overthrow them. The Jews and the clergy who cooperate with them would like to see our behaviour so weak and defeatist that it permits the triumph of the forces of hell, even if this were only temporary and involved the loss of millions of souls for Holy Church, just as occurs in the lands where, through our weakness and our lack of energetic activity, atheistic Communism continues its conquests.

L'Osservatore Romano quotes an important publication and says: "The weekly journal 'Time' mentions, in its issue of 6th March 1956, that in China, after five years of Communist rule, 20 million persons have been murdered and a further 25 million thrown into concentration camps."[66]

To conclude: let us hold valid the authority of the great Church Fathers and the meaning that they gave to Christian charity. As our source we will use the "History of the Catholic Church" that was written by three Jesuit fathers, Llorca, Garcia-Villoslada and Montalban. It cannot in any respect be suspected of anti-Judaism, for which reason we prefer to use it in this case, since it limits itself to following the unanimous current of the historical writers of Holy Church.

In this connection the work says: "5. Great figures of Christian charity in the East.- In the midst of this very Christian climate, it is not surprising, that several figures distinguish themselves by their pure charity for the poor and needy, who on their side powerfully contributed to promote this same spirit. In the impossibility of recording them all, we select several of them, who distinguished themselves most of all in the 4th to the 7th centuries." After the Jesuit fathers refer to Saint Basilius, they go on to describe the figure of the great Church Father, Saint John Chrysostom, and say: "No less illustrious is Saint John Chrysostom as the great promoter of Christian charity". As an appendix the authors continue with

their report of a succession of deeds, which represent Chrysostom as an example of Christian charity, and then refer to two other great Church Fathers, to Saint Ambrose, Bishop of Milan, and Saint Jerome. Of the first they assert among other things:

"6. Great figures of charity in the West.- Saint Ambrose is always the model of a Catholic bishop. Therefore it is not remarkable that he is also the most perfect example of charity and charitable works." Additionally, the Jesuits go on to relate deeds that prove their assertion that Saint Ambrose is in fact the most perfect example of Christian charity.

Referring to Saint Jerome, the studious priests remark that "Saint Jerome, who so profoundly knew the high society of Rome with all its light and dark sides, has presented us with the most remarkable examples of Christian charity..."[67]

In this connection the Jesuits mentioned quote from the words of Liese and Saint Gregory Nazianzen, the great Father of the Church, who are irreproachable as sources and Christian authorities.

Now we will see what the classical Israelite historical writer Graetz, whose works are regarded as completely trustworthy in Jewish circles, asserts concerning Saint John Chrysostom, Saint Ambrose and Saint Jerome, who, as we have already seen, are regarded by Catholic historians as models of Christian charity and worthy of imitation.

In his work "History of the Jews", whose possession the educated Hebrews regard as an honour, Graetz says literally with reference to the terrible struggle that took place between Holy Church and Jewry: "The chief fanatics against the Jews in that time were John Chrysostom of Antioch and Ambrose of Milan, who attacked them with great excess."

Then Graetz records in detail the actions of Saint John Chrysostom against the Hebrews, to whom he devotes a quarter of the book. Referring to the activity of Saint Ambrose: "Ambrose of Milan was an impetuous officer, who was ignorant in theology, and whose renowned violence within the Church had elevated him to the rank of a bishop. He was in fact the most malicious towards the Jews."[68]

And in the index of the said second volume, pages 638 and 641, Graetz summarises the purpose of each section in very expressive form: “Ambrose, his fanaticism against the Jews”, and “Chrysostom, his fanaticism against the Jews.”

As far as concerns the other great Church Father, the symbol of Christian charity, Saint Jerome, Graetz who stands in such authority in Hebrew circles, says, in order to stress the orthodoxy of this saint, as follows:

“And if it is a requisite to despise the individual persons and the nation, then I abominate the Jews with a hatred which is impossible to express.”

The highly regarded Jewish historical writer comments immediately afterwards:

“This confession of belief, in respect of hatred towards the Jews, was no personal opinion of an isolated writer, but the oracle for the whole of Christianity, which hastily accepted the writings of the Church Fathers, who were revered as Saints. In later times this confession of faith armed the kings, the people, the crusaders and the spiritual shepherds against the Jews. Implements for their torture were discovered and the gloomy fires of the stake erected in order to burn them.”[69]

As one sees, these symbols of Christian charity, who were Saint John Chrysostom, Saint Ambrose of Milan and Saint Jerome, left behind to us a clear description of the same and give us to recognise that they do not exclude energetic and ruthless action against the Jews and against the “Synagogue of Satan”. They transformed this struggle into a very important part of their holy life. They also teach us that Christian love of one’s neighbour is not practised in favour of the forces of evil, which they principally equate with Jewry. On the other hand, it is true what the Israelite Graetz says, when he asserts that this was the unanimous teaching of the Church Fathers. Those who are interested in penetrating deeper into this theme, can do this directly in the works of the Fathers. There they can establish that all energetically condemned the Jews and fought courageously, without hesitation, against those enemies of mankind, as Saint Paul so aptly called them. We Catholics know that the unanimous opinion of the Church Fathers regarding this teaching is in many cases a binding rule of

conduct for all believers and in every case is without exception an example worthy of imitation. Only the complex of Judas Iscariot can explain the fact that many clergy, who describe themselves as Catholics, serve the "Synagogue of Satan" better than the Church, and attempt to give us false rules of morality and of Christian charity, in order to bind our hands and to prevent us from fighting with all energy and efficacy against Jewry and its accomplices, "Freemasonry" and "Communism."

CHAPTER TEN

THE JEWS KILL THE CHRISTIANS AND PERSECUTE THE APOSTLES

Since the origin of the Church, Jewry has declared a war of life and death upon Christianity without any grounds, without provocation, and without the Church in the first three centuries answering violence with violence. The Jews abused in cruel form the gentleness of the first Christians, who restricted themselves to combating their deadly enemies simply with well-founded discussions, in return for which they had to suffer the degrading slanders of the Jews, their imprisonments, their murders and every kind of persecution. These begin with the unjust and cruel murder of Christ Our Lord; there follows the killing of Saint Stephen, which is related to us by the Holy Bible in the Acts of the Apostles, in all its horror, from the planning of the crime in the bosom of the Synagogue, passing to the use of bribery, so that some slandered and cast poisonous accusations against him, up to the use of false witnesses to confirm these accusations, and finally the murder of the Saint by the Jews, which was completed by stoning in a cruel manner, without Stephen having committed any misdeed other than to preach the true religion.[70] He was the first martyr of Christianity, and the Israelites had the honour of being the first to have shed Christian blood after the murder of Jesus.

The Bible itself, in the Acts of the Apostles, Chapter XII, reveals, how the Jewish King Herod stretched forth his hands …

"1. … to vex certain of the church. 2. And he killed James the brother of John with the sword. 3. And because he saw it

pleased the Jews, he proceeded further to take Peter also."[71]

However, the Hebrews, not satisfied with their having begun the murder of the leading Saints of nascent Christianity, fell upon the carrying out of cruel persecutions, which degenerated into terrible bloodbaths, as the Bible relates to us in the Acts of the Apostles, and which gave Heaven its first martyrs. In these persecutions, Saul, the future Saint Paul, took part before his conversion,[72] and in fact with a zeal which he himself describes in his letter to the Galatians in the following manner:

Chapter I, Verse 13: "For ye have heard of my conversation in the past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it."[73] The Jews do not accept God, asserts Paul. The Hebrews persecuted with particular tenacity, as is natural, the Apostles and the first leaders of the Church, of which Saint Paul lays witness in his First Letter to the Thessalonians, and in which he categorically asserts that the Jews do not accept God. He says literally: "14. For, ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things for your own countrymen, even as they have of the Jews; 15. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."[74]

It is therefore false to say that the Jews, who have denied Christ as the Messiah, are pleasing to God, as those clergy assert who work together with them for the purpose of crippling the defence of the Catholic peoples against the Jewish striving for power and its revolutionary activity. How can it be possible that these Jew-friendly priests lay claim to be right, and that Saint Paul lied when he assured us that the Jews are not pleasing to God? Nevertheless, one sees completely clearly that the powers of evil, the children of the Devil – as Christ called them – and an integral part of the "Synagogue of Satan", could not be acceptable to God. The Jews frequently imprisoned the Apostles. In the Acts of the Apostles it is, confirmed that the Jewish priests, the Sadducees and the officials of the temple laid hands on Saint Peter and Saint John and threw them into prison.[75]

In Chapter V the following is related: "17. Then the high

priest rose up, and all they that were with him (which is the seed of the Sadducees), and were filled with indignation. 18. And laid their hands on the apostles, and put them in a common prison."[76] Among the persecutions unleashed by the Jews against the first leaders of the Church stand out those on account of their mercilessness which were directed against Saint Paul. It is remarked in the Acts of the Apostles — Chapter IX:

"22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ. 23. And after that many days were fulfilled, the Jews took counsel to kill him."[77] Afterwards when Saint Paul and Saint Barnabas had discussed religious questions with the Jews in Antioch, the latter ended the discussion with their usual fanaticism and their intolerance and used the argument of violence. The Acts of the Aposties quotes this — Chapter XIII:

"50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Baraabas, and expelled them out of their coasts."[78]

Afterwards, in the 14th chapter of the Bible book mentioned, it is confirmed what occurred in the city of Iconium after a further theological discussion by Saint Paul and Saint Barnabas with the Hebrews:

"4. But the multitude of the city was divided: and part held with the Jews, and part with the Apostles. 5. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6. They were aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about. 19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead."[79]

One thus sees that even in those days the division was very clear: on the one side the supporters of the Apostles, i.e. the Christians, and on the other, the Jews.

The New Testament of the Holy Bible already makes use in

these books of the word “Jews” in order to describe the members of the ancient chosen people who murdered God’s Son and fought against His Church; for those who had converted to the faith of the Redeemer were not Jews, but Christians. The Jews, who in our days persecute the Church still further and threaten to rule and enslave mankind, are in fact the descendants of these Jews, who are described by the New Testament as the worst enemies of Christ and His Church. They have nothing in common spiritually with the old chosen people of Biblical times. The chosen people was loved by God. However, the Jews who denied their Messiah, who murdered Him and who fought against Christianity and continue to fight against it, and who stiff-neckedly grant support to their criminal organisations in our days, are, as Saint Paul said, not acceptable to God.

In Chapter XVII of the aforementioned book of the New Testament, it is said that Saint Paul and Silas came to Thessalonia, where there was a synagogue of the Jews.

“5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, ‘These that have turned the world upside down are come hither also. 7. Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.’ 8. And they troubled the people and the rulers of the city, when they heard these things. 9. And when they had taken security of Jason, and of the other, they let them go.”[80]

The passages quoted of the Holy Scripture prove clearly that the Jews were the only enemies of nascent Christianity and that everywhere they not only directly persecuted the Christians, but attempted with slanders to stir up the Gentile peoples against them, and, what is still more weighty, the authorities of the Roman Empire. In the preceding passage of the Acts of the Apostles it is evident how they used slanders, in order with criminal intent to thrust the whole power of the then invincible Roman Empire against Holy Church, by their more or less accusing the Christians of recognising another king in place of Caesar, an outrage which infuriated the Roman

emperors and their collaborators to the extreme; for this form of treachery to Caesar invited immediate punishment of death upon them. Thus it is beyond doubt what the Israelites strove for, who for many years afterwards applied the whole poison of their slanders and intrigues. However, they were not successful in letting loose the Roman Empire against the Christians. Only on the basis of much pressure did they attain this with Nero. An attempt also took place to stir up the rulers of Rome against Saint Paul, as the following passage of the New Testament proves:

Chapter XVIII: "12. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13. Saying, 'This fellow persuadeth men to worship God contrary to the law.' 14. And when Paul was now about to open his mouth, Gallio said unto the Jews, 'If it were a matter of wrong or wicked lewdness, o ye Jews, reason would that I should bear with you: 15. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.' 16. And he drove them from the judgment seat. 17. Then all the Greeks took Sostheness, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things."[81] This passage of the Holy Bible allows us to recognise: On the one side the religious tolerance of the Roman authorities and the absolute lack of interest in attacking Christians; on the other side it was the Hebrews who constantly sought for means in order to repeatedly unleash, even if unsuccessfully, the rulers of the Roman Empire against the Christians. In conclusion, when such an infamous attempt had failed, the Jews as madmen ended the affair with a general and furious free fight. Here Sosthenes, the superintendent of the Synagogue, became the unlucky object of Hebrew rage and madness. Naturally, we cannot doubt the truthfulness of these facts, for it is a matter of a literal passage from the New Testament.

It is therefore certainly explicable that, when this mob of wolves, in addition with all full powers, was unchained with the victory of the Communist revolutions, it carried out unbelievable bloodbaths and caused Christian and Gentile blood to flow in torrents, until in the end both in the Soviet Union, as also in the Satellite States, they cut one another to pieces, without respect for anything, not even of Rabbinical

dignity, as in the case of that poor Sosthenes who is mentioned in the preceding passage of the Bible. It is completely beyond doubt that they are and remain always the same.

In the Acts of the Apostles the disciple Saint Luke tells us of further persecutions undertaken by the Jews against Saint Paul. In his description about the behaviour of the Hebrews in those times, one could say that he might be writing to us in the present day. Nothing seems to have altered in nearly two thousand years. He relates of the stay of the Saint in Jerusalem: Chapter XXI: "27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him. 28. Crying out, 'Men of Israel, help: this is the man, that teacheth all men everywhere against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.' 30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. 32. Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul."[82]

This passage of the New Testament shows us how the Jews accused Saint Paul of "teaching all men everywhere against the people", i.e., they caused him in slanderous manner to appear as an enemy of the people, in order to justify his killing. More than nineteen centuries afterwards, when the Jews in the Soviet Union and other Communist lands wished to kill someone, they accused him of being an enemy of the people and an enemy of the working classes. The methods have remained the same. They have not altered in approximately two thousand years. They also slanderously accused Saint Paul of preaching against the temple, just as in the mock trials of Communist lands they accuse the future victims of having carried out a conspiracy against the Soviet Union or the proletarian state. Finally they also accuse Saint Paul of having brought Gentiles into the temple and thus defiled the holy place; for in those days the Jews regarded the temple as closed to Gentiles, just as they now regard Jewry as closed to men of other races. Then they only allowed new converts as far as the door of the temple, thus only to the outside door. Now they

accept, so they say, Gentiles and Christians in some lands into Jewry, but also only to the outside door, in that by deceit they only allow the latter into the peripheral organisations and never to enter the real synagogues and communities of the Jewish people. In this, their methods have also remained the same. The book of Holy Scripture mentioned further relates that, when the captain allowed Paul to address his words to the angry Jews, in order to calm them, this occurred (Acts of the Apostles, Chapter XXII): "22. And they gave him audience unto this word, and then lifted up their voices, and said, 'Away with such a fellow from the earth: for it is not fit that he should live.' 23. And as they cried out, and cast off their clothes, and threw dust into the air..."[83]

We see here the veritably possessed Jews, who, centuries later, in the midst of the Jewish-Communist terror, were to cut their unfortunate victims into pieces with all their application of cruelty.

This passage from the New Testament goes further (Acts of the Apostles, Chapter XXII):

"30. On the morrow, because he (i.e. the Roman captain) would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them."

(Chapter XXIII) "6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, 'Men and Brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.' 7. And when he had so said, there arose a discussion between the Pharisees and the Sadduccees: and the multitude was divided. 8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, 'We find no evil in this man: but if a spirit or angel hath spoken to him, let us not fight against God.'"[84] A magnificent lesson in how, for the cause of Good, the internal differences of opinion of the Jewish parties and sects could be used. One can do this in effective form, if one knows the secret interior of Jewry, which permits deception through false combat manoeuvres,

which are frequently pretended among one another, in order to attain definite political goals.

After the violent struggle that was inflamed between the Jewish leaders mentioned and which compelled the Roman captain to use his soldiers, the Apostle continues his report (Acts of the Apostles, Chapter XXIII):

"12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13. And they were more than forty which had made this conspiracy. 14. And they came to the chief priests and elders, and said, 'We have bound ourselves under a great curse that we will eat nothing imtil we have slain Paul. 15. Now, therefore, ye with the council, signify to the chief captain that he bring him down unto you tomorrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.' "

The foresight of the captain, who knew the Jews only too well, frustrated their criminal plans. Therefore he sent Paul away under the guard of two hundred soldiers and two officers. Verse 25 explains that the Roman captain did this because he feared that the Jews could snatch away Paul with force and kill him. Also he feared that afterwards they would slander him by saying that he had accepted their money.[85] This enlightening passage of the New Testament clearly explains that the Jews as swindlers and inventors of the "hunger strike" already put into practice in the times of Saint Paul, when they swore neither to eat nor to drink until they had succeeded in killing him. The Acts of the Apostles does not explain whether, after the salvation of Saint Paul through the caution of the Roman captain, the fasting Jews kept their oath until death. However, the silence of the Apostle allows us to assume that with the Jews then as with the "hunger strikes" of our days, the Hebrew comedians, as soon as they could not achieve their goal, found a suitable excuse to halt the strike.

On the other side, one sees that, even in those distant times, they applied the system of murdering a prisoner on the road, when the latter was brought from one place to another. One further observes that even the Romans had anxiety before the slanders of the Jews, whom they doubtless knew as masters of

this disastrous art.

In order to gain knowledge of the wicked activity of Jewry and its mode of action, one scarcely needs to read the famed "Protocols of the Elders of Zion". The teachings of the Holy Bible as well as other reliable and undisputed documents suffice, which often originated from the most unhoped-for Hebrew sources.

After Saint Paul was led before the deputy (governor), the Acts of the Apostles continues in Chapter XXV:

"2. Then the high priest and the chief of the Jews informed him against Paul, and besought him. 3. And desired favour against him, that he would send for him to Jerusalem, laying wait on the way to kill him. 4. But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5. Let them therefore, said he, which are able, go down with me, and accuse this man, if there be any wickedness in him. 7. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8. While he answered for himself, 'Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.'"[86]

In order to understand this terrible tragedy, one must bear in mind that Saint Paul was a devout man and illuminated by the grace of God, to such an extent that he is worthy of being regarded as one of the greatest saints of Christianity. Nevertheless, the Jews, with their natural falsity and their insane tenacity, fell into a fury with him in the manner described in the preceding passages of the Holy Bible. The problem was sharpened still more as a result that not only the Jews from Palestine, but also those from the most different parts of the world, exposed their murderous and godless instincts, and that not only the sect of the Pharisees but also the Sadducees, who were opponents of the former. It was not individuals, isolated and without representation, who oozed such maliciousness, but the high priests, the scribes, the leading personages and most illustrious men of Israel; all cut from the same cloth.

The passages of the New Testament teach us to recognise

the danger that modern Jewry represents for mankind, whose infamy exceeds the boundaries of everything which other peoples could possibly imagine. Therefore the Popes and Councils repeatedly called them “perfidious Jews”, which words, together with other eloquent expressions, figure in the Liturgy and the rites of Holy Church, and which the Israelites would like to see removed completely and utterly, in order to thrust us Catholics into still greater uncertainty about the monstrous perversity of our thousand-year-old enemies and in order to compel us all the easier by their using their deceitful manoeuvres and usual surprise blows.

The most significant thing is that, in the description of the falsity of this generation of vipers, as Christ Our Lord called them, the New Testament of the Holy Bible coincides perfectly with the writings that were composed hundreds of years later by the Church Fathers, with the ideas that are contained in the Koran of Mohammed, with the prescriptions of different Church Councils, with the trials of the Holy Inquisition, and with the opinion of Martin Luther, as well as with the accusations that have been made in different countries by savants of the problem, and in fact by Catholics, Protestants, Russian Orthodox, Mohammedans, and even by unbelievers like Voltaire and Rosenberg. All these have, without previous agreement, agreed during the last thousand years to denounce the high degree of falsity and malice among the Jews. This proves that unfortunately this wickedness and falsity, very dangerous for the remaining peoples, correspond to a confirmed and undisputed reality.

The Apostle Matthew spread the word of God far and wide, at first in Macedonia and afterwards in Judaea and converted many to belief in Jesus Christ through his sermons and his miracles. It is said, that the Jews could not suffer this, therefore they laid hands upon him, stoned him to the point of almost killing him, and finally he was decapitated on the 24th February.[87]

CHAPTER ELEVEN

THE ROMAN PERSECUTIONS WERE CALLED FORTH BY THE JEWS

We have already studied, in the preceding chapter, the various attempts that the Jews made in order to incite the Roman authorities against Saint Paul. They accused him of being against Caesar and recognising another King in his place, by which they meant Jesus. Concerning these intrigues and slanders, an undisputed document, i.e. the New Testament of the Holy Bible, provides us with knowledge. These attempts to incite the might of the Roman Empire against nascent Christianity followed frequently upon one another, even if for some time without success. It is a historically proven fact that the Romans in religious matters were tolerant and also in no way hostilely disposed towards the Christians, as is proved by the conduct of Pilate in the case of Jesus and the favourable interventions of the Imperial authorities in the persecutions unleashed by the Jews against Saint Paul and the first Christians. The following fact is very revealing and is recorded by Tertullian and Orosius, who remark that, before the Hebrew attempts at persecution arose against Christians, the Emperor Tiberius had a law published that threatened with death those who accused Christians.[88]

In the ninth year of his government, Claudius commanded all Jews to leave Rome because, according to the evidence of Flavius Josephus, they had caused Agrippina, his wife, to take on Jewish customs; or also, as Suetonius writes, because frequent upheavals gave the impetus to the persecutions of Christians.[89]

One sees that the pagan Emperor Claudius was tolerant in the extreme towards Christians. When he became tired of the mutinies that the Jews caused, he expelled them from the city of Rome. The Acts of the Apostles also report this expulsion.[90] One sees here the Jewish tendency to cause their influence to rise up to the steps of the throne, by their controlling the Empress in order to exert influence on the Emperor. In so doing, they held to the completely distorted teachings of the Biblical book of Esther, giving this an ambitious interpretation. Esther, a Jewess, was successful in transforming herself into the Queen of Persia and in exercising a decisive influence on the King, in order to destroy the enemies of the Israelites. However, in the case of the Emperor Claudius, the attempt openly failed, which did not occur with Nero, with whom it was successful in bringing close to him a Jewess named Poppaea, who soon transformed into the lover of the Emperor, and,

according to some Hebrew chronicles, into the real Empress of Rome. She was successful in exercising a decisive influence upon this ruler.

Tertullian, one of the Church Fathers, says in his work "Scorpiase": "The synagogues are the places from whence the persecutions against Christians emanate." And in his book "Ad Nationes", the same Tertullian writes: "From the Jews come the slanders against the Christians."[91]

During the rule of Nero, tolerance at first reigned towards the Christians; however, the Emperor finally gave way to the persistent intrigues of his Jewish lover Poppaea, who is described as the originator of the idea of laying the blame for setting fire to the city of Rome upon the Christians, based on which the first cruel persecution of Christians that was carried out by the Roman Empire was justified.

The Jesuit fathers R. Llorca S.J., R. Garcia-Villoslada S.J. and F. J. Montalban S.J. have established the following in connection with the Christian persecutions by pagan Rome against the weak and defenceless Christians by Nero:

"The Jews were the most active elements in the promotion of the climate of hatred against the Christians, whom they regarded as the falsifiers of the Mosaic Law... This activity of the Jews must have exercised a notable influence, for it is known to us that they already enjoyed great regard in Rome at the time of Nero and that, on the occasion of the martyrdom of Saint Peter and Saint Paul, some had hinted at the idea that the latter were killed out of the jealousy of the Jews.

"Given this climate of violence incited by the hatred of the Jews, one can easily understand the persecution by Nero. Since they are capable of every crime, it was simple for them to denounce the Christians as the incendiaries of Rome. It needed no great effort for the people to believe it."[92]

In fact, they accused the Christians in a slanderous manner that they had even committed the disgusting crime of eating children at their ceremonies,[93] which naturally called forth alarm among the authorities and the Roman people. It is only too understandable that this constant intrigue, this persistent work of slander and blasphemy, which the Hebrews always

unleash against those who disturb their plans, and which was carried out by thousands of individual persons in the Roman Empire month by month, year by year, finally attained its goal and unleashed against nascent Christianity, which they alone could not destroy, the enormous power of the Roman Empire in a destructive fury never previously known in human history.

In order to defend the truth, we will quote the reliable evidence of an authorised Jewish source: "Rabbi Wiener, who, in his work "The Jewish Food Laws", confesses that the Jews were the instigators of the Christian persecutions in Rome, observed that under the rule of Nero, in the year 65 of our calendar, when Rome had the Jewess Poppaea as Empress and a Jew as prefect of the city, the era of martyrs began which was to extend for over 249 years."[94]

In these instigations of the Hebrews to call forth the Roman persecutions against Christianity, participated even those Rabbis outstanding in the history of the synagogue, such as the famed "Rabbi Jehuda, one of the authors of the Talmud (the sacred books and the source of the religion of modern Jewry), [who was] was successful in the year 155 of our calendar in obtaining a command, according to which all Christians of Rome were to be sacrificed, and on the grounds of which many thousands were killed. The executioners of the martyrs and Popes, Cayo and Marcelino were in fact Jews."[95]

During three centuries, the Christians showed heroic resistance, without answering violence with violence. In fact it is understandable that, after three centuries of persecutions, when Christianity had gained a complete victory in the Roman Empire through the conversion of Constantine and the acceptance of the Christian religion as the state religion, that it was finally decided to answer violence with violence, in order to defend the victorious Church – as well as the peoples who had placed their faith in it and who also saw themselves continually threatened by the destructive and annihilating activity of Jewish imperialism – against the lasting conspiracies of Jewry.

On the other side, it is necessary that the cowards, who, given the present position, think of capitulating to the "Synagogue of Satan", out of fear of its persecution, power and influence, bear in mind that the terrible threats of our days are

far removed from being so grave as those which Christ our Lord, then the Apostles and after them the first Christians faced. They had to expose themselves not only to mighty Jewry, but to the then apparently unconquerable power of the Roman Empire, the greatest and strongest of all times. To these two deadly dangers were added those which arose through internal dissension, which the Jews, by means of their "Fifth column", had called forth in the bosom of Christianity, along with Gnosticism and other false destructive doctrines.

One must bear in mind that, despite the fact that that situation was far graver and more tragic than that of the present, Holy Church could only save itself if it achieved a complete victory over its deadly enemies. If it was successful in this, then it is because it was able to rely upon spiritual shepherds who never despaired, never lost courage, nor entered into shameful alliances with the powers of the Devil. At no moment did they think of seeking situations of cooperation, nor of peaceful coexistence, nor of diplomatic capitulations, which are always quibbles used by the cowardly clergy and accomplices of the enemy, who in our days strive to achieve that Holy Church and its spiritual shepherds deliver the sheep, whose careful protection Christ our Lord entrusted to them, into the claws of the wolf, for the disadvantage of the Church itself and of the trust that true Catholics have placed in it.

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[1] Authorized commentaries on the Bible, Scio, Madrid 1852, Volume 1, p. 59.
[2] Ibid. Volume IV, page 115.
[3] Talmud, Baba Metzia, Fol. 114, Section 2.
[4] Jebamoth. Fol. 94, page 2.
[5] Eben Ha Eser, 6 and 8.
[6] Aboda Sara, 26 b Tosephot.
[7] Shabbath. Fol. 89, page 2.
[8] Kaballa ad Pentateucum, Fol. 97, Col. 3.
[9] Chaniga, Fol. 3-a, 3-b.
[10] Talmud Bab. Sanhedrin. Fol. 104, Col. 1.
[11] Talmud. Bab. Schabb. Fol. 120, Section I and Sanhedrin, Fol. 88, Section 2 and Fol. 89, Section I.
[12] Divre in "Dav". Fol. 37.
[13] Cecil Roth: Storia del Popolo Ebraico, Milan 1962. Pages 327 and 408.
[14-23] Trials of Luis de Carbajal [El Mozo], edition of the Mexican government, 1935, official publication of the General archive of the nation, pages 127 and 128.
[24] Cecil Roth: Storia del Popolo Ebraico, Milan 1962, page 477.

[25] The fathers of the Church understand by this prophecy the calling of the heathen to faith, who for this reason are gloriously preferred to the Jews. San Cipriano, Contra Judae. Book I, Chapter 21. Annotation of Scio, Bible, Volume I, page 477.
[26] Deuteronomy. Chapter XXVIII, Verses cited.
[27] Bible, Prophecy of Isaiah, Chapter LXV. Verses 11 and 12.
[28] Bible, Prophecy of Ezekiel, Chapter VIII, last verse, and Chapter IX, the verses quoted.
[29-30] Hosea. Chapter IV and V, verses cited. Amos, Chapter VIII.
[31] Bible, Prophecy of Daniel, Chapter IX, Verse 25, 26 and 27.
[32] Paul in his letter to Titus, Chapter I, Verses 13 and 14, said: "And do not listen to the Jewish fables nor to statutes of men who deny the truth."
[33] Apostle John, Chapter VIII, Verse 32.
[34] We refrain from using more severe terms to describe the Protestant and schismatic churches, because we hold to the desire of his Holiness the Pope, John XXIII, to promote a daily greater association among the whole of Christianity before the Communist threat.
[35] Vicente Risco: Historia de los Judios. 3rd edition, 1960. Pages 430 and 431.
[36] Joseph Dunner: The Republic of Israel, Edition of October 1950, page 10.
[37] Gospel of St. John, Chapter VII, Verses quoted.
[38] Our Divine Redeemer here reprimands the scribes, pharisees and Rabbis, all persons who formed the spiritually leading strata of the Jewish people.
[39] Gospel of Matthew, Chapter XXIII, Verses cited.
[40] Apocalypse, Chapter 2, Verse 9; Chapter 3:9.
[41] St. Matthew's Gospel, Chapter XII, Verse 34.
[42] It is customary in Biblical language to describe the closest relatives as brothers.
[43] St. Matthew's Gospel, Chapter XII, the verses quoted.
[44] Enciclopedia Judaica Castellana, Mexico, D.F., 1948. Word: "antisemitism". Vol. I, pages 334-337.
[45] Carlo Bo: "E ancora deficile dire ebreo." Article from the periodical L'Europeo of 26th August 1962.
[46] Gospel of John, Chapter VIII, Verses 37-40.
[47] Gospel of John, Chapter VII, Verses 19-20.
[48] Gospel of Matthew, Chapter XXI, Verses 23, 45 and 46.
[49] Gospel of Mark, Chapter III, Verses 1, 2, 5 and 6.
[50] Gospel of John, Chapter V, Verse 18.
[51] Gospel of Luke, Chapter XXII, Verses I and 2.
[52] Gospel of Saint John, Chapter XI, Verses 47, 49, 50, 53 and 54.
[53] Gospel of Saint Luke, Chapter XXII, Verses 3-6.
[54] Gospel of Saint John, Chapter XVIII, Verses 1, 2, 12, 13, 14, 24, 28, 39 & 40.
[55] Gospel of Saint John, Chapter XIX, Verses 4, 5, 6, 7, 15, 16, 17, & 18.
[56] Salvatore Jona, Gli Ebrei in Italia durante il Fascismo. Milan, 1962, page 7.
[57] Gospel of Saint Mark, Chapter XIV, Verses 1, 10, 11, 43, 44, 53, 55, 56, 59-65.
[58] Gospel of Saint Matthew, verses quoted.
[59] Acts of the Apostles, Chapter II, verses quoted.
[60] Bible, Acts of Apostles, Chapter III, Verse 11-15.

[61] Bible, Acts of Apostles, Chapter V, Verses 29, 30.
[62] First Epistle of Saint Paul to the Thessalonians, Chapter II, Verse 15.
[63] Bible, Acts of the Apostles, Chapter VI, Verse 9; Chapter VII, Verses 51, 52.
[64] Ernesto Rossi, Il Manganello e L'Aspersorio, Florence, p. 356.
[65] Gospel according to Saint Matthew, Chapter VIII, Verses 11, 12.
[66] L'Osservatore Romano of 19th April 1956, pages 877-878.
[67] B. Llorca, S.J., R. Garcia-Villoslada, S.J. and F. J. Montalban, S.J., *Historia de la Iglesia Catolica*. Madrid: Biblioteca de Autores Cristianos, 1960. Volume I, pages 927-928.
[68] Heinrich Graetz, History of the Jews, Edition of the Jewish Publication Society of America, 5717. Philadelphia, 1956. Volume II, pages 613-614.
[69] Graetz, Ibid., the same edition. Volume II, pages 625-626.
[70] Bible, Acts of the Apostles, Chapter VI, Verses 7-15; Chapter VII, Verses 54-59.
[71] Bible, Acts of the Apostles, Chapter XII, Verses 1-3.
[72] Bible, Acts of the Apostles, Chapter VIII, Verses 1-3; Chapter XXVI, Verses 10, 11; Chapter XXII, Verses 4, 5.
[73] Bible, Letter of Saint Paul to the Galatians, Chapter I, Verse 13.
[74] Bible, First Letter of Paul to the Thessalonians, Chapter II, Verses 14, 15.
[75] Bible, Acts of the Apostles, Chapter III; Chapter IV, Verses 1-3.
[76] Bible, Acts of the Apostles, Chapter V, Verses 17, 18.
[77] Bible, Acts of the Apostles, Chapter IX, Verses 22, 23.
[78] Bible, Acts of the Apostles, Chapter XIII, Verses 44-50.
[79] Bible, Acts of Apostles, Chapter XIV, Verses 1-6 and 18.
[80] Bible, Acts of the Apostles, Chapter XVII, Verses 1, 5-9.
[81] Bible, Acts of the Apostles, Chapter XVIII, Verses 12-17.
[82] Bible, Acts of the Apostles, Chapter XXI, Verses 27-32.
[83] Bible, Acts of the Apostles, Chapter XXI, Verses 35-40; Chapter XXII, Verses 19-23.
[84[Bible, Acts of the Apostles, Chapter XXII, Verse 30; Chapter XXIII, Verses 1-9.
[85] Bible, Acts of the Apostles. Chapter XXIII, Verses 12-25.
[86] Bible, Acts of the Apostles, Chapter XXV, Verses 1-8.
[87] Saint Jerome, quoted in the catalogue of Adricomio and also mentioned in the Bible of Scio, Page 670, Section II. Another different reading, concerning the death of this apostle (Saint Matthew), also quotes the source that records the place of his death in Egypt or Ethiopia. In face of the persecution unleashed by the Jews against the Christians all over the world, the first reading appears to us in fact very possible and the source, which we record, quotes it in first place.
[88] Tertullian: Apologeticum, Book V; Orosius, Book VII, Chapter II.
[89] Chronological Tables after Scio. Bible edition quoted, page 662, Section II, taken from Adricomio.
[90] Bible, Acts of the Apostles, Chapter XVIII, Verse 2.
[91] Tertullian, *Scorpiase* and *Ad Nationes*, quoted by Ricardo C. Albanes in *Los Judios a través de los siglos*, Mexico, Pages 432 and 435.
[92] B. Llorca, S.J., R. Garcia-Villoslada, S.J.and F. J. Montalban, S.J. *Historia de la Iglesia Catolica*, edition quoted, Volume I, pages 172, 173.
[93] Ricardo C. Albanes, op. cit., page 435.
[94] Rabbi Wiener: *Die Jüdischen Speisegesetze*, quoted by Ricardo C.

Albanés, op. cit., page 435.
[95] August Rohlieng, Catholic priest, *Die Polemik und das Manschefenopfer des Rabbinismus*, quoted by Ricardo C. Albanés, op. cit., page 435.

PART FOUR

THE "JEWISH FIFTH COLUMN" IN THE CLERGY

CHAPTER ONE

THE OCTOPUS STRANGLING CHRISTIANITY

The Freemasonic-Jacobin revolution was successful in ruining the whole of Christianity, according to the same method that now triumphs in overwhelming form in the Jewish-Communist revolution: for the Holy Catholic Church and the whole of Christianity have only been able to fight against the arms of this octopus (the Communist party, revolutionary groups and in a few cases, as in Spain, Freemasonry), although its powerful head has remained untouched. For this reason the monster has been able to renew and restore the limbs which were occasionally cut off it, in order to use them anew and still more effectively, until gradually it has been successful in enslaving half the Christian world (Russia and the East-European states), and now has the plan of enslaving the rest of mankind.

The lasting victory of the Jewish-Freemasonic and Jewish-Communist revolutions since the end of the 18th century up to our days is also to be attributed to the fact that neither the Holy Catholic Church nor the separated Churches[1] have fought effectively against the "Jewish Fifth Column", which has smuggled itself into their bosom.

This "Fifth column" is formed by the descendants of the Jews, who in earlier centuries were converted to Christianity and seemingly held in enthusiastic manner to the religion of Christ, while in secret they preserved their Jewish belief and carried out clandestinely the Jewish rites and ceremonies. For this purpose they organised themselves into communities and secret synagogues, which were active centuries-long in secret. These apparent Christians, but secret Jews, began centuries ago to infiltrate into Christian society, in order to attempt to control it from within. For this reason they sowed false doctrines and differences of opinion and even attempted to

gain control of the clergy in the different churches of Christ. With all this, they applied the cunning of introducing crypto-Jewish Christians into the seminaries of the priesthood, who could gain admission into the honorary offices in the Holy Catholic Church and then into the dissident churches, upon whose division these secret Jews had so much influence.

While the Church of Rome, their Holinesses the Popes and the Ecumenical Councils fought effectively through the thousand years of the Middle Ages against Jewry and above all against the "Fifth Column", the revolutionary movements that were organised for the division and destruction of Christianity were completely conquered and destroyed. So it occurred from Constantine until the end of the fifteenth century. Unfortunately afterwards Holy Church, for reasons which we will study later, could no longer attack in an effective manner the "Fifth Column", which was formed by secret Jews who had been smuggled in as believers, as priests and even as dignitaries. Then the power of the Jewish revolutionary movement became ever stronger, until, at the end of the eighteenth century, it took on the character of an irresistible avalanche.

In the 20th century, when Jewish cunning had reached its uttermost limits of causing Catholics to forget the gigantic struggle of several centuries, which had taken place between Catholicism and Jewry, the latter attained its greatest progress in its plans for the control of the world. For it has already been successful in enslaving a third of mankind under the Jewish-Communist dictatorship.

In the Middle Ages, the Popes and the Councils were successful in destroying the Jewish revolutionary movements which appeared within Christianity in the form of false teaching and which were introduced by those who were Christians in appearance but Jews in secret. The latter then recruited upright and good Christians for the arising heretical movement by persuading the latter in a crafty way.

The secret Jews organised and controlled in secret manner the movements, which were the creative and driving force of wicked false teachings, such as those of the Iconoclasts, the Cathars, the Patarines, the Albigensians, the Hussites, the Alumbrados and others.

The work of these Jews smuggled as a "Fifth Column" into the bosom of the Church of Christ was made easier through their hypocritical conversion to Christianity or that of their forefathers. In addition, they laid aside their Jewish surnames and took on very Christian names, which were embellished with the surnames of their godfathers. Thus they were successful in mixing with Christian society and taking possession of the names of the leading families of France, Italy, England, Spain, Portugal, Germany, Poland and the other lands of Christian Europe. With this system, they were successful in penetrating into the bosom of Christianity itself, in order to conquer it from within and to destroy the core of the religious, political and economic institutions.

The network of secret Jews existing in Mediaeval Europe passed on in secret manner the Jewish belief from fathers to children, even if all openly led a Christian life and filled their houses with crucifixes and images of Catholic saints. In general they observed Christianity in an ostentatious manner and appeared most devout, in order not to arouse any suspicion.

Naturally this Jewish system of converting themselves in hypocritical manner to Christianity, in order to take the Christian citadel and to make easier the loss of its unity, was finally discovered by Holy Church to the corresponding scandal and alarm of the Holy Fathers, the Ecumenical, the provincial councils and those clergy steadfast in their faith. However, what called forth most scandal was the fact that these secret Jews introduced their sons into the established clergy and monasteries, and in fact to such good effect that many of them attained the dignity of canon, bishop, archbishop and even cardinal.

The Ecumenical and provincial councils of the Middle Ages combated Jewry violently as well as the "Jewish Fifth Column" which had penetrated into the ranks of the Catholic clergy; there thus remains a copious set of canonical legislation, which was provided for the purpose of obviating the cunning of the enemy.

In order to combat not only the tentacles of the octopus, which the heretical revolutions in the Middle Ages represented, but the head itself, the Holy Catholic Church resorted to different methods, amongst which the Holy Office

of the Inquisition, so slandered by Jewish propaganda, stands out on account of its importance,. This organisation was intended to eliminate the false doctrines and to give the death blow to the secret power of Jewry, which directed and stirred up the same. Thanks to the Inquisition, Holy Church was able to overthrow Jewry and for several centuries to hold up the catastrophe that now hovers threateningly over mankind; for several of the so-called false doctrines were already revolutionary movements of the same kind of scope and pretensions as those of recent times, and they not only fought to destroy the church of Rome, but also to destroy all princes and to destroy the existing social order in favour of Jewry, which was the concealed director of those earlier heretical movements and later of the Freemasonic-Jacobin and Jewish-Communist ones of the present time.

Those Catholic clergy who are horrified at mention of the word Inquisition because they are influenced by the age-old propaganda of International Jewry and above all by the "Jewish Fifth Column" introduced into their ranks, should understand that, if so many Popes and Councils, whether Ecumenical or provincial, defended for six hundred years first the Papal European Inquisition and later the Spanish and Portuguese Inquisition, there must have been well-founded motives for this. Catholics, who are shocked and horrified when they hear talk of the Inquisition court, do not recognise the facts that have just been mentioned above and whose truthfulness will be proved in later chapters, with credible verification and indisputable sources.

CHAPTER TWO

THE ORIGIN OF THE "FIFTH COLUMN"

In order to prove some of the facts that were mentioned in the preceding chapter, we fall back upon the evidence of that contemporary Jewish historian who is very authoritative in his material, the careful and painstakingly exact Cecil Roth. The latter is rightly recognised in Israelite circles as the most outstanding contemporary Jewish historical writer, above all on the subject of crypto-Jewry.

In his celebrated work “History of the Marranos”, Cecil Roth provides some very interesting details about how the Jews, thanks to their apparent but false conversions, entered Christianity and publicly acted as Christians, but all the while secretly held to their Jewish religion. He also shows us how this secret belief was passed on by parents to children, cloaked with the appearance of an outward Christian militancy.

In his “History of the Marranos”, published by Editorial Israel of Buenos Aires, 1946, Jewish Year 5706, he says:

“Introduction: The Early Life of Crypto-Jewry. Crypto-Jewry is in its various forms just as old as the Jews themselves. At the time of Greek rule in Palestine, those weak of character attempted to conceal their origin, in order to avoid arousing derision at athletic exercises. Likewise under Roman discipline the evasions increased so as to avoid payment of the special Jewish tax, the ‘Fiscus Judaicus’, which was introduced after the fall of Jerusalem. The historian Suetonius gives a lively report of the indignities that were exercised upon a ninety year old man to establish whether he was a Jew or not.

“Official Jewish conduct, as this finds expression in the judgments by the Rabbis, could not be clearer. A man can and should save his life, if it is in danger, by every means, excepting murder, incest and idolatry. This maxim came into use in those cases in which a public abandonment of faith was required. The simple secrecy of Jewry, on the other hand, was something very different. The strict doctrinaires demanded that the typical priestly garments should not be renounced, if these were imposed as a measure of religious suppression. Such a rigid fidelity to principles could not be demanded of all people. The traditional Jewish law makes exceptions for cases where, as a result of legal compulsion, it is impossible to keep the commandments (*‘ones’*) when the whole of Jewry is living through hard times (*‘scheat-ha-schemad’*). The problem became a reality at the close of the Talmudic period, in the 5th century, during the Zoroaster persecutions in Persia. However, it was solved more on grounds of an enforced neglect in the following of tradition than of a positive concordance with the ruling religion. Jewry became in a certain manner subterranean and only obtained years later its complete freedom.

“With the increase of Christian teachings, which were finally introduced in Europe in the fourth century, there began a very distinct phase of Jewish life. The new faith demanded for itself the exclusive possession of the truth and inevitably regarded proselytising as one of its greatest moral obligations. The Church admittedly disapproved of compulsory conversion. Baptisms, which were undertaken under such conditions, were regarded as invalid. Pope Gregory the Great (590-604) repeatedly condemned them, although he gladly received in a friendly and heartfelt way those who were attracted by other means. The majority of his successors followed his example. Nevertheless, heed was not always paid to the Papal ban. Naturally it was recognised that compulsory conversion was not canonic. In order to circumvent it, the Jews were threatened with expulsion or death, and they were given to understand that they would save themselves through baptism. At times it happened that the Jews submitted to a hard necessity. In such cases their acceptance of Christianity was regarded as spontaneous. In this manner a compulsory mass conversion took place in Mahon, Minorca (418) under the auspices of Bishop Severus. A similar episode took place in Clermont (Auvergne) on the morning of the day of the Ascension of Mary in the year 576; and, despite the disapproval of Gregory the Great, the example spread into different places in France. In the year 629, King Dagobert commanded all Jews of the land to accept baptism under threat of banishment. The measure was imitated a little later in Lombardy.

“Obviously, the conversions obtained by such measures could not be sincere. Insofar as it was possible, the victims continued to practise their Jewish beliefs in secret and used the first opportunity to return to the belief of their forefathers. One such notable case took place in Byzantium under Leo the Isaurian, in the year 723. The Church knew this and did what it could to prevent the Jews maintaining relations with their rebellious brothers, irrespective of the methods by which conversion had been obtained. The Rabbis called these reluctant rebels ‘Anusim’ (compelled) and treated them very differently from those who abandoned their belief out of their own free will. One of the first manifestations of Rabbinical wisdom in Europe was represented by the book of Gerschom, of Mainz, ‘The Light of Exile’ (written round about the year 1000), which forbade harsh treatment of the ‘compelled’ who

came back to Judaism. His own son had been a victim of the persecutions. Although he died as a Christian, Gerschom was in mourning, as though he had died in the faith. In the Synagogue service there exists a prayer that implores divine protection for the entire house of Israel and also for the 'compelled' who find themselves in danger, be it on land or on water, without making the least distinction between the two. When the martyrdom of medieval Jewry began with the massacres of the Rhine during the first crusade (1096), countless persons accepted baptism to save their lives. Later, encouraged and protected by Salomon ben Isaac of Troyes, the great French-Jewish scholar, many returned to the Mosaic faith, even if the ecclesiastical authorities regarded with a baleful eye the loss of those precious souls that had been gained by them for the Church.

"However, the phenomenon of Marranism went beyond forced conversion and the consequent practice of Judaism in secret. Its essential characteristic is that it was a clandestine faith passed down from father to son. One of the reasons put forward to justify the expulsion of the Jews from England in 1290 was that they seduced newly-made converts and made them return to the 'vomit of Judaism'. Jewish chroniclers add that many children were seized and sent to the north of the land, where they continued for a long time to practise their former religion. It is owing to this fact, reports one of them, that the English accepted the Reformation so easily; it also explains their preference for Biblical names and certain dietetic peculiarities which are preserved in Scotland. This version is not so improbable as would seem at first sight, and constitutes an interesting example of how the phenomenon of crypto-Jewry can appear in places which seem obviously so little suited to it. In the same way, some malicious genealogists discovered that, after the Jews had been driven out of the south of France, some proud ancestral families, as a result of rumours, carried on Judaism in their homes as the remnant of the bloodline of those Jews who preferred to remain as public and confessing Catholics.

"There are similar examples from much earlier times. The most remarkable is that of the 'neofiti' (neophytes or new converts) of Apulia, recently brought to light after many centuries of oblivion. Towards the end of the 13th century, the Angevins, who ruled in Naples, induced a general conversion of

Jews in their lands, located in the neighbourhood of the city of Trani. Under the name of 'neofiti', the proselytes continued to live for three centuries as crypto-Jews. Their secret loyalty to Judaism was one of the reasons why the Inquisition became active in Naples in the 16th century. Many of them met their death at the stake in Rome in February 1572; among others, Teofilo Panarelli, a scholar of reliable repute. Some were successful in escaping to the Balkans, where they joined the existing Jewish communities. Their descendants in south Italy still preserve some vague memories of Judaism up to the present day.

"This phenomenon in no way remained restricted to the Christian world. In various parts of the Mohammedan world, ancient communities of crypto-Jews are found. The 'Daggatun' of the Sahara continued to practise Jewish rules for a long time after their formal conversion to Islam, and their present sons have still not completely forgotten it. The 'Donmeh' of Salonica originate from the adherents of the pseudo-Messiah Sabbetai Zevi, whom they followed in his rebellion. Even if they were in public complete Moslems, they practised at home a messianic Judaism. Further to the east there are still other examples. The religious persecutions in Persia, which began in the 17th century, however, left countless families in the land, especially in Meshed, who in private observed Judaism with punctilious scrupulosity while outwardly they appeared devout disciples of the dominant belief system.

"But the classic land of crypto-Jewry is Spain. The tradition there has been so durable and universal that one can only suspect that a Marranian predisposition is present in the atmosphere of the land itself. Even at the time of the Romans the Jews were numerous and influential. Many of them asserted that they were descended from the aristocracy of Jerusalem, who had been deported by Titus or by earlier conquerors into banishment. In the 5th century, after the attacks of the barbarians, their situation improved very much: for the West Goths (Visigoths) had taken on the Arian form of Christianity and favoured the Jews, both because they believed in one God, as also because they represented an influential minority, to secure whose support was worth the effort. However, after they were converted to the Catholic faith, they began to reveal the traditional zeal of neophytes. The Jews immediately suffered the unpleasant consequences of such

zeal. In the year 589, when Reccared came to the throne, the Church legislation was at once applied to them down to the smallest detail. His successors were not so strict; but when Sisebutus ascended the throne (612-620), a very stiff-necked fanaticism prevailed. Perhaps he was incited by the Byzantine emperor when in 616 he published an edict which ordered baptism for all Jews of his kingdom under threat of expulsion and of loss of their entire property. According to the Catholic chroniclers, ninety thousand accepted the Christian faith. This was the first of the great misfortunes that distinguished the history of the Jews in Spain.

"Until the time of the rule of Roderick, the 'last of the Visigoths', the tradition of persecution was faithfully continued apart from a few short interruptions. During a great part of this period the practice of Judaism was completely forbidden. However, as the watchfulness of the government relaxed, the newly-converted used the opportunity to return to their original belief. Successive Councils of Toledo, from the fourth to the eighteenth, devoted their powers to the discovery of new methods that would prevent a return to the synagogue. The children of suspects were removed from their parents and educated in an unspoilt Christian atmosphere. New-converts were compelled to sign a declaration, as a result of which they obligated themselves in the future to respect no Jewish rites with exception of the ban on eating of pork, for which they, so they said, felt a natural aversion. But, in spite of such measures, the notorious unfaithfulness of the newly converted and their descendants continued to be one of the great problems of Visigoth policy until the invasion of the Arabs in the year 711. The number of Jews who were discovered by the latter in the land proves the complete failure of the repeated attempts to convert them. The Marrano tradition had already begun on the peninsula.

"With the arrival of the Arabs, the golden era began for the Jews of Spain, at first in the Caliphate of Cordoba, and after its fall (1012) in the small kingdoms that arose on its ruins. Jewry became considerably stronger on the peninsula. Its communities exceeded in number, culture and wealth over those of Jews of the other lands of the West. However, the long tradition of tolerance was interrupted by the invasion of the Almoravids at the beginning of the 12th century. When the puritanical Almoravids, a North African sect, were summoned

to the peninsula in the year 1148, in order to hold up the advance of the Christian armies, there arose a violent reaction. The new rulers introduced intolerance into Spain, which they had already shown in Africa. The practice of Judaism as well as of Christianity was forbidden in the provinces which continued to remain under Musulman rule. Upon this the greater part of the Jews fled into the Christian kingdoms of the North. In that time began the hegemony of the communities of Christian Spain. The minority, who could not flee and saved themselves from decapitation or sale as slaves, followed the example that their brothers in North Africa had given in earlier years, and took on the religion of Islam. In their deepest innermost heart they nevertheless remained always true to the belief of the ancients. In a new way one came to know on the peninsula the phenomenon of the dishonest proselytes who paid lip service to the ruling religion and within their houses kept to the Jewish traditions. Their unfaithfulness was evident."[2]

So much for the complete text of the Jewish historian quoted, Cecil Roth, who proves:

1. That crypto-Judaism or concealed Judaism is in its different forms as old as the Jews themselves and that the Jews even in the times of pagan antiquity already used cunning to conceal their real nature as such, so as to appear as ordinary members of the (pagan) people in whose region they lived.

2. That in the 5th century of the Christian era, during the persecutions in Zoroastrian Persia, Jewry went to a certain extent underground.

3. That with the period of flowering of Christian teaching in the 4th century a new phase began in Jewish life, in that the latter claimed for itself the new faith and exclusive possession of the truth, inevitably regarding proselytism as one of its greatest moral obligations.

Although the Christian Church condemned the compulsory conversions or those attained with force and attempted to protect the Jews against these, it nevertheless accepted that they should be subjected to difficulties and pressure, so as to make them more inclined to conversion. In this case they were judged as acting from their own impulse. The author then cites conversions of this kind that were carried out on Minorca, in

France and Italy in the 5th and 6th century of the Christian calendar, going on to conclude from this that such conversions of Jews to Christianity could not be sincere and that the new converts continued to practise their Judaism in secret.

He observes how in Byzantium something similar had already happened in the times of Leo the Isaurian, in the year 723, and proves that even in the eighth century of the Christian calendar, i.e. more than two hundred years earlier, the infiltration of the Jews into the bosom of the Church, by means of false conversions had become universal practice from France to Constantinople, from one end of Christian Europe to the other. In this manner there arose alongside Jewry, which openly practised its religion, a subterranean Judaism, whose members were only Christian in appearance.

4. That in Marranism, besides the hypocritical conversion and the practice of Judaism in secret there exists a deeply-rooted tradition, which obligates the Jews to transfer this inclination from parents to the children. The author cites the events in England and Scotland since 1290, where one of the reasons presented for the expulsion of the Jews was that they misled the newly converted to practise Judaism, and that many children were stolen by them and brought into the north of the land, where they continued to practise the old religion i.e. the Jewish. It must be pointed out that after 1290 the Jews were banished from England and no one could be domiciled in the land if he were not a Christian.

In this connection a very interesting reference is made by the renowned Hebrew historian to the assertion of a Jewish chronicler, viz. that to the presence of crypto-Judaism is to be attributed the fact the English so easily accepted the Reformation as well as their preference for Biblical names. It was thus a false conversion of the Jews to Christianity that allowed that “Fifth Column” to arise within the Church of England and made easier its severance from Rome.

It is also evident that these false conversions of Jews in England, far from obtaining for the Church the expected salvation of souls, brought it instead the loss of millions of souls, when the descendants of these false proselytes promoted the Anglican schism.

There are still other very outstanding cases of false conversions of Jews to Christianity, among them that of the "*neofiti*" in the south of Italy, as recorded by Cecil Roth, who were persecuted by the Inquisition and of whom many were burned at the stake in Rome.

It is important to mention the fact that the Inquisition which functioned in Rome was, of course, the Holy Papal Inquisition whose serviceable activity was successful in the Middle Ages in holding up the progress of the apocalyptic beast of the Antichrist for three hundred years.

5. That the phenomenon of Crypto-Judaism was not merely confined to the Christian world. One still finds in different parts of the Musulman world, communities of Crypto-Jews, as Cecil Roth observes, who records several examples of Jewish communities in which the Hebrews, who outwardly were Musulmen, are in secret still Jews. This means that the Jews have also introduced a "Fifth Column" into the bosom of the Islamic religion. This fact perhaps explains the many divisions and the uproar which has occurred in the world of Mohammed.

CHAPTER THREE

THE "FIFTH COLUMN" IN ACTION

The renowned Jewish writer Cecil Roth explains, as we have already seen earlier, that Crypto-Judaism, i.e. the conduct of Hebrews who conceal their identity as such by covering themselves with the mask of other religions or nationalities, is as old as Judaism itself.

This infiltration of the Hebrews into the innermost heart of religions and nationalities, whilst still preserving their former religion and their organisations in secret, has really formed Israelite "Fifth Columns" in the bosom of the other peoples and the different religions; for if the Jew has gained entrance into the citadel of his enemies, he is active there, follows orders and carries on an activity which was planned in the Jewish secret organisations. This aims at controlling the people from within, whose conquest was resolved upon, as well as the control of its religious institutions, and to attempt to attain the

decomposition of the same. It is evident that as soon as they have gained control of the power of a religious confession from within, that they have then always used the same to favour their plans of world domination. In so doing they above all use their religious influence to destroy the counter-defence of the threatened people or at least to weaken it. It is necessary that we mark well these three chief goals of the "Fifth Column", since for two centuries they have represented their essential activity, whether they present themselves in the bosom of Holy Church or in the other Gentile religions. This explains how the work of crypto-Jews as members of the "Fifth Column" has been all the more effective, the greater the influence it acquired in the religion in which it concealed itself; therefore one of the most important activities of the crypto-Jews has been that of smuggling themselves into the ranks of the clergy itself, in order to ascend the ecclesiastical hierarchy of the Christian Church or of a gentile religion which they control, reform or wish to destroy.

An activity of primary importance also consists for them in creating worldly saints, who in this realm can control the masses of the faithful with a definite political goal, which is useful for the "Synagogue of Satan". In the plan of playing along with and of mutual aid with the religious personages who belong to the "Fifth Column" and who work for the same purpose, the religious leaders always receive a valuable and frequently decisive aid in the face of spiritual authority, with which it was successful for these religious, crypto-Jewish personages to first of all provide themselves.

In this manner the priests and church dignitaries, with aid of the political and religious leaders, can disintegrate the real defenders of religion and of the threatened peoples by their weakening or even destroying the defence of both, and promote the victory of Jewish Imperialism and its revolutionary undertaking.

It is important to indelibly imprint this truth, for in these few lines is summarised the secret of success of the Imperialist and revolutionary Hebrew policy for some centuries. The defenders of religion or of their threatened country must therefore bear in mind that the danger comes not only from the so-called Left or from revolutionary Jewish groups, but from the bosom of religion itself or from the circles directed to the

Right, from Nationalists and Patriots, always according to how the case lies; for it is a thousand year old policy of the Jews, to infiltrate secretly into particularly these sectors and religious institutions, in order by means of slanderous intrigue, which is well organised, to eliminate the true defenders of the country und of religion, above all and particularly those who, because they know the Jewish danger, might have the possibility of saving the situation. With these methods they eliminate the latter and replace them with false apostles, who cause the failure of the defence of religion or of the country and make possible the triumph of the enemies of mankind, as Saint Paul so strikingly called the Jews. In all this the great secret of the Jewish triumphs, especially in the last five hundred years, has taken root.

It is necessary that all peoples and their religious institutions seize upon suitable defence measures against this internal enemy, whose driving force is formed by the "Jewish Fifth Column", which has infiltrated into the Christian clergy and into the remaining Gentile religions.

If Cecil Roth, the Flavius Josephus of our days, assures us that almost the entirety of all conversions of Jews to Christianity were pretended, we can ask ourselves if it is possible to believe that the said Jesus Christ, our Lord, who attempted to convert them, could be deceived. The answer has to be negative; for no one can cheat God; in addition the facts prove, that Jesus placed a greater trust in the conversion of the Samaritans, of the Galileans and the remaining inhabitants of Palestine than in that of the Jews properly speaking, whom the others despised because they had a low opinion of them although they likewise observed the law of Moses.

In fact, Jesus did not trust in the honesty of Jewish conversions; for He knew them better than anyone else, as the following passage of the Gospel according to Saint John proves:

Chapter II. "23. Now when He was in Jerusalem at the Passover, in the feast day, many believed in His name, when they saw the miracles that He did. 24. But Jesus did not commit himself unto them, because He knew them all."[3]

Jesus Himself despised the Jews, because He was a

Galilean. Unfortunately, the Samaritans, Galileans and the other inhabitants of Palestine were ruined by assimilation into modern Jewry, with the exception of those who had already previously been converted to the faith of our Divine Redeemer.

This rule of distrusting the conversions of the Jews was also heeded by the Apostles; and later by the various hierarchies of the Catholic Church. If precautionary measures were not always enforced to clearly prove the honesty of the conversions, the results were disastrous for Christianity; for these conversions served only to increase the destructive crypto-Jewish "Fifth Column", which had infiltrated into Christian society.

Another passage of the Gospel contained in Chapter VIII, Verses 31-59, shows us, how various Jews, who according to Verse 31, had believed in Jesus, afterwards attempted to contradict His sermons and even to kill Him, as Christ Himself confirms this in verses 37 and 40.[4] The Lord has first to conduct with them a verbal dispute for the defence of His teaching and afterwards to conceal Himself, so that they did not stone Him; for His hour was not yet come. The Gospel of Saint John shows us here something further of the classical tactics of the Jews falsely converted to Christianity and their descendants: misrepresentation of belief in Christ, in order to afterwards attempt to destroy His church, exactly as they then attempted to kill Jesus Himself.

In the Apocalypse appears another very revealing passage in this connection:

Chapter II. "1. Unto the angel of the Church of Ephesus write... 2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."[5]

This is a clear allusion to the necessity of examining the honesty of those who give themselves out to be apostles; for from these examinations results that many are false and lying. The Holy Scripture proves to us that Christ and His disciples not only knew the problem of false new converts and of fake apostles (the Bishops are regarded as successors of the Apostles), but that they expressly warned us to be cautious of

them. If Christ, our Lord, and the Apostles had wished to avoid this topic out of fear of a scandal, as so many cowards now wish to do, they would not also have remarked the danger in such express form and would not have referred so clearly to such dreadful deeds as the betrayal of Christ through Judas Iscariot, one of the twelve disciples.

Even more, if Christ had not held as advisable the public exposing of these false Apostles, who are so richly represented in the clergy of the twentieth century, it would have been possible for Him as God to avoid that the instigator of the greatest betrayal might be one of the twelve Apostles. If He did this and publicly exposed him, so that the greatest betrayal is remarked in the Gospels for the knowledge of all until the end of the world, then a quite special reason existed for this. This fact shows to us that Christ, our Lord, as well as the Apostles, regarded it as the lesser evil to unmask the traitors at the right time, in order to prevent them causing the Church further deadly harm, and that it is worse to cover them out of fear of a scandal by allowing them to continue to destroy the Church and to conquer the peoples who have placed their faith and their trust in this Church. This explains the reason why Holy Church, every time an heretical or estranged bishop or cardinal or a false pope appeared, regarded it as indispensable to unmask them publicly, in order to prevent them dragging the faithful further into misfortune.

A priest who makes easier the triumph of Communism in his country, with all its deadly danger for Holy Church and for the rest of the clergy, must immediately be accused before the Holy See, and in fact not only in one but in various ways in case one fails, so that with recognition of the danger, the means are removed from him of causing further harm. It is monstrous to have to think that the confidence placed by the nations in the clergy is utilised by Judases, in order to lead the said peoples into the abyss.

If this had been done in time, the catastrophe of Cuba would have been prevented, and the Church, the clergy and the Cuban people would not have fallen into the bottomless abyss in which they find themselves at present; for the destructive and traitorous work of many clergy in favour of Fidel Castro was the decisive factor for his victory. It influenced the majority of clergy, who were not conscious of deceit and who

with good faith encouraged a people involuntarily to suicide, to favour Fidel Castro; a people who had particularly placed its faith in these spiritual shepherds.

We observe this circumstance with absolute clarity, so that all may realise the gravity of the problem, in view of the fact that clergy of the "Fifth Column" are attempting to drive more Catholic states, such as Spain, Portugal, Paraguay, Guatemala and various others towards Communism. They use as means the most subtle deceptions and even cloak their activity with equally sanctimonious false zeal, by pretending to defend religion itself, which they wish to destroy in its innermost heart. These traitors must be quickly discovered and charged in Rome, in order to nullify their activity and hence to prevent their destructive work which opens the doors to the Freemasonic or Communist victory. If those, who have the possibility of doing this, maintain silence out of cowardice or indifference, they are in a certain respect just as responsible for the catastrophe breaking out as the clergy of the "Fifth Column".

Before Saint Paul upon one occasion travelled to Jerusalem, he called together in Ephesus the bishops and presbyters of the Church and spoke to them:

Chapter XX. "18. And when they were come to him, he said unto them, 'Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. 19. Serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews. 28. Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood. 29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.'"[6]

Saint Paul thus held it as imperative to open the eyes of the bishops and to warm them that raging wolves would come among the flock and would not spare them, as well as that even among the bishops men would appear, who spoke godless

things, in order to bring the disciples onto their side. This prophecy of Saint Paul's has fulfilled itself literally in the course of centuries, even up to our days, where it takes on a tragic actuality. And so must it come; for Saint Paul spoke with divine insight; and God cannot err, if He predicts future things. It is also interesting that this martyr and apostle of the Church, far from concealing the tragedy out of fear of scandal, wished to warn all of the same and recommended the bishops present to be constantly watchful and to bear it in mind; to fail to remember these things, as Christians often do, has largely made possible the victories of the "Synagogue of Satan" and its destructive Communist revolutions.

On the other hand, it is worth noting that, if the Apostles had held it to be unwise or dangerous to speak of the wolves and traitors who should appear even among the bishops, this frightening passage of the Bible in the Acts of the Apostles would have been left out; but, as it is remarked there, it shows that, far from regarding their knowledge as scandalous or unwise, they held it as indispensable to perpetuate it and to broadcast it to the end of time, so that Holy Church and Christians could be ever watchful against this inner danger, which in many cases is more destructive and deadly than those which the enemies from without represent.

As we will show in the course of this work with irrefutable proofs, the gravest dangers that have appeared against Christianity come from those wolves about whom the prophecy of Saint Paul speaks so clearly. The latter, in disgraceful alliance with Jewry and its false destructive doctrines and revolutions, made easier the victory of the Jewish cause. Always, when Holy Church set about at the right time to bind the hands of these wolves and to destroy them, it was able to triumph over the "Synagogue of Satan", which on its side began from the 16th century onwards to carry off victories of ever greater importance, when in a large part of Europe the watching-over through the Papal Inquisition was suppressed. This was constantly expressed in the ranks of the clergy itself and among the bishops; in fact, the latter allowed themselves to be mercilessly crushed, when the wolf in sheep's clothing appeared in their ranks.

Jewish activity also began to show decisive successes in the Spanish and Portuguese Empires, when, at the end of the 18th

century, the hands of the State Inquisitions were bound in both Empires. Then the wolves in sheep's clothing were able to make possible first the Jewish-Freemasonic triumphs and afterwards the Jewish-Communist ones, which fortunately were of limited extent. However, these become greater in number day by day if one allows these wolves who have penetrated into the high clergy to use the power of the Church in order to crush the true defenders of the same, the patriots who defend their peoples and those who fight against Communism, Freemasonry or Jewry.

Saint Paul mentions clearly and distinctly this work by members of the "Fifth Column," when he says in Chapter II of the "Letter to the Galatians": "1. Then, fourteen years later, I went up again to Jerusalem with Barnabas, and took Titus with me also. 3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised. 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. 5. To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."[7]

A very evident allusion to the false brothers, i.e. the false Christians, who attempt to bind us in slavery and distort the true teaching of Christ and the Gospels. Neither Saint Paul nor his disciples ever allow themselves to be subjected to this slavery.

Saint Paul, the leader of the Church, alludes also in his letter to Titus to the vain gossips and liars, for the most part Jews, who cause so much misfortune and says in this connection:

Chapter I. "10. For there are many unruly and vain talkers and deceivers, especially they of the circumcision."[8]

In the later centuries the facts have proved that from the false converts from Judaism and from their descendants have emanated the boldest talkers and flatterers or "vain talkers" as Saint Paul calls them. In his Second Epistle to the Corinthians he lets us clearly see the outward show, which the false Apostles would take on in the future. He says:

Chapter XI. "12. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. 13. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14. And no marvel; for Satan himself is transformed into an angel of light. 15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."[9]

In this passage of the New Testament Saint Paul describes with prophetic words and with divine insight some of the fundamental characteristics of the clergy of the "Fifth Column" in the service of the "Synagogue of Satan", the fake apostles of our days, for according to Holy Church the bishops are the successors of the apostles. These religious personages, who simultaneously stand in concealed but effective collusion with Communism, Freemasonry and Judaism, attempt like the Devil to disguise themselves as true angels of light and to take on the outward appearance of servants of justice. However, one must not judge them according to what they say, but according to their works and their real link with the enemy. The prophetic words of Saint Paul are also very worthy of being borne in mind, when he accuses them in the Verse 12 mentioned of glorifying themselves as standing like the true Apostles. It is curious that those who glorify themselves most of all for their investiture in the clergy, are particularly those who aid Communism, Freemasonry or Judaism; for it is necessary for them with their high churchly authority to crush those who defend their country or Holy Church against these sects. The latter they command in private, as prelates, to cease their much justified defence. They make use of their authority as bishops and use it to favour the victory of Communism and its dark forces, which direct and drive it on. But if in spite of such shameful misuse of their authority as bishops, the defenders of Catholicism and of their country fight on, they accuse them of being rebels against churchly authority, as rebels against the high personages and against the Church itself; they are even excommunicated in some cases, so that the faithful refuse them their aid and the defence fails, whereby they in great measure make use of that vain talk of which Saint Paul speaks, and which is so very harmful for our Holy Religion.

Finally, we also quote the Second Epistle of the Apostle Saint Peter, the first Pope of the Church, who says:

Chapter II: "1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves a swift destruction. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."[10]

In the course of the following chapter we will see how this prophecy of the first deputy of Christ upon earth has been fulfilled; Peter reveals in another passage of the Epistle in question:

Chapter II. "21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22. But it happened unto them according to the true proverb: The dog is turned to his own vomit again (Proverbs XXVI, 11) and the sow that was washed, to her wallowing in the mire."

We allude to this for many Hebrews have criticised the harsh expressions, which were used by various Councils of Holy Church against the Hebrews, who with the water of baptism were washed clean of sins and then returned to the vomit of Judaism. It is thus worthy of mention that the Holy Synods used only the words of Peter when they quoted the Bible verses in this connection.

With the passages of the New Testament mentioned one can thus confirm that both Christ the Lord as well as the Apostles distrusted the sincerity of the conversions of the Jews. Since they realised what the false new converts and the false Apostles would do, they warned the faithful against this deadly danger, so that they could defend themselves.

CHAPTER FOUR

JEWRY, THE FATHER OF THE GNOSTICS

The first false teaching to bring the life of the nascent Church into danger was that of the Gnostics. The latter was

formed not by one but by various secret societies, which began to carry out a really destructive work within Christianity. Many Gnostic sects pretended to give a further significance to Christianity because, as they revealed, they linked it with the oldest religious teachings. The idea was transferred from the Jewish "Cabbala" to Christianity that the Holy Scriptures had a double meaning, an *exoteric* one, i.e. outwardly and literally according to the text visible in the Holy Scripture; and an additional *esoteric* or concealed meaning, which is only accessible to the high initiates, the experts in the art of deciphering the secret meaning of the text of the Bible. As we have seen, many centuries before the appearance of the Cabbalistic works "Sepher-Yetzirah", "Sepher-ha-Zohar" and others of lesser importance, the oral "Cabbala" was practised among the Hebrews, above all in the secret sects of the higher initiates, whose false interpretations of the Holy Scripture contributed very greatly to turning the Hebrew people away from the truth revealed by God.

Concerning the real origins of Gnosticism, the renowned historians John Yarker and J. Matter agree that Simon the Magician, a Jew converted to Christianity, was the true founder of Gnosticism. Apart from the fact, that he was a mystic cabbalist, he favoured magic and occultism. With a group of Jews he founded a priesthood of "Mysteries", in which his own teacher Dositheus and his pupils Menandro and Cerinthus figure, who represented a section of his collaborators.[11]

Simon the Magician, founder of the false Gnostic doctrine – the first to disrupt early Christianity – was also one of the pioneers of the Jewish "Fifth Column" that penetrated into the bosom of Holy Church. The Holy Bible tells us in the Acts of the Apostles how this Jew obtained admittance to Christianity:

Chapter VIII. "9. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. 12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women. 13. Then Simon himself believed also: and when he was baptised, he continued with Philip, and wondered, beholding the miracles and signs which were done. 14. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God,

they sent unto them Peter and John: 15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16. (For as yet He was fallen upon none of them; only they were baptised in the name of the Lord Jesus.) 17. Then laid they their hands on them, and they received the Holy Ghost. 18. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money. 19. Saying, 'Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.' 20. But Peter said unto him, 'Thy money perish with thee, because thou thought that the gift of God may be purchased with money.'[12]

And after Peter had blamed Simon, the latter answered: "24. Then answered Simon, and said, 'Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.'"[13]

This passage of the New Testament reports to us, how the "Fifth Column" of falsely converted Jews arose and what their mode of thought was. Simon the Magician is converted to Christianity and receives the water of baptism; but then, even in the bosom of the Church, he strives to destroy it and attempts nothing more or less than to buy the favour of the Holy Ghost. After the failure of this attempt in the face of the incorruptibility of the apostle Saint Peter, the supreme head of the Church, he pretends repentance in order afterwards to introduce the inner division of Christianity with the heretical schism of the Gnostics. Upon this as also on other occasions the Holy Bible raises its warning cry and shows us what would happen in the future, if the Jews belonging to the "Fifth Column" within the Church and the clergy followed the example of Simon the Magician, by being converted to Christianity in order to attempt to destroy it by means of Simony, to divide it through heretical teachings and then to strive to attain the highest honorary offices of the Church by the most diverse means, including that of buying the favour of the Holy Ghost.

As we will see later, the Councils of Holy Church occupied themselves with energetically suppressing the bishops who wished to buy a place by means of money; and the Holy Inquisition confirmed that the clergy of Jewish origin were the most principal spreaders of simony and of false doctrine. A

further classical example is revealed to us by the Holy Evangelists; it is that of the first Christian personage of Jewish origin who betrayed Christ and sells him to the Hebrews for thirty pieces of silver. And the latter was even more than a bishop or a cardinal; for he was one of the twelve Apostles: Judas Iscariot, who had been chosen by Jesus himself to such high dignity. Why did our Divine Redeemer do such a thing? Did He err when He made the choice and Himself invested Judas with the highest dignity of the nascent Church after Jesus Christ Himself? It is clear that Christ, because He is God Himself, could never err. If He did such a thing, then it was only because it was convenient for Him to do it, in order to let His Holy Church clearly recognise whence the greatest danger would come for its existence; in other words, He wished to warn it of the enemies who would appear among its own ranks and especially in the highest hierarchies of the Church, because if a Judas arose amongst those chosen by Christ Himself, then it is obvious, with all the more reason, that they would appear amongst those appointed by Christ's successors.

The faithful should therefore never vex themselves about this and still less lose their faith in the Church when they learn, through history, of those cardinals and bishops who were heretics and schismatics and brought the life of Holy Church in danger; even less so, when they realise that in the struggle of our days there are still cardinals and bishops who themselves help Freemasonry, Communism and Jewry itself in their work of destroying Christianity and enslaving all peoples on Earth.

If we come back to Gnosticism, which was originated by the newly converted Jew, Simon the Magician, it is necessary to establish that many years later Saint Irenaeus, described Valentinus, a Jew from Alexandria, as the leader of the Gnostics.[14]

J. Matter, the renowned historian of Gnosticism reports to us that the leading Jewish personages, the Alexandrian philosophers Philo and Aristobulus, who were completely and utterly true to the religion of their fathers, resolved to deck themselves out with the remains of other systems and make a way clear to Jewry for enormous conquests; both were also leaders of Gnosticism and Cabbalists. The said author explains: "That the Cabbala predates Gnosticism, is a viewpoint that Christian writers little understand, but which the scholars of

Judaism profess with true certainty"; they also assert that Gnosticism was not exactly a falling away from Christianity but a combination of systems in which several Christian elements were taken up.[15]

After diligent study of the material, the learned English writer Nesta H. Webster comes to the conclusion that "the goal of Gnosticism was not to adapt the Cabbala to Christian practice, but to adapt Christianity to Cabbalist practices, by mixing its pure and simple teaching with theosophy and even with magic."[16]

This attempt to adapt Christianity according to Cabbalist practices, the Jewish Cabbalists have repeated as often as they could. After the Gnostic failure, they introduced it into the Manichaean sects, then into the Albigensians, the Rosicrucians, Freemasonry, theosophical societies, spiritualists and other sects of different eras which are said to have practised Occultism, which is nothing other than the Hebrew Cabbala with all its derivations.

In his confirmation that Cabbalists founded Gnosticism, the famous historian of Freemasonry, Ragon, reports that: "The Cabbala is the key to the secret sciences. The Gnostics emanated from the Cabbalists".[17]

The "Jewish Encyclopaedia" asserts that Gnosticism had a "Jewish character" before it was transformed into a Christian one."[18]

An interesting coincidence is the fact that the principal centre of Gnosticism at the time of its apogee was Alexandria, which at that time was the most important centre of Jewry outside Palestine, until Saint Cyril, the bishop of said city – centuries later – gave this breeding ground of infection for Christianity a deadly blow by expelling the Jews from Alexandria. The evidence of the Church Fathers completes the total picture of proofs, which we have laid before the reader, in order to show that Gnosticism was the work of Jewry; for they name several of the leaders of the Gnostic schools as Jews.[19] On the other hand the "Jewish-Castilian Encyclopaedia" indicates that: "The fact that the original Gnosticism, both the Christian as well as the Jewish, used Hebrew names in its system and that it even based its opposition upon Biblical ideas, points to

its Jewish origin."

It says in addition that it influenced the later development of the Cabbala.[20]

After it is proved that Gnosticism is of Hebrew origin and was directed by Israelites, of whom some had infiltrated into Christianity through baptism, we will see what its extent has been in the Christian world. The most dangerous thing about Gnosticism is its appearance as a science; for it is necessary to establish that the word "Gnosticism" means science, knowledge.

As one sees, the system of the Jew Karl Marx and other Israelites to attempt to dress its false and destructive teachings with a scientific exterior is not new, in order to set the unsuspecting in astonishment and to capture them; for almost two thousand years ago their predecessors, the Gnostics, did the same with very good results. One thus sees that also in this respect the Jewish tactics are always the same.

In addition they had no kind of scruples about introducing into Gnosticism ideas of Persian dualism; and above all of the Hellenistic culture, in which the Jews of Alexandria who have been the decisive factor in the spreading of Gnosticism, were educated. It is necessary to recall that also in this respect, the Jewish tactics have not altered, for they introduced into the teachings, customs and symbols of Freemasonry – as well as Cabbalist and Jewish elements – elements of Greco-Roman and Egyptian-Oriental origin, in order to deceive Christians concerning the real origin of the brotherhood.

On the other hand, it is evident that only the Jews already dispersed all over the world could work out so easily this highly-coloured mixture of Jewish, Christian, Platonic, Neo-Platonic, Egyptian, Persian and even Hindustani ideas, of which Gnosticism is composed, which, similarly to the Hebrew Cabbala, was founded as an esoteric teaching for chosen people and was spread in the form of secret societies according to Jewish style. These increased in number and deviated each time more among each other in their doctrines. The attempts made like those of the Cabbala to find a concealed meaning in the Holy Scriptures, were so made that each gave different interpretations of the Gospels, just as later happened with the

free inquiry of Protestantism, which split it into an infinity of Churches, which were at times even rivals. The principle of the existence of concealed meanings, deviating from the literal text of the Bible, made it possible for the Gnostics to turn away completely from the real Christian doctrine. With their multiplicity of sects they represented a veritable cancer, which threatened to disintegrate the whole of Christianity in its innermost.

The Gnosis proceeded from the basis of the existence of a good God and of matter regarded as the origin of evil. This God, as Highest Being created through emanation of intermediary beings called aeons, who are connected with one another and who, united with the Highest Being, represented the kingdom of light. According to the degree, in which they removed themselves from God, they were less perfect, although even the lowest aeon possessed particles of the divinity and were therefore incapable of creating matter, bad by nature.

They explained the creation of the world through one of these aeons, whom they called Demiurge. The latter claimed to be like God and rose against him, for which reason he was cast out of the kingdom of light and thrown into the abyss. There he created our universe, gave form to material and created man, whose soul, as a particle of light, remained enchained in matter. Then God, in order to redeem the souls of the ruined world, sent another aeon, named Christ, upon earth, who was truly devoted to the Highest Being, and who never had a real body, for matter is intrinsically evil. The various Gnostic sects gave diverse interpretations to this complete mechanism, sometimes going so far as to identify Jehovah with the evil Demiurge. For some Jehovah was the Supreme Being and for others he was only an aeon faithful to the latter. Manichaean Dualism took over from Gnosticism the form of a struggle between the world of the spirit and that of matter.

The redemption of the souls incorporated in matter took place, according to this host of sects, through the Gnosis, i.e. the knowledge of the truth, without need of morality or good works. This had the disastrous consequence, in many sects, of calling forth the most repellent immorality and dissoluteness of morals and practices.

The most dangerous of all these secret sects for Christianity was directed by the crypto-Jew Valentinus, a classic "Fifth Columnist." For he was outwardly active as a true Christian and sowed disintegration in Holy Church by extending his disastrous sect. At first he had the city of Alexandria as his principal bastion, but towards the middle of the second century he went to Rome with the intention of undermining Christianity in the capital of the Empire itself. The Valentinians seriously threatened to disintegrate Holy Church from within, which finally, in order to nullify the disastrous work of this false Christian, a true Jew of the "Fifth Column," cast him out of its bosom.

Gnosticism spread doctrines, which are now fundamental in many subversive Jewish movements of modern times. For example, the sect of the Carpocratians attacked all then existing religions and only recognised the Gnosis – knowledge of which was provided by the great men of every nation, such as Plato, Pythagoras, Moses and Christ – which "frees one from all that the vulgar call religion" and "makes man equal to God." Gnosticism in its purest forms strove to give Christianity the widest possible meaning by linking it with the oldest religious doctrines. The learned historical writer, Matter, assures us in connection with the Gnosis, that "the belief that the divinity has revealed itself in the religious institutions of all nations" leads to the idea of a kind of universal religion, which contains the elements of all.[21] Many of these concepts we find at present in the secret doctrine of the Freemasons and the theosophical societies.

N. H. Webster in her diligent study of the material finds that the Gnostic sect of the Carpocratians of the second century "arrived at much the same conclusions as modern Communists with regard to the ideal social system. Thus Epiphanus held that, since Nature herself reveals the principle of the community and the unity of all things, human laws which are contrary to this law of Nature are so many culpable infractions of the legitimate order of things. Before these laws were imposed on humanity, everything was in common – lands, goods, and women. According to certain contemporaries, the Carpocratians returned to this primitive system by instituting the community of women and indulging in every kind of licence."[22]

As one can see from this, the subversive movements of modern Jewry are to the greater part a repetition of the doctrines of the great Gnostic revolution, although they emanate from a contrary philosophic foundation. For modern Communism is materialistic, while the Gnosis itself regarded matter as bad and objectionable. However, the facts prove to us that the Jews have been very skilled in using the opposing philosophical system to attain similar political results.

The Gnostics possessed mysteries and initiations. "Tertullian, a Father of the Church, assures us that the sects of the Valentinians perverted the mysteries of Eleusis and made a 'sanctuary of prostitution' out of them."[23] And we must not forget, that Valentine – the false Christ and crypto-Jew from Alexandria – was revealed by Saint Irenaeus to be the leader of the Gnostics, whose sects, according to some, were directed by one and the same power. It is thus evident that the Hebrews are the same as eighteen hundred years ago and spread immorality and prostitution in Christian society in order to ruin it and to make easier its destruction.

Some Gnostic sects reached the highest degree of perversion in their doctrines. Thus Eliphas Levi assures us that certain Gnostics introduced into their rites the profanation of the Christian Mysteries, which were made to serve Black Magic,[24] whose principal propagators have also been the Hebrews. Dean Milman says in his "History of the Jews" that the Ophites worshipped the serpent because the latter had rebelled against Jehovah, "to whom they referred using the Cabbalist expression of the Demiurge."[25]

It is thus evident that this glorification of evil, which is so important to modern revolutionary movements secretly controlled by the Synagogue of Satan, is likewise nothing new. It was already unleashed as poison by the Gnostic Jews into the nascent Christian society of more than eighteen centuries ago.

E. de Faye in his work "Gnostics and Gnosticism," as well as Matter in his already mentioned work "History of Gnosticism", both assure us that another secret Gnostic sect, called Cainites on account of the cult in which they worshipped Cain, represented the latter, Dathan and Abiram, the homosexual inhabitants of Sodom and Gomorrah and Judas Iscariot himself as noble victims of the Demiurge, i.e. of the malicious creator

of our universe according to their perverse teachings.[26]

Apparently, these Gnostic sects were the forerunners of the Bogomils, of the Luciferians, of Black Magic and of certain small satanic masonic circles, which all, apart from rendering homage to Lucifer, regarded as good everything that Christianity holds to be evil and vice versa. Voltaire himself regards the Jews during the Middle Ages as the spreaders of Black Magic and satanism. The Marquis De Luchet reports in his famous work "Essai sur la Secte des Illuminés" that the Cainites, incited by their hatred towards all social and moral order, "called upon all men to destroy the work of God and to commit every kind of infamy."[27]

The great leader, who appeared in the Church in order to combat Gnosticism and to triumph over it, was in fact Saint Irenaeus, who thoroughly studied its disastrous sects and their dark teachings and mercilessly fought them in word and deed. Simultaneously he attacked the Jews, whom he described as the leaders of this disintegrating subversive movement,[28] whose strongest and most dangerous sect for Christianity was that of the Valentinians, which was led by Valentinus, behind whose false Christianity Saint Irenaeus discovered the Jewish identity.

Thanks to the virile and ceaseless labour of Saint Irenaeus, Holy Church was successful in triumphing over the Gnosis, which for nascent Christianity was a more threatening internal danger than the grave external snares then represented by the frontal attacks of the Synagogue and its intrigues, which managed, as we have already observed, to unleash the whole power of the Roman Empire and its terrible persecutions against the nascent Church, resulting in so many martyrs for Christianity. These facts prove that, from its first beginnings onwards, the activity of the Jewish "Fifth Column" which had penetrated into its interior, was far more dangerous for Holy Church than that of its external foes. Naturally, the existence of a devout and very combative clergy, to whom indulgence disguised with the cloak of peaceful coexistence, dialogue or diplomacy was unknown, had the effect that Holy Church emerged victorious from this terrible struggle, in which it completely overcame its foes: Jewry, Jewish Gnosticism and Roman paganism.

Never has the situation been so grave for the Church as in that time; for Christianity then was much weaker than in the present and the difference in strength between the Church and its enemies was immeasurably greater in favour of the adversary. If Holy Church was able then to triumph over its enemies who were relatively stronger than they are now, it should now be able to do so even more; always presupposing that it is successful in fighting and eliminating the destructive and perfidious activity of the crypto-Jewish “Fifth Column” which has infiltrated the clergy; and with the presupposition that within the religious hierarchies leaders appear who imitate Saint Irenaeus and sacrifice everything in order to defend the faith of Christ and the cause of mankind, which is threatened by a cruel servitude; leaders who are likewise able to overcome the resistance presented by cowards and conformists who, however sincere in their beliefs, think more about not compromising the ecclesiastical preferments they hanker after and of living a peaceful and financially safe life than in defending Holy Church and humanity in these times of mortal danger.

Finally, let us examine another of the teachings of the gnostic revolutionary movement. The Jews who sowed poison in Christian society were careful to ensure that said poison did not end up poisoning the poisoners themselves. The Synagogue had to face up to this grave danger for the first time. It is very difficult to disseminate poisonous ideas without running the risk of being infected by them. It is true that the Gnosis, which the Hebrews at first spread in the Synagogue, was in the main a collection of mystic interpretations of Holy Scripture, which stood in close connection with the Cabbala. But the accumulation of stupidities, contradictions and perverse actions which the Hebrews smuggled into the Christian Gnosis, formed a serious danger for the synagogue itself, but which the latter certainly guarded against by energetically combating every possibility of infection among the Jews.

Eighteen hundred years later the same phenomenon appears; the Hebrews as spreaders of atheism and of Communist materialism among the Christians, Mohammedans and the other Gentiles, take every kind of precautionary measure to prevent the materialistic cancer from infecting the Israelite communities, which they have been better able to achieve at present than in the times of Gnosticism; for the

experience of eighteen centuries in this kind of service has made these destroyers into true masters in the art of handling poisons and of spreading them throughout the world without the poison infecting the Jews themselves. At all events even still in our days the Rabbis must be constantly on guard, in order to prevent materialism, with which they have immersed half the surrounding world, from causing damage in the Hebrew families. They constantly seize upon measures of different kind, in order to present this. The atheistic and materialistic poison is only destined for the Christians and Gentiles, in order to render their domination easier; for Jewry must preserve itself with its mystique purer than ever. They know that it is mysticism which makes men who fight for an ideal invincible. Just as the Hebrews had no scruples at other times when they spread teachings against Jehovah himself and advocated the cult of Satan, which is so common in Black Magic, so they now have no scruples in spreading the atheistic materialism of the Jew Marx, although the latter denies the existence of God of Israel himself. The end justifies the means. This maxim the Hebrews observe down to its most unbelievable consequences.

With the conversion of Constantine, the victory of Holy Church over Paganism, Gnosticism and Jewry was complete.

When once Holy Church was controller of the enormous power of the Roman Empire, the Jews lacked any possibility of persecuting it further and attacking it directly or inciting persecution through pagan emperors against Christianity, as they had done previously. However, the “Synagogue of Satan” did not give way before such a bleak picture. It clearly understood that, in order to destroy the Church, only one aid remained of the three which we have studied. It directed its special attention to its “Fifth Column” of false new converts who were smuggled into Christianity, in order through Church divisions and internal underground movements to be able to attain the desired goal, the destruction of the Church of Christ. The fact that in some points the Christian doctrine was not well defined made the task far easier for them.

CHAPTER FIVE

THE JEW ARIUS AND HIS HERESY

Arianism, the great heresy, which split Christianity over three and a half centuries, was the work of a concealed Jew, who outwardly practised Christianity; a striking and infamous example of the descendants of Judas Iscariot, like all those priests who, as members of the "Jewish Fifth Column", have infiltrated into the Catholic Church.

The well-known American writer, William Thomas Walsh, who is outstanding for his zealous Catholicism and has well documented works, says to us, referring to the mode of action of the Jews who infiltrated into Christianity, the following: "Arius, the Catholic Jew (Father of the heresy) treacherously attacked the divinity of Christ, and he was successful in dividing the Christian world for centuries."[29]

From the trials by the Inquisition against the crypto-Jews, who were called the Judaising heretics, one can conclude that the Trinity is one of the Catholic dogmas which the Jews reject most violently; for what repels them most of all in their deadly hatred towards Christ, is the fact that Jesus Christ is regarded as the second person within the Holy Trinity; this means that God is One in essence and Three in person. It is therefore illuminating that the Jews, after they had infiltrated into the Church through their pretended conversion to Christianity, afterwards strove to alter the dogma of the Church in such a way as to regard God as one in person and hence to deny the divinity of Christ.

Arius was born in Libya, which at this time was under Roman rule. Already as a youth he joined himself to the schism of Melesius, who usurped the office of the Bishop of Alexandria; however, after the cause of Melesius had suffered severe setbacks, Arius was reconciled with the Church. It is well known how the Jews make use of such reconciliations with the Church, of which they say themselves that such were performed as true comedies, exactly as suits them.

The always universally kind Holy Church, which is fundamentally ready to pardon the repentant sinner, sanctioned the reconciliation with Arius, by taking him anew into its holy bosom, while this secret Jew merely made use of this kindness, like all who belong to his race, in order to later

cause it inconceivable harm which could easily have caused such misfortune as that which threatens us today.

After Arius had consoled himself, he had himself consecrated as Catholic priest and presbyter of the Bishop Alexander of Alexandria, by whom he was entrusted with the church of Baucalis. Various outstanding Church historians attribute to Arius an extraordinary and impressive asceticism as well as a remarkable mysticism; to which are added his great talents as a preacher and a convincing dialectic skill, which allowed him to convince the great mass of believers and even the hierarchies of Holy Church.

The basic principle of the Arian doctrine was the Jewish thesis of the absolute unity of God, denying the Trinity and representing Christ solely as the most exalted of all creatures, but in no way as possessing divine nature. This was one of the first serious attempts to provide Christianity with a Jewish stamp.

He neither attacked Christ nor criticised Him, as the professing Jews did; for then his mission would have failed, because no Christian would have supported him. In order to arouse no suspicion, he rather praised Jesus beyond all measure. So he gained the sympathy and interest of the faithful and then in the midst of all these speeches of praise he allowed his poison to seep in with the cunning denial of the divinity of Jesus Christ, since it is the point which encounters the most stiff-necked rejection by the Jews.

It is curious that, fourteen hundred years later, the Jews strike the same note when they deny the divinity of Christ and simultaneously praise Him in their doctrines and instructions in order to provoke no strong reactions amongst Christians introduced into the sect.

A further innovation which the Arian heresy brought with it, was the attempt to alter the doctrine and policy of the Church in relation to the Jews. While Christ damned them and upon various occasions attacked them in the sharpest possible way, and the Apostles did the same, as did the Church in general in its beginnings, Arius and his heresy strove to effect a true reform in this respect, in that they carried out a pro-Jewish policy and strove for an accommodation to the

"Synagogue of Satan."

Like John Huss, Calvin, Karl Marx, and other Jewish revolutionary leaders, Arius was a man of strong dynamism, of extraordinary perseverance as well as an artist of words and with the pen, who wrote pamphlets and even books,[30] in order to convince the Church hierarchies, the civil governors and other outstanding personalities within the Roman Empire. The first important assistance was given to him on the part of Bishop Eusebius of Nicomedia, who on grounds of his great friendship with the Emperor possessed the boldness of wishing to win the latter for the Arian heresy. Even if he was not successful in this, he nevertheless succeeded unfortunately in leading Constantine astray, by making him believe that it was simply a question of discussions between different orthodox viewpoints. Under this assumption the Emperor sought in vain to introduce a settlement between Arius and the Bishop of Alexandria. He sent his advisor, Hosius, the Bishop of Cordova, so that the latter might bring about an understanding between the two parties. No result was attained. As if it had merely been a personal dispute between Bishop Alexander and Arius!

In the course of these negotiations Hosius and the Church reached the conviction that here it was not a simple dispute between different schools or persons, but rather a conflagration which threatened to scorch the whole of Christianity.

This is worthy of being remarked, since it is the classical technique with which the Jews begin a revolutionary movement. Upon many occasions they give themselves out to be harmless, good-willed, of small influence and without any kind of danger, so that the institutions threatened by the revolutionary germ do not allot to the latter its true importance and therefore look away from applying their whole force against it, which is imperative if it is to be rapidly and effectively destroyed.

Lulled through this outward conduct, the Christian or Gentile leading personages are accustomed to avoid such measures, by reacting in a modest way. This is utilised by Jewry, in order to treacherously kindle the conflagration, so that, when combative measures are finally resolved upon, it already possesses such an overwhelming force that it is

impossible to halt it.

It is interesting to remark that, after Arius had finally been excommunicated by the Synod called in the year 321 by the Prelate of Alexandria and attended by over a hundred bishops, the heretic at first went to Palestine, in order to win disciples. And it is further worthy of note that the first Synod to support Arius by betraying Catholicism was precisely that of Palestine, as well as that of Nicomedia, where Eusebius, Arius' right-hand man, was Bishop. It is illuminating that it was Palestine where, in spite of the repressive measures of Titus and Hadrian, the most compact Jewish population was found, and where the "Jewish Fifth Column", which had infiltrated into the Church, was very powerful. It is therefore not strange that Arius, declared outlawed through excommunication and in a desperate position, sought his salvation in flight, in order to seek support with his brothers in Palestine. He was so successful in this intention that an entire Synod of Bishops and high-ranking clergy, as was the Synod of Palestine, decided upon support of him and gave new power and prestige to his cause, which, after its condemnation by the Synod of Alexandria, seemed condemned to failure.

In the same manner another Synod, which was assembled in Nicomedia, supported Arius and imparted to him, like that of Palestine, its approval to return to Egypt. In such a way did Arius and his fellow travellers set one Synod against the other and thus divide the episcopate of the Catholic world.

The study of this giant struggle which lasted for centuries, is extremely valuable, since it allows us to clearly recognise that the "Jewish Fifth Column" which has seeped into the clergy of Holy Church, was then already effective with the same methods as centuries later, when it was successful by means of a crypto-Jew, Cardinal Pierleoni, in usurping the dignity of Pope. These are likewise the same methods which, a thousand years later, were combated by the Holy Inquisition, and the same of which we are witnessing in our days.

Arius and the Arianist Bishops intrigued against the clergy who defended Holy Church. They persecuted and feuded against them and even attacked the venerable Bishops and all priests, without regard for their rank, who had appeared to the fore through their zeal in the defence of Catholicism. They

persecuted and fought them by means of secret and poisonous intrigues and by means of false accusations, until they were rendered harmless or destroyed.

By means of a well-organised action the Arians on their side strove to bring under their control the Bishops' offices when they fell vacant, and they were successful in occupying them with clergy of their own way of thinking and of preventing true Catholics from finding admittance to this office.

These infamous manoeuvres were set in motion above all after the Ecumenical Council of Nicaea. At this council Arius and his heresy were condemned in spite of the opposition of a minority of heretical bishops, who participated with them in the Council and who vainly attempted to bring about the victory of their viewpoints which were just as novel and contrary to the traditional Catholic doctrine as those which some bishops wish to make prevail at the present Ecumenical Council of Vatican II.

In the campaign instigated by the heretical bishops against the Catholics, the uproar that they set in motion against Eustasius, the Bishop of Antioch, is particularly notable. The latter was accused by them of pretending to observe the agreement of the Council of Nicaea, but in reality sowing the Sabellian heresy and discord. With these and other accusations the traitorous clergy were so successful that he was deposed and an Arianist bishop named in his stead. In addition, they were successful in deceiving Constantine, who, in the belief that he was offering the Church a service, exiled the devout bishop of the land and allowed the hypocritical heretics to enjoy his support, since he regarded them as the true defenders of the Church. [31]

But more important still is the conspiracy that they instigated in order to destroy Saint Athanasius, who had succeeded Alexander, after the latter's death, in the Patriarchate of Alexandria. Already at the Council of Nicaea he had demonstrated that he was one of the bulwarks in the defence of Holy Church. This had cost him the hatred of the Arian clergy, who recognised the necessity of making him harmless. In order to gain the Emperor to their side, they accused Saint Athanasius of cultivating relations with certain rebels of the Empire. This is the classical manoeuvre of Jewry

in all times; if it is wished to remove any kind of leading personage from the sphere of the head of State, then at the suitable moment a conspiracy is instigated, in order to make the latter believe that the former conspires against him and is secretly allied with his enemies. In this manner they succeed in getting the head of State to remove leading personage who hinders the Jewish plans. In such a manner they accused Saint Athanasius of having humiliated the clergy by laying upon them a linen tax, as well as sowing discord in the ranks of the Church.

This slander is also a classical method of the "Fifth Column," which, when it is seen that a conspiracy is instigated against Holy Church and someone denounces it or rushes to the defence of the institution, sends its crypto-Jewish clergy into the field to accuse the defenders of the Church of undermining the unity of the Church and of sowing discord among Christianity. In reality it is they, the enemies of Christ who have infiltrated into the clergy, who with their conspiracies and dark machinations provoke those schisms and divisions, and not the true Christians upon whom lies the duty of defending Catholicism and preventing the former from winning ground.

So it occurred in the case of Saint Athanasius; the heretical clergy were in reality those, who through their mode of action conjured up the schism. But they possessed the insolence to accuse Saint Athanasius of sowing discord, because he attempted to defend Holy Church in the face of the machinations of heresy.

The blow was additionally directed higher up; for Arius and his followers knew very well that the unity of the Church lay before the eyes of Constantine as the highest goal, and thus they hoped to bring down Saint Athanasius with a typical accusation of provoking discord.

Later, the Melesian heretics, working together with the Arians, accused Saint Athanasius of having murdered one of the collaborators of their leader; however, Athanasius was successful in discovering the whereabouts of the man whom he was falsely alleged to have murdered, so that the slanders were exposed.

Since up to then all intrigues had failed, they now took refuge in one last manoeuvre. In Tyre they summoned a Synod of Bishops, at which they accused Saint Athanasius of having seduced a woman; however, he was also successful in refuting this slander.

However, the Arian Bishops were successful in bringing under their control the Synod of Tyre and resolved upon the deposition of Saint Athanasius as Patriarch of Alexandria. Concerning this, an inflammatory note was despatched to bishops all over the world, so that the latter should break off all relations with Saint Athanasius, who was accused of various crimes. Constantine, who highly respected the decisions of the Synods of Bishops, was highly impressed. This together with another skilfully launched slander campaign, which accused Saint Athanasius of selling grain to the Egyptians in order to prevent it reaching Constantinople and in this manner to create a food shortage in the capital of the Roman Empire, made the Emperor furious. He banished the unfortunate Saint, whom at this time he regarded as the most dangerous disturber of public order and the unity of Holy Church.

While the Arian bishops first gained the sister of the Emperor, Constance, who exercised a strong influence upon him, and other confidants, to their side, they continually gave the hypocritical appearance of watching with zeal over the unity of the Church and of the Empire, which was so strongly desired by Constantine, and they accused the Catholics of endangering this unity with their exaggerations and eccentricities. They thus attained that Constantine, who had supported orthodoxy at the Council of Nicaea, carried out a deviation towards Arians and approved the solemn reacceptance of the latter into the bosom of the Church. This would have been without doubt the apotheosis and the highest triumph of the Jew Arius, who already played with the idea of demanding the Papal dignity of the Holy Catholic Church, which, regarded by modest human understanding, did not seem impossible; for he could already count upon the friendly approval of the Emperor and on the support of a daily growing number of bishops within Christianity. However, in the face of the support which God allows his Holy Church to enjoy, all human calculations must fail. The Church, will certainly be persecuted, but never conquered; and Arius died on the threshold of his victory in such a mysteriously tragic manner,

as Saint Athanasius himself has recorded for posterity. It is very interesting to quote what the "Castilian Jewish Encyclopedia", an official Jewish document, asserts about this great Church Father and Saint, Athanasius:

"Athanasius (Saint), Church Father (293-373), Patriarch of Alexandria, resolute opponent of the Arian teachings which approach a pure Monotheism and hence the Jewish doctrines. Athanasius polemicised against the Jews from dogmatic grounds, but the situation of the Jews worsened everywhere so that the teachings of Athanasius triumphed over the Arian doctrines, as was the case with the Visigoths in Spain."

Like other Church Fathers, Saint Athanasius fought bitterly not only against the Arians, but also against the Jews. As one sees, the latter attribute such an importance to his teachings that the Jewish Encyclopaedia categorically admits, that "the situation of the Jews worsened where the teachings of Saint Athanasius triumphed." It is therefore understandable that the powers of evil unleashed a satanic hatred against the Patriarch of Alexandria.

If Saint Athanasius and other great Church Fathers had lived in our time, the "Jewish Fifth Column", which has infiltrated into the clergy, would certainly have done all in its power so that the Church condemned them on account of Antisemitism.

As far as the Bishop of Cordova, Hosius, is concerned, he had been another Paladin of the Church in the struggle against Arianism and was the soul of the Council of Nicaea, and was an active fighter against Jewry. After he had distinguished himself at the Council of Elvira, which under the name Illiberian Council was held in the years 300 to 303, he exercised a decisive influence upon the approbation of canons tending to effect a separation between Christians and Jews, in order to counter the nefast influence of the latter over the former. Since at that time the harmful fraternising of the Catholic clergy with the Jews was the order of the day, the Illiberian Council accordingly strove to counter this evil state with drastic measures. In this respect the following rules are interesting:

Canon L (50). "Should a priest or one of the faithful sit at table with Jews, then for his amendment he shall be excluded

from Communion."

Canon XLIX (49). "It has been found good to thoroughly admonish teachers that they should not suffer their fruits received from God to be blessed by Jews, so that our distribution of blessings does not become weak or valueless. Should anyone be presumptuous enough to do this, after it has been forbidden, then he should be excluded from the Church."

Canon XVI (16). "It is determined among other things that the Jews, and likewise heretics, must not be permitted Catholic wives. So that there may be no communion between the faithful and unfaithful."

This last Canon is clear and sharp. Any communion between Christians and Jews is regarded as dangerous.

The Illiberian Council had a great importance, since its disciplinary measures were to a great part incorporated in the general legislation of the Church.

After Constantine's death, his three sons took over the government of the Empire: Constantine II and Constans in the west, and Constantius in the East. The first two were passionate Catholics, while Constantius was admittedly a good Christian, but was very influenced through friendship with his father's friend, the Arian Eusebius of Nicomedia. After the death of Constantine, however, both Constantius as well as his two brothers approved of the return of Saint Athanasius and other orthodox bishops from banishment, who had been expelled from the land through the intrigues of the Arians. In addition, after the death of Eusebius of Nicomedia, in the year 342, this bad influence upon Constantius vanished, who, under the influence of his brother Constans and of Pope Julius, finally supported Catholic orthodoxy.

Extremely alarmed over the progress of Jewry, Constantius applied against the latter the measures that the Jews call the first great persecution on the part of the Christians.

For the course of twelve years, up to the death of Constans and of Pope Julius, the Catholics were successful in almost overcoming Arianism. Under the imprint of the sermons and the great regard for Saint Athanasius as well as Bishop Hosius of Cordova, it seemed destined to perish. Constantius had a

long and extremely heartfelt conversation with Saint Athanasius in Antioch, during which the Emperor of the Orient showed him the greatest deference. And finally the illustrious Father of the Church made his entrance into Alexandria in a kind of veritable apotheosis.

When Ursacius and Valente, the leaders of Arianism, recognised imminent defeat and were alarmed by the firm conduct of Constantius in favour of orthodoxy, they bowed to the situation and went so far as to beg from the Pope their reconciliation with the Catholic Church.

This was one further example of the classical tactics of the foe, which the Jew Stalin called "strategic withdrawal." This consists in yielding in the moment of defeat, in abandoning the struggle outwardly, in order to avoid defeat, and in conspiring in the background until one is sufficiently strong to risk a new attack as soon as the possibility of triumph appears.

If things went badly with Arianism, then it was worse still for Jewry; for when Constantius had convinced himself of the danger that it represented for the Empire and Christianity, he began, as the great Jewish historian Graetz proves, to expel the Jewish doctors of laws from the land. In consequence of this decree, many of them had to emigrate to Babylonia. The persecutions worsened to such a degree that the leading Jews were threatened with death, which resulted in an even greater flow of emigration, particularly from Judaea. This development caused the decline of the Jewish Academy of Tiberiades. The very frequent marriages between Jews and Christians were punished by Constantius with death, whereby he went beyond what was laid down in this respect by Canon 16 of the Illiberian Council.

As shown by the Israelite Graetz, the Jews were called "the murderers of God" by Catholics in that time. In answer to this, the Jews instigated isolated rebellions against the Empire, which, however, were nipped in the bud.

But all these setbacks did not discourage me enemy, who lurked in the background and awaited the first favourable opportunity to assert themselves again. This favourable opportunity began to show itself when first Constans and then Pope Julius died, whose beneficial influence had caused

Constantius to hold firm to Catholicism.

The Arian leaders Valente and Ursacius, who had hypocritically implored their reconciliation with orthodoxy, took up their intrigues anew, while they sought at all costs to estrange Constantius from orthodoxy. For this purpose they flattered his selfishness and made use of his utterly violent reactions towards everything which might lessen his authority or his prestige. In the background the Arians instigated a true conspiracy, in order to distance Constantius from Saint Athanasius and thus obtain his withdrawal with them from orthodoxy. Among other slanders they accused him of disseminating defamatory rumours against the Emperor, by which he was alleged to represent the Emperor as a heretic and as excommunicated. In this manner they attempted to cause the people to withdraw their support from Saint Athanasius and at the same time to lyingly present him as an enemy of the Emperor. The Arians represented themselves as his most loyal subjects.

These sinister machinations against Athanasius and the Catholics infuriated Constantius. More and more he inclined to the side of the Arians, until finally in common with them he attempted to persuade Liberius, the new Pope, to divest the illustrious Church Father of his dignity.

It is incredible, how Jewry frequently manages to transform its sworn opponents into unconscious allies, whereby, as in this case, it makes use of the most subtle means in order to attain its goal. In history there have been several examples like that of Constantius.

The Holy Father, pressed by the Emperor, pointed out the necessity of calling a new Council to attempt to put an end to this dispute. With the agreement of the Emperor the Council of Arles was called, which took place in the year 353 in the presence of two Papal Legates. Great were the expectancies which the good placed upon the Council for the obtaining of Christian unity; but the bishops, led by Valente and Ursacius in the service of the "Fifth Column", were able to instigate such intrigues and such pressures that the Council finally yielded to the demands of the Arians, who were granted support through the implacable pressure of Imperial power. Even the two Papal Legates yielded and, as a disastrous consequence, the unjust

condemnation of Saint Athanasius was resolved upon.

The sole Bishop, who voted against the resolution, was Paulinus of Trier, who for this reason was expelled from the land. But when Pope Liberius received the knowledge of its disastrous outcome, he raised objectives and proposed summoning another Synod, which was held in Milan in the year 355. But this Synod also was the target of countless conspiracies and exposed to the pressure of the heretical bishops who enjoyed the support of the Emperor. Finally they were successful. This new Synod composed of 300 Bishops condemned Saint Athanasius once again. Thus Arianism gained a complete triumph and was able to again ban the highly regarded Saint. Since the Pontifex Maximus refused to yield to the demands of the Arians and of Constantius, the Emperor banished the Pope as well, a banishment which lasted quite some time.

However, the efforts of Athanasius, that Saint and Father of the Church, that iron and dynamic man, who revealed so much courage and tenacity in the face of the enemy, finally bore fruit. After three centuries of struggle Holy Church finally triumphed over Jewry and its heresy. What the Church and men of today urgently need are men who possess the hardness, the courage and the energy of such as Saint Athanasius, to counter the Jewish-Communist threat, which, exactly as in the case of the Jewish-Arian heresy, has brought Catholicism to the edge of the abyss.

We are certain that in this situation, as also in similar situations, the Lord God shows us His mercy so that among the hierarchies of Holy Church new Athanasiuses will appear, which the Church needs for its salvation. This is the maxim of our time in which the modern instruments of Jewry within the Church, such as false apostles, play into the hands of Communism and the "Synagogue of Satan." They cripple the defensive powers of the Church, in order to mislead the truly faithful and to make possible the triumph of the worldly foe, just as they intend to do at the present Ecumenical Council Vatican II, called by John XXIII.[32]

Finally we must point out that the inconstancy of Constantius is also revealed in his conduct towards Jewry. In contrast to his hostile policy, he decreed measures which

favoured it; thus the law that equated the Jewish patriarchs and officials working in the service of the synagogue with the Christian clergy, exempted them from the severity of the law, as the Israelite historian Graetz himself reports to us.

THE WICKED ARE HELPED AND THE GOOD EXCOMMUNICATED

What occurred to Saint Athanasius more than sixteen hundred years ago, occurs in the 20th century in greater or larger measure with many excellent defenders both of Holy Church as also of the Free World, be they clergy or laymen. Some cardinals and bishops who in a suspicious manner favour the principal enemies of Christ and his Church, namely the Jews, take them under their protection or favour the development and the triumph of the political or social movements controlled by Freemasonry and Communism, and, while they show the forces of Antichrist so much favour and support, are at the same time enraged concerning the cardinals, prelates or priests who fight with more resolution and efficacy against the beast. The activity of the "Fifth Column" of the descendants of Judas Iscariot has altered little since the time of Arius up to our days. If any Catholic regent or political leader fights so effectively against the forces of Jewry, Freemasonry or Communism that he defeats them, then these Prelates and even Cardinals appear upon the scene, in order once more to play into the hands of the hellish forces and make possible their victory which normally is beyond their reach. If the Jewish-Freemasonic or Jewish-Communist forces see themselves conquered in practice by direct action through the Catholic leaders or regents, then the "Fifth Column", which has infiltrated into the highest honorary offices of Holy Church, hits upon the plan of unleashing a wild campaign of intrigues and Church censures, to set the entire clergy against those leaders or regents, who represent a serious hindrance for the Freemasonic or Communist triumph. And if this campaign of slander and defamation alone does not suffice to destroy the support of the said leaders or regents with the Catholic masses, then those false Apostles, of whom Saint Paul speaks, send forth a fulminant excommunication as their sharpest weapon. Thus, by undermining the prestige of such regents or leaders, they gain the support of the mass of the people in their favour to make possible as a result the triumph of Freemasonic or

Communist forces. This is the secret of many victories of the forces of evil.

CHAPTER SIX

THE JEWS AS ALLIES OF JULIAN THE APOSTATE

In the year 360, Julian, a cousin of Constantius, was proclaimed Roman Emperor by the army. Constantius, who had prepared for battle against him, died on the way; this made easier the final victory for Julian and his proclamation as Emperor of the Orient and Occident.

The policy of Julian had three principal aims: 1. To renew paganism and to again declare it a state religion of the Empire, so that Rome, which according to his view had declined through Christianity, might return to its old glory. 2. To destroy Christianity. 3. To concede to Jewry its old positions, from which it had been expelled by Constantine and his sons; even the rebuilding of the Temple of Solomon was to be arranged.

From the beginning the Jews were his unconditional allies, which once again proves that, when it suits them, they are capable of fighting for paganism and the cult of idols, even indeed against monotheism, whenever this allows them to work for the destruction of the Church, even though they are inwardly monotheists and enemies of the cult of idolatry.

While the Jews allied themselves with Julian and allowed him to enjoy their help, they supported the restoration of idolatry, although they say that they are so greatly repelled by it. However, in order to obtain their goal, namely the destruction of Christianity, they prove that they are capable of everything, even of utilisation of the atheistic and materialistic teachings of modern Communism, although they remain deeply religious and spiritual.

The famous Jewish historian Graetz says of Julian:

"The Emperor Julian was one of those strong characters who imprint their names indelibly on the memory of men. Only his early death and the hatred of the ruling Church were

responsible for his not being provided with the tide ‘Julian the Great’” He adds that Julian paid great admiration to the Jewish religion, and confirms that “the period of government by Julian, which lasted just two years (November 361 to June 363), was a time of extreme felicity for the Jews of the Roman Empire.”

Graetz likewise establishes that the leader of Jewry in the Empire, the Patriarch Hillel, was expressly called by Julian “his respected friend”, and that he promised him in an autographed letter to make an end of the misdeeds committed by the Christian Emperors against the Jews.

Further, Julian made all necessary preparations in order to begin the rebuilding of the Temple of Jerusalem. He addressed a letter to all Jewish congregations of the Empire, in which he spoke in friendly way of the leader of Jewry in the Empire, the Patriarch Julos (Hillel), as his brother. He promised the abolition of the high taxes laid upon the Israelites by the Christians, guaranteed that in future none should accuse them of blasphemy, promised freedom and security, and promised to have Jerusalem rebuilt at his expense, as soon as he returned victorious from the Persian war.

For the rebuilding of the Temple of Jerusalem Julian commissioned his best friend, Alypius of Antioch, to whom he gave instructions to spare no expense, and commanded the governors of Palestine and Syria to assist with everything necessary.

In his zeal to restore paganism, Julian also prepared all means for the reconstruction of the pagan temples. He reorganised the worship of idols and gave them a hierarchy similar to that of the Church. He renewed the pagan cult with great splendour and celebrated the pagan feasts in ancient pompous manner.

Labriolle and Koch provide us with information concerning the zeal of Julian to provide paganism with new strength by means of the creation of welfare institutions which were similar to the Christian ones. Hospitals, hostels for children and old men, charitable institutions and others of the like were erected; at the same time he made efforts to add to paganism a kind of religious order, which resembled that of the Christian

monks.

It was not only a question of the re-establishment of the idolatrous cult, but of the creation of a reformed and strengthened paganism with methods copied from the Christians.

The threat, which drew over Holy Church, could thus scarcely be graver. The Emperor, paganism and Jewry joined themselves together closely, in order to face Christianity with a struggle for life or death.

Although in principle Julian gave the assurance of maintaining religious tolerance, since he recalled the bad results which the violent persecutions through the Roman Emperors had produced, he nevertheless applied all means in order to achieve the annihilation of Christianity. As Saint Gregory Nazianzen reports to us, who describes the period of Julian's government "as the cruellest of all persecutions", martyrdoms unleashed through the fury of the unbelievers were the order of the day.

Among the measures decreed by Julian against Catholicism, the following stand out: the renewed expulsion of Saint Athanasius, who was regarded as the bulwark of orthodoxy; the removal of all Christian symbols on coinage and the cancelling of rights accorded to the clergy through the Catholic Emperors; as well as the elimination of Christians from public offices, unless they recanted. And with all this it was pretended that these were measures necessary for the maintenance of religious freedom and of equality for believers of all confessions in the Roman State. His Jewish allies had thus in Julian a good master, just as in our own time they applied the same methods with identical hypocrisy in order to cause their Freemasonic Liberal revolutions to triumph, through which, under the pretence of introducing freedom of conscience, they robbed the Church of all her rights.

But the true intentions of the Emperor were revealed when he announced that the Galileans (disciples of Christ) must vanish, because they were enemies of Hellenism; the books he personally wrote to combat Christianity also prove what hatred the Emperor felt for the Church.

The fact that the rebuilding of the Jewish temple among other things failed as a result of mysterious flames shooting up out of the earth and burning those that worked there, has all the elements of a confirmed historical event; Christian historians also confirm the latter, and it is also accepted by such prestigious Hebrew historians as Graetz. Only that the latter, instead of attributing the occurrence to a miracle, as Catholics do, assumes a natural cause. According to his explanation, the cause was gases compressed in subterranean passages, to which an outlet was blocked, and which, becoming free and making contact with the air, unleashed those fires, which among other reasons caused Alypius to stop the works.

As the Catholic historians report in that time it was not only pagan hordes who martyred and slaughtered the Christians. The Jews, enjoying the protection and friendship of the Emperor, likewise attacked and began to destroy the churches in Judea and the neighbouring regions as well as to cause Christians every conceivable harm. The Jew Graetz naturally calls these versions malicious slanders.

For those who have experienced what deeds the Jews are capable of against Christianity if they are allowed a free hand, it cannot be remarkable that in the time of Julian they used all their power in order to destroy Catholic churches. They did this in the same manner in the Middle Ages, when they were supported by some heretical sects; and so have they acted in our days, in order to secure the triumph of their Freemasonic and Communist revolutions.

Much of that which they perform in the present is a repetition of what they learned in the times of Julian the Apostate, whose period of rule, if it had lasted longer, would have taken a catastrophic course for Christianity.

Fortunately, Julian died before he could cause Christianity greater harm, struck by a deadly arrow in a decisive battle against the Persians. It is said that, before he died, he addressed our Lord Jesus Christ, calling out: “Thou hast conquered, Galilean!”

Through the death of Julian the Apostate, Holy Church was spared from the threatening destruction which had faced it since the last pagan persecutions.

As far as the Israelites are concerned, then the following commentary of the Jewish historian Graetz, speaks for itself:

"The death of Julian close to the Tigris (June 363) robbed the Jews of their last ray of hope for a peaceful and untroubled life."

And the Jewish-Castilian Encyclopaedia remarks under the word "Julian" the following:

"He particularly valued the Jews. He had extensive knowledge of the Jewish cause and refers in his writings to various religious institutions of the Jews. It appears that he wished to found among the Jews of Palestine a Patrician Order (called "Aristoi" in the Talmud), which was to exercise judicial functions. He attributed a higher value to Judaism than to Christianity, although he regarded it as inferior to the pagan philosophy. With his death, the short period of tolerance was at an end, which the Jewish community enjoyed between the setting-in of Christian persecutions."[33]

CHAPTER SEVEN

SAINT JOHN CHRYSOSTOM AND SAINT AMBROSE CONDEMN THE JEWS

The first dissensions to occur within Arianism were apparently produced by the increasingly moderate tendencies of the bishops, who though in error nevertheless acted in good faith; they therefore clashed with the extremists who were undoubtedly controlled by the "Fifth Column."

This gradually weakened the heresy in the Roman Empire.

Upon the death of Julian the army proclaimed General Jovian as Emperor. The latter was a Catholic, so that orthodoxy almost controlled the situation.

The new Emperor summoned Saint Athanasius back out of banishment and appointed him his advisor. Unfortunately and unexpectedly, however, Jovian died the next year and Valentinian I was proclaimed as new Emperor. The latter appointed his brother Valens as Regent for the Eastern part of

the Empire. Thus it came about that, while the former allowed religious freedom, Valens, who was a zealous Arian, made efforts to resurrect this heresy at least in the eastern part of the Empire. Meanwhile the heretics used the situation in order to exert influence on the Germanic tribes who threw themselves into the arms of Arianism and thus in the Jew-friendly direction.

Valens unleashed a new persecution of Catholics and once again banished the now aged Saint Athanasius. At the same time he began, as the Catholic historian Theodoretus reports, to grant the Jews and pagans all kinds of guarantees. Also he was not satisfied with persecuting the Christians, but included the moderate Arians, whom he, without wishing it, drove into the arms of Holy Church.

The Jewish historian Graetz agrees in this regard, when he alludes to the fact that Valens was “Arian and had had to suffer so much from the Catholic party that he now became intolerant towards the latter. He allowed the Jews to enjoy his protection and heaped honours and distinctions upon them.”

It is therefore evident that the resurgence of Arianism in the East coincided with the persecutions of Catholicism and with a preferential treatment of Jewry.

With Gratian set in years of deadly struggle between Pagans and Christians. The outcome remained changeable until the Spanish general Theodosius took over the Emperorship both in the east as well as the west.

Theodosius the Great dealt paganism as well as Arianism, which had risen to new life in the east under the protection of Valens, deadly blows and hence provided Catholicism in the Empire with the final victory. It was to be hoped that he would also combat Jewry, but the Hebrews knew how to gain his tolerance at the right hour, under which they wished to extend anew their influence in Roman society. This activity was so dangerous for Holy Church that both the Bishop of Milan, Saint Ambrose, as well as Chrysostom, another of the great Fathers of the Church, saw themselves necessitated to conduct an energetic struggle against the Jews as well as against those Christians who secretly furthered the protection of the Jewish cult. Concerning this struggle, the Israelite historian Graetz, to

whom we will hand over at this point, reports:

"On Saturdays and the Jewish festivals, many Christians, especially of the female sex, both women of noble birth as well as those of lowly status, were regularly to be encountered in the synagogues. They listened devoutly to the trumpet call on the day of the Jewish New Year, were at the solemn cult of the Day of Atonement and took part in the celebration of the Feast of Tabernacles. The fact that they performed all this behind the back of the Christian clergy and therefore had to beg their neighbours not to betray them, made the matter still more attractive. Against this spontaneous honouring by Christians of Jewish institutions, Chrysostom directed his violent monkish sermons and used all kinds of harsh expressions against them, by his preaching that the synagogues were disgraceful exhibitions, dens of thieves and even worse."[34]

This great Father of the Church undoubtedly expressed great truths; in fact if he had uttered them in our days, then he would have been condemned as an Antisemite by the Jews as well as by the Christian clergy who play into the latter's hands.

On the other hand one sees from this how widespread even in Rome the core of Christians was who outwardly appeared Christian, but in secret practised the Jewish cult. The Jew Graetz describes to us how these kinds of Christians attended the synagogues behind the back of the Catholic clergy, and how they were concerned that their neighbours did not betray them, if they noticed this most suspicious activity. It is therefore natural that the great Father of the Church, Chrysostom, thundered against these false Christians; for Holy Church had still not created the institution for their combating and prosecution, namely the Holy Office of the Inquisition.

Saint Ambrose, Bishop of Milan, one of the great Saints and illustrious Church Fathers, who exercised such a decisive influence upon the Emperors Gratian and Theodosius I, and to whom belongs thanks for the final triumph of Holy Church in the Roman Empire, was at that time the most restless and most energetic fighter against the "Synagogue of Satan". Upon different occasions he condemned the Jews and attempted to prevent them gaining control of the Roman Empire. It was also his heart's wish to prevent them being successful in destroying Holy Church; above all when the usurper Maximus

temporarily revealed himself to be lord of half the Empire. As Saint Ambrose himself provides evidence, Maximus was a Jew and had attained his crowning as Emperor of Rome by murdering the devout Catholic Gratian.

As was to be expected, Maximus supported anew the Jews and pagans who gathered around him. However, he was fortunately defeated by Theodosius in the year 378, as a result of which the hope of the Jews of this time gaining control of the Imperium of the Caesars vanished.

In order to form an idea of the anti-Jewish zeal and Catholic saintliness that formed the quintessence of Saint Ambrose, we will again allow Graetz, the official and classical historian of Jewry, who enjoys so much prestige and authority with the Hebrews, to speak. With dismay he confirms:

"Ambrose of Milan was a violent official, who had not the slightest inkling of theology. Particularly for this reason, because he was notorious within the Church as violent, he was elevated to the rank of Bishop... On a certain occasion, when the Christians of Rome had set on fire a synagogue and the usurper Maximus had ordered that the Senate should rebuild it at state expense, Ambrose called him a Jew. When the Bishop of Callinicus in North Mesopotamia had caused a synagogue there to be burned by monks, Theodosius commanded that it should be erected at his expense, and punished those who had participated in this deed (388). Ambrose broke out into a violent rage over this and, in the letter he sent to the Emperor upon the occasion, used the harshest and most provocative turns of phrase, so that the Monarch saw himself obliged to rescind the command. Ambrose accused the Jews of disregarding and deriding the Roman Laws. In connection with this he abused them by saying that they might not provide either Emperors or governors from their ranks; that they were refused admittance to the army or Senate and they did not even possess the right to sit at table with nobility. The Jews were thus only there to pay high taxes."[35]

Apart from other extremely interesting things, the outstanding Israelite Graetz tells us something which awakens our main interest, namely that Saint Ambrose "on account of his reputation for being violent", was elevated to the dignity of Bishop. Graetz himself confirms his violence with details which

prove his energy in combating Jewry. As we will later expressly prove, the honorary offices of the Church during the times of the apogee of Holy Church, as with those in the times of Saint Ambrose, were entrusted to those who defended the Church most zealously and energetically, especially against its principal enemy, Jewry. This gives an exact explanation for the glorious period of Catholicism in such times. A combative hierarchy, which is conscious of the enemy on the other side, guarantees the possibilities of triumph, whilst a largely non-combative hierarchy, which does not recognise the true danger, coincides exactly with the epochs of weakness and decline of Holy Church. The epochs of Saint Athanasius and the Arianist triumphs coincide with the unmistakeable fact that the honorary Church offices were bought by indifferent representatives and even by members of the "Fifth Column". The true defenders of the Church were at that time pressed to the wall, disregarded and even persecuted. So it occurred with Athanasius, the great Father of the Church, and with all the bishops and clergy who followed him.

The same occurs in many places in our time. A great number of clergy and religious dignitaries, who have stood out through their adherence to Christ and their energy in the defence of Holy Church, see themselves humiliated and even persecuted through other clerics who provide Communism and Freemasonry with every assistance. Those clergy, who serve the interests of Jewry, strive to purchase the offices of bishops and cardinals when these become vacant, in identical manner as their predecessors in the time of Arius.

This concealed manoeuvre has made possible the Freemasonic and Communist triumphs, so that it already seems as if no one can any longer stop them.

By means of these deceptive tactics, of slandering the good and pressing them to the wall, in order to purchase the honorary Church offices for the wicked, which fortunately has not been successful in many places, although in others far more so, the "Fifth Column" has been able to bring under its control in recent years many positions, which in fact form a minority within the clergy of Holy Church, but have a decisive influence. They form the principal cause why in some lands a more or less considerable part of the Catholic clergy has promoted the revolutionary Freemasonic or Communist movements. As a

result the defence of Catholic governments has been completely crippled, or at least the good patriots frustrated, by being robbed of the support of great sectors of Catholicism and being unconsciously driven into the Freemasonic or Communist revolts.

The most recent case of Cuba, in America, speaks volumes in this respect and should be for all the occasion of a deep reaching study and investigation, since it represents a typical example. The Communist and persecutor of the Church, Fidel Castro, was, when he was about to suffer shipwreck, protected by Catholic bishops, and his revolutionary movement was supported by the clerics and bishops with an enthusiasm and zeal which would have been worthy of a better cause. It was this circumstance that in the first place motivated the deeply orthodox Cuban people to commit itself unreservedly to the cause of the Communist leader. Thus the latter carried off a triumph, whose desolating result we all know.

It is understandable that Saint Ambrose, Bishop of Milan and a great Church leader in his time, was dismayed that Theodosius allowed the Jews to overstep the laws of Rome, which blocked admission for them to the Senate as well as allowing them no admittance to the army and to government positions; for he was conscious of the great harm which they could cause Christianity and the Empire, if they gained control of the government. A further important fact must be mentioned. The Jews were the initiators and propagandists of the Arian heresy, to which sect many Germanic barbarians from the frontier regions also belonged, of whom the majority, which was an open secret, were inspired by the wish to attack and conquer the Roman Empire. If Saint John Chrysostom had lived in our times, then undoubtedly the Jews and their satellites within Christianity would have thrown against them the accusation of being Nazis and disciples of Hitler, just as they do the same with all zealous Catholics who at present wish to protect the Church from the Jewish threat. The Jew Graetz says, as we have already quoted elsewhere, in reference to the role which both played in that period of open struggle of Holy Church against the Jews:

"The chief fanatics against the Jews in that time were John Chrysostom of Antioch and Ambrose of Milan, who attacked the Jews with most extreme violence."[36]

Naturally, before Holy Church was able to carry through its final triumph over the "Synagogue of Satan" and Arianism, it had to withstand such critical moments as in our days. We are given vivid details of this in the letter which was signed by thirty-three of the most well-known bishops. Among these are found the first president of the Ecumenical Council of Constantinople, Saint Meletius of Antioch; the great Church Father Saint Gregory Nazianzen, who presided over the said Ecumenical Council after the death of Meletius; Saint Basil, likewise Father of the Church; and other outstanding personages through their reputation and their holiness. From this letter we quote word for word the following paragraphs:

"The dogmas of religion are distorted and the laws of the Church are turned upside down. The ambition of those who do not fear the Lord reaches out for the honorary offices of the Church, and the office of bishop is offered as prize for the most subtle infamy and in fact with such craft that he who utters the gravest blasphemies is held to be most capable of all for leading the people as bishop. The seriousness of the bishop's office has been lost.

"There is a lack of shepherds, who conscientiously guard the flock of the Lord. The property of the poor is permanently used by the ambitious for their own advantage and used for gifts to aliens. The true following of the Canon has come into forgetfulness... concerning all this the unbelievers laugh, and those weak in faith hesitate; the faith itself has become doubted. Uncertainty has poured itself over souls; for those who mocked the word of God in their maliciousness, reflect the true state of affairs, and the voice of the devout is silent."[37]

What finds expression by the aforementioned bishops in this memorable letter can in fact be applied to what occurs at present in some dioceses, even if fortunately not in all. However, there are dioceses, above all such in which the "Fifth Column" predominates, in which the Semitophilic Prelates are at work in perceptible alliance with Freemasonry and Communism to secure themselves in boldest manner the bishop's office, exactly as the Saints quoted reveal. They interfere in the internal affairs of other dioceses, in which devout bishops officiate, and only await their death in order to stretch out their feelers in Rome. By means of deceptive manoeuvres and misrepresentations they strive to buy the

successors of the vacant dioceses and in fact not only for the most capable, but for the accomplices of the "Fifth Column". In such a way they trample upon the right of those, who on grounds of their virtue and services should occupy bishop's chairs.

But in that epoch these Saints, who have now been canonised by the Church, managed to save the situation. If they also on their side revealed unnecessary caution and hesitancy, then they nevertheless resolutely opposed the powers of evil and unmasked them publicly. They also pilloried all evil conditions, as we clearly recognise by means of the letter quoted, because as these saintly Church Fathers say, the silence of the Good makes possible the victory of the Evil. As a result of such clear as well as energetic conduct, Holy Church was able to carry off the triumph over Jewry, paganism, Arianism and other heresies.

However, the Saints who saved Catholicism in such different times, had to pass along a painful path of suffering; and in fact not only from the side of Jewry, against which they fought with such resolution, but also from the side of those within the clergy, who consciously or unconsciously served the interests of the Jews. We have already seen that Saint Athanasius was persecuted by the bishops adhering to the heresy of the Jew Arius, as also by the Emperors standing under the heretical influence. Even two Church Councils did not call a halt to this, but these that had actually been summoned for the salvation of Catholicism, transformed themselves, once they were controlled by the Arians and turned against the Orthodoxy, into veritable heretical Councils.

And in order to complete the picture, which shows how those Saints had to suffer, who like Saint Chrysostom opposed Jewry and heresy with energy and resolution, we take over literally what the biographers of the Saints mentioned say. As sources we quote Chrysostom himself as well as the Catholic historians John Cassian, Martirius and others:

"What is most astonishing and incomprehensible for us, as for John Cassian and the obscure eulogist of the 7th century, Martirius, is, that he (Saint John Chrysostom) was not banished or finally condemned to death by a governor of Decius or Diocletian, but by a band of ambitious and ill-willed bishops...

“On the other side there were bishops who, while whispering to the weak Arcadius and the raving Eudoxia that John was guilty of insulting their majesty, which meant nothing less than demanding his head, protested that they could not intervene and that the Emperor would in fact know what was to be done in such a case, for which naturally no small punishment existed. And why should one not recall the terrible scenes at Caesarea in Cappadocia, when the Saint, coming from distant Cocusus, trod the soil there. Tired, exhausted and delirious, with high fever, he was almost tom to pieces by a horde, as he called them himself, of wild monks who were incited by the Bishop. And what was worse, they belonged to the protective troop, which should have accompanied the poor banished Saint. And while the people wept and as a result showed that it was better that its shepherds, the envy of the local Bishop mercilessly pursued the outlawed Saint into his refuge, where the magnanimous neighbourly love of a noble woman granted him a roof. And they compelled him to continue his march on a night without moonlight over treacherous mountain paths.”[38]

These were the men, who made Christianity great; who allowed Holy Church to triumph, and saved them from the cunning of their outer and inner foes. At present the same type of Catholics, clergy and laymen, are needed in order to save Christianity and the whole of mankind, who are threatened by Communism, Freemasonry and the Synagogue of Satan which has instigated the whole conspiracy.

The high dignitaries of the Church and the worldly political leaders, who fight for the salvation of Catholicism under such difficult conditions, must be prepared to suffer not only all kinds of attacks from the side of the revolutionary forces of Jewry, but also from the side of the descendants of Judas Iscariot. The latter play within the clergy in this or that form the cards of the forces of Satan; and it is they, who through their high and arrogantly usurped struggle within Holy Church can instigate the most violent, destructive and painful attacks against those who fight for the defence of a Catholicism and their gravely threatened nations. May the Lord God provide faith, resolution and strength to them who, in imitation of Christ, take up the cross in order to follow Him in this decisive hour for the fate of the world.

CHAPTER EIGHT

SAINT CYRIL OF ALEXANDRIA CONQUERS NESTOR AND EXPELS THE JEWS

After the death of Theodosius I, his sons Honorius and Arcadius inherited the throne of the already divided Empire; the first in the West and the second in the East. Their policy towards the Jewish enemy was weak, since they completely disregarded the norms of an energetic struggle, such as had been preached by Saint John Chrysostom and by Saint Ambrose. In addition, Arcadius in the East surrounded himself with corrupt advisors, who sold their protection to the Jews Rufinus and Eutropius, who, according to Graetz, "showed the Jews most extreme favour". Rufinus was avaricious, and the Jews had already discovered the magic power of gold in order to thaw out the most hardened hearts. As a result various laws favouring the Jews were announced. Among these laws is found that which had already been put in force again through Constantius and confirmed, concerning which Graetz asserts:

"The Patriarchs and likewise all Synagogue servants were placed equal to the Christian clergy, by their being freed from the heavy burden of the magistracy."[39]

What the renowned Jewish historian stresses here, is in fact of the highest importance; for it shows that the Jews had already discovered the power of gold, in order to bribe the Christian and pagan leaders. In reality they had already found this out much earlier, as the example of the Jew Simon the Magician proves, who even wished to bribe Saint Peter; or that of the Jewish superintendents, who were successful in buying one of the Twelve Apostles, that he might betray Jesus. In the course of history the Jews have systematically used the power of gold in order to buy political and religious leaders and to maintain a policy favourable to Jewry. The successors of Judas Iscariot have caused the Church and mankind grave harm by means of this method, and they are to a great part guilty of the misfortune which stands before our door.

The protection in the East and tolerance in the West allowed the Jews to collect sufficient strength, which was

extremely dangerous, if one takes into consideration that they were the sworn enemies of the Church and of the Empire. Even in our times Jewish evidence has been handed down to us, which provides us with information about the hatred that the Jews fostered against ancient Rome.

In the east of the Empire Theodosius II, the successor of Arcadius, was attentive to the danger at the correct time and seized upon a series of measures, in order to counteract them and to ward off the Jewish danger in a resolute manner. However, the Jewish historians always record these defensive measures of the Christian states as persecutions which were unleashed through the fanaticism and the anti-Jewish tendency of the Catholic clergy.

The Jew Graetz speaks about these events as follows:

"The Middle Ages began for Jewry with Theodosius II (408-450), a very talented Emperor, but guided by monks, and whose weakness granted freedom from punishment to the fanatical zeal of some bishops and fostered cruelty. Edicts of this Emperor forbade the Jews to build new synagogues, to celebrate on Thursdays the synagogue service communally for Jews and Christians, and to keep Christian slaves. In addition they contained some other bans of lesser importance. Under this Emperor the Patriarchy finally fell."[40]

The Patriarchy was an institution which for a long time performed the representation of Jewry in the Roman Empire and in many other places; it had its seat in Jerusalem.

What Graetz does not mention is the reason the Catholic clergy had for reacting in such a violent manner against the Jews. As in all cases, so here also, the Jewish historians give information concerning the measures that Holy Church or the Catholic monarchs entered upon against them; however, they never mention the occasions the Jews gave to provoke these reactions.

In the struggle of the Church against Jewry of that time one must mention the decisive appearance of Saint Cyril of Alexandria. He was the leading spirit in the defence of Catholicism against a new heresy which was led by Nestor and which was on the point of dividing the Church in exactly the

same way as the Arian heresy had done.

Saint Cyril, the Patriarch of Alexandria, plays at these moments the same role against Nestorianism which previously the great Church Father, Athanasius, had taken up in the struggle against Arianism. Like the latter, Saint Cyril applied himself actively in the defence against Jewry, by his condemning the Jews upon different occasions and combating all their false machinations.

The heresy of Nestor divided the Episcopate, since various bishops made common cause with the heretical patriarchs. After along drawn-out struggle, however, Saint Cyril was successful in obtaining the condemnation of Nestor from his Holiness the Pope. At the Third Ecumenical Council which took place later at Ephesus, the heretical bishops were fully defeated and Catholicism triumphed. The spirit of the Council in question was naturally Saint Cyril of Alexandria, who had to fight further against the remnants of the heresy, until he could destroy them.

In order to obtain knowledge of the conduct of Saint Cyril towards the Jews, let us refer to the words of the Jewish historian Graetz, which repeat faithfully the feelings of Jews towards the Fathers and Saints of the Church:

“During the rulership of Theodosius in the East and Honorius in the West, the Bishop of Alexandria, Cyril, who was remarkable for his quarrelsomeness, his violence and his impetuosity, tolerated the bad treatment of the Jews and expelled them from the city. He aroused the Christian rabble and incited them against the Jews. His excessive fanaticism called his attention to the synagogues, of which he seized possession in the name of Christianity. He drove the Jewish inhabitants half-naked out of the city, which had previously served them as home. Without his being able to be hindered, Cyril gave their property free for plundering by the mob, as indeed the latter always thirsts for enrichment.”[41]

In its turn, the “Jewish-Castilian Encyclopaedia” already quoted states under the word Cyril in this reference:

“Cyril (Saint) of Alexandria, Patriarch (376-444). Was practically the master of Alexandria, from whence he drove out

the non-Christian populace. In the year 415 he commanded the expulsion of the Jews, in spite of the protests of the Imperial Prefect, Orestes."[42]

All Church histories agree with one accord, that, although Saint Cyril had a fighting nature, he nevertheless possessed a moderate and conciliatory nature. He was, in the complete meaning of the word, an absolutely virtuous man and therefore deserved to be canonised.

What the Jewish historians who, like Graetz or the official encyclopaedists of Jewry, stand in such high regard with the Jews, say about all those who dare to fight against the destructive activity of the Israelites, provides an idea to what degree they degrade and pollute the memory even of the most magnificent Saints of the Church. That Saint Cyril drove the Jews half-naked out of Alexandria and is said to have left their goods to the mob for plundering, sounds improbable for all those who know the history of this Saint well. The fact was that Alexandria had long been transformed into the principal centre of the Jewish conspiracy against Holy Church and the Empire. This city was the principal centre of Jewish Gnosticism, and from there radiated every kind of subversive idea directed against the existing order. It cannot therefore be remarkable that Saint Cyril, who was conscious of the Jewish threat, resolved to extirpate this cancerous tumour. So he expelled the Jews from the city, just as after him in other lands excellent defenders of Christianity have had to do.

If one knows the events as well as the blameless leadership of the Saint, then it appears more credible that he made all necessary provisions that this expulsion should take place under humane conditions; and that he disapproved of every excess and abuse which was committed by the masses on grounds of Jewish perfidy.

The Jewish historian describes further the bloody episodes in the struggle conducted by Saint Cyril and the Christians against the Jews. Among other things Graetz asserts:

"The Prefect Orestes, who was very concerned at the barbaric treatment of the Jews, lacked the power to protect them. He merely pulled himself together to lay complaint against the Bishop. However, Cyril won the case before the

court of Constantinople. What now occurred after the expulsion of the Jews in Alexandria, gives a proof of how great the fanaticism of this Bishop was. Not far from the city there was a mountain, which was called Mount Nitra, where lived an order of monks whose desire to acquire the crown of martyrdom had transformed them into a pack of wild beasts. Goaded by Cyril, these monks threw themselves upon Orestes and stoned him as punishment for his not having approved the expulsion of the Jews; only when they had half killed him did they leave off attacking him. The same fanatical band cut up into pieces the body of the celebrated philosopher Hypatia, who had astonished the world through his deep knowledge, his eloquence and his purity."[43]

The Catholic clergy at this time, who certainly knew what importance the terrible Jewish problem had, and who possessed an exhaustive knowledge of the Jewish conspiracy against the Church and the Empire, threw themselves without hesitation into the fight in order, as good shepherds, to defend their sheep against the cunning of the wolf. But the Jews always exaggerate in their history books what had occurred by inserting hair-raising passages with the aim of discrediting Catholicism and the Saints defending the Church.

As we have seen in addition, all these stories described in exaggerated and striking terms, serve to educate the Jewish youth and to inoculate into them from birth onwards a satanic hatred towards the Church and its clergy. Thus they breed an unquenchable lust for revenge, which expresses itself at the first opportunity offered in the burning down of monasteries, destruction of Churches, cruel slaughtering of priests and all kinds of violence against the Christians.

It is beyond doubt that, if Cyril had lived in our time, then he would not only have been condemned on account of Antisemitism, but he would also have been abused of being a war criminal, Nazi and the like.

The Jews believe that they possess the right to agitate against the peoples, to cause them to bleed in civil wars and to commit every kind of crime and infamy, without receiving the deserved punishment for this. But if anyone restrains them with the energy of such as Saint Cyril and punishes their excesses in a just manner, then they heap imprecations on him

and attempt to lower his respect before men. Not even after death do they pardon him, as the example of this excellent Saint of the Catholic Church teaches us.

It is interesting to read the description by Graetz of how the Israelites at that time celebrated the feast of Purim of Queen Esther:

"On this day the Jews were accustomed, in the midst of the joyous feast, to hang up on a stage the figure of Haman, their arch-enemy, and his gibbet, which, after their burning of him took on accidentally or intentionally the form of a cross. Naturally, the Christians complained that their religion was being profaned, and Emperor Theodosius II commanded the provincial governor to bring about a cessation of this activity. In spite of severe punishments threatened for this, it was nevertheless not successful in preventing such acts. Upon one occasion this carnival entertainment, as it is reported, had terrible consequences. The Jews of Inmestar, a small place in Syria, which is situated between Antioch and Chalcis, had erected one of these gallows for Haman. The Christians at once accused them of having hanged a Christian child, crucifying him on it and whipping him to death. The Emperor gave the command, in the year 415, to punish those responsible."[44]

This, the highly renowned, authorised Israelite historian Graetz, standing in such high regard with the Jews, calls enjoyment and carnival entertainment!

One can easily imagine the alarm that was caused by such kind of Jewish conduct among the Christians. Just as at present in the Soviet Union and other Communist lands, the sacrifices, blasphemies and political assassinations committed by Communist Jews would provoke the Christians there, had they not been enslaved and made incapable of defending themselves.

In contrast to the temples of other religions, the synagogues do not restrict themselves to holding religious services; they are far more assembly places, in order to discuss and approve political decisions. They are the chief centres of the Jewish conspiracy, from whence every kind of measures take their outlet, which aim at the conquest of peoples which with goodwill grant them hospitality. In these measures the exerting

of economic pressure is also planned, in order to rob the Christians and Gentiles of their wealth, which the Jews believe belongs to them by divine right. How right the great Church Father John Chrysostom was to call the synagogues "infamous exhibitions, thieves' dens and even worse." The aforementioned Israelite historian does not dare to mention this. It is therefore understandable that the Catholic clergy at that time, conscious of the danger that they represented for Christianity and the Empire, accordingly strove to close down those centres of conspiracy and infamy.

Besides the measures already referred to, which the clergy introduced for this purpose, it is worth mentioning what occurred on the island of Minorca, which at that time was a Roman possession, and of which Graetz says, that:

"Severus, the Bishop there, set on fire the synagogues on the island and drove the Jews through the streets with blows, as a result of which he was successful in leading many of them to Christianity."[45]

This last mentioned measure was a grave error, since the conversions, as the renowned Israelite historian Cecil Roth elaborates, were pretended, and the Jews secretly adhered to their old religion. Thus the number of underground Jews was increased, who certainly practised the Christian religion outwardly, but in truth formed the Jewish "Fifth Column" in the bosom of Holy Church. It was the cause of most heresies, to which it provided aid and stimulation.

A further, very holy opponent of the Jews was at that time the famous ascetic and Saint Simon Estilita (Simon Stylites), who, on account of the rigorous penances he observed during all his life, was very well known. Hanging for several years on a pillar, he mortified himself and did penance out of love of God. His example and his preachings had the consequence that several nomad tribes originating from Arabia confessed to Christianity. On account of his saintliness he stood in high esteem with Emperor Theodosius II, with whom he always made intercession for all those persecuted. In the controversies between the Catholic Church and the heretics he made his influence felt in favour of orthodoxy.

How great must have been the malice of the Jews and the

intrigues of their synagogues, if this man, who represented the incarnation of neighbourly love and was in the extreme a mediator and protector of the persecuted, who was canonised by the Church as a saint and was famed on account of his penances as well as representing a model for youth, made an exception in his peaceful life concerning Judaism and intervened energetically in the decisive struggle unleashed against the "Synagogue of Satan"!

In connection with this Saint, Graetz informs us that, when the Christians of Antioch took away their synagogues from the Jews, which occurred as requital on account of the Christian child killed by the Jews at Inmestar at the feast of Purim, the Prefect of Syria described to the Emperor this expropriation of the synagogues in such an impressive manner that he succeeded in getting Theodosius II, despite his "priestly fanaticism", to order the inhabitants of Antioch to return the same, which greatly vexed Saint Simon Stylites.

On this matter the noted Jewish historian Graetz expresses himself as follows:

"This decision was, however, disputed by Simon Stylites, who led the life of a rigorous asceticism in a kind of stall not far from Antioch. From the top of his pillar he had rejected the world; however, his hatred of the Jews was sufficient to move him to interfere in earthly things. Scarcely had he received knowledge of the command of Theodosius relating to the return of the looted synagogues, than he immediately addressed an arrogant letter to the Emperor, in which he informed him that he recognised God alone, and no other, as Lord and Emperor, and begged him to lift the Edict. Theodosius could offer no resistance to such intimidation. In the year 423 he revoked his command and even displaced the Syrian Prefect, who had raised his voice in favour of the Jews."[46]

What has been elaborated in the last chapters, gives us proof of the capability of the clergy and of the Saints of the Church, who made possible the triumph of Christianity in the face of the deadly enemies of the Church and mankind. The present Ecumenical Council of Vatican II will therefore offer a splendid opportunity for the success of the present clergy in moving at the same heights as those who in those times were

capable of saving Holy Church in the midst of so many catastrophes, and who allowed it to triumph in the face of so many enemies. This is extremely urgent, since in fact the Communist danger, which threatens to drag everything with it, can only be banished if and when the clergy of Holy Church and the temporal leaders attain that moral fighting courage and that spirit of sacrifice which inspired the Catholic hierarchies during the first centuries of Christianity. If one does not react energetically in this sense, then it is completely possible that God may punish us with the worldwide triumph of Communism and the resultant catastrophe for Christianity.

SAINT AUGUSTINE, SAINT JEROME AND OTHER CHURCH FATHERS CONDEMN THE JEWS

Saint Jerome, the great Church Father, wished to study the Bible in its original sources and therefore undertook seriously to acquire a deep knowledge of the Hebrew language. So he came into contact with such outstanding Jews as Bar Canina; but in spite of the personal friendship that the Saint had with distinguished Hebrews, his conduct towards Jewry rested upon complete rejection.

One can say the same of the most illustrious Church Father and Bishop of Hippo, Saint Augustine.

Our information will be taken from the texts of Jewish authors of undisputed authority in Jewish circles, so that there is no risk of these sources being branded antisemitic. With reference to Saint Jerome and Saint Augustine, the Israelite historian Graetz expressly states the following (initially referring to Saint Jerome):

"After his enemies had accused him on grounds of his Judaic studies of being infected with heresy, Jerome proved to them his orthodoxy, by affirming his hatred for the Jews. 'If I had to give expression to my contempt for individuals and the nation, I would detest the Jews with a hatred difficult to put into words.' But Jerome was not the only one who thought thus. His views were shared by a younger contemporary, the Church Father Augustine. This confession of belief with regard to hatred towards the Jews was not the opinion of a definite author but an oracle for the whole of Christianity, which hastily

accepted the writings of the Church Fathers, who were revered as Saints. In later times this mode of thought led to that practice by kings who invented instruments of torture for the Jews and erected the stake in order to burn them."[47]

Here Graetz gives a resumé of the policy that was followed by Holy Church and Catholicism more than a thousand years ago. What he is naturally silent about is what the grounds were that compelled the Church, its more outstanding Saints, the Church Fathers, Popes and Councils, to take refuge in this kind of defence.

Whoever has experienced the slaughtering of Christians and the desecrations of the Church that have been carried out by pagans and heretics instigated by the Jews; whoever has been eyewitness of the crimes committed by the Jews themselves; and as we know of the crimes, which have been perpetrated by the Israelites in Soviet Russia and the Communist lands — it is not difficult for us to imagine, that in the face of such an extremely dangerous and criminal foe, against a foe who threatens humanity as well as religion, and both Holy Church as well as other civilised institutions, the right of self-defence exists, and that one seizes upon such extraordinary measures as the infamy of the enemy in fact demands.

CHAPTER NINE

THE BARBARIAN INVASION: A TRIUMPH OF THE ARIAN JEWS

The renowned Jewish historian Narcisse Leven in his work "Fifty Years of History: The Universal Jewish Alliance" – to which we will refer later in more depth – points out among other things that, when the Church triumphed in the Roman Empire and was transformed into the official religion, "it guided the forces of the Empire against the Jews", and that it persecuted the Jews who openly confessed their religion as well as those who had passed over to Christianity through baptism. He says further:

"Honorary rights (*jus honorum*) were taken from them, and

even the baptised were excluded from the higher offices and a military career. Upon pain of death they were forbidden to carry on trade with Christians and town slaves, even if the latter were pagans... Justinian went so far as not to recognise the evidence of Jews against Christians as proof in the courts of law.” In conclusion the Israelite historian says that these orders were summarised “in the Codices of Theodosius II and Justinian, but that they lost their power with the barbarian invasion. The East Empire preserved and renewed them... in the Western Empire the barbarian invasion halted the persecution.”[48]

The interesting part about the legislation enacted in Catholic Rome lies in the fact that the hierarchies of the Empire and of Holy Church were in harmony, to exclude not only the declared Jews, but also those baptised, from the higher offices and a military career. This reveals that the Jews and their descendants who had gone over to Christianity were excluded from leading positions of state and the army despite their baptism.

The grounds for such measures become evident, if one takes into consideration that other authorised Jewish historians like Graetz and Cecil Roth openly admit that the conversions of the Hebrews to Christianity were feigned. Although they confessed outwardly to the said religion, they were secretly just as much Jews as before; and among these false Christians the secret cult of Judaism was passed on by father to son, although the latter were baptised and outwardly lived like Christians.

On the basis of such facts it is understandable that the Imperial authorities, who certainly knew that the conversion of the Jews was in almost all cases only a farce and baptism the same, included in their measures the descendants of Jews, even if they had received water of baptism. These defensive measures without doubt formed a distant forerunner of the famous laws or statutes for ethnic purity, by means of which in some lands Catholics of Jewish origin were removed from the leading positions of the State and honorary offices of the Holy Catholic Church. These laws for ethnic purity were approved by Popes Paul III, Paul IV and others. These were approved as means of preventing the false Christians, who were secretly Jews, from infiltrating further into the clergy. This means that

these false Christians were regarded as a Jewish "Fifth Column" introduced into the bosom of the Church, the principal cause of the triumph of heresy and subsequently of the Freemasonic and Communist revolutions, as we shall when the opportunity presents itself.

The position of the Jews on the eve of the decline of the Roman Western Empire is described to us by the Israelite Graetz as follows:

"The fanaticism of Theodosius II was also alive in the Emperor of the Western Empire, Honorius and his absurd laws. Both placed the Jews in that abnormal position in which the then developing, new Germanic states found them. It was already no longer permitted the Jews, as was previously the case, to occupy public offices or to obtain military ranks."[49]

The historian and great friend of the Jews, José Amador de los Rios, says, in commenting upon the situation of the Jews in the Empire after the Illiberian Council:

"The situation that the Fathers of the Illiberian Council created by virtue of such legal ideas, could not be more awkward and distressing for the sons of Israel. Inspired without doubt by the same spirit that is reported to us at the end of that century, as the 'Lyre of Prudence' reveals, these Church Fathers gave a striking example of the regrettable animosity which that host of unfortunate Jewish believers all over the world encounters, upon whose shoulders rests the terrible accusation of deicide."[50]

Such Jewish and Semitophilic historians lament the situation of the Jews in the last days of the Roman world. However, they are careful not to mention the true reasons which placed them in that situation. It is worthy of note that Catholicism attained its complete triumph in the Empire exactly at that time when the Jewish beast was enchained, a highly significant coincidence.

Therefore the invasion of the Teutonic Arians was for the Jews a great triumph, albeit it only a temporary one.

The Northern Teutonic tribes, standing under the influence of the Arian sects, in fact pursued a policy of friendship and alliance with the Israelites, which was opposed to that observed

by the triumphant Catholics in the Roman Empire.

On the basis of this circumstance, the situation of the Jews and Catholics in the Western Empire altered with the invasion of the barbarians into the Western Empire. The former clambered once more upon the ladder of power and of influence, while the Catholics, especially in some districts, had to suffer the cruellest persecutions.

Some assure us that the Jews encouraged the Teutonic leaders, to fall upon the Empire, and that they were even helpful to them with the carrying out of the conquest. We have had no time to set up an exact investigation concerning this point, but in the "Jewish-Castilian Encyclopaedia" we find something very interesting. Under the reference word "Arianism", which refers to the good treatment of the Jews on the part of the Arian intruders, the following is stated:

"As a consequence of the tolerant treatment shown them by the invaders, the Hebrews declared their solidarity with them (the Arians) in their wars against the Catholic monarchies. Thus they took an active part in the defence of Arles (508) against Clovis, the king of the Franks, and in that of Naples (537) against Justinian."[51]

The Jewish historian, Graetz, remarks in addition that: "In Italy, since the time of the Republic, the existence is known of Jews, who enjoyed full political rights until these were taken away from them by the Christian Emperors. They (the Jews) probably viewed the fall of Rome with great satisfaction and were delighted when they saw that the city, which had guided the fates of the world, was transformed into the booty of the barbarians and subject to the derision of the whole world."[52]

It is evident that the Jews are not willing to admit that they bear a great part of the guilt for the destruction of the Roman Empire and for the catastrophe that this signified for civilisation. But the pleasure they felt at the fall of Rome, and the general confirmation that they felt a solidarity with the Arian barbarians "in their wars against the Catholic monarchies", reminds us that the principal Catholic monarchy against which the Teutonic disciples of Arius fought was in fact the Roman Empire of the West.

In order to illuminate the historical truth and define the responsibilities, one must strive to gain a profile of this and at the same time take into consideration that the destruction of the then prevailing order and its replacement by one that favoured them suited no one more than the Jews.

Almost all Teutonic tribes penetrating into the Empire were Arian. Among the few exceptions stand out the Franks, who embraced Christianity from the beginning.

Speaking of the political change that took place with the invasions of the barbarians, the Philosemite J. Amador de los Rios says the following in relation to the Iberian peninsula:

"It was in this way that, when Arian tolerance had made the way free to a hitherto unknown prosperity the Israelite community on Iberian soil became stronger during the first epochs of the Visigoth rule. Thanks to their intelligence and their wealth they attained no less favour and importance and came to enjoy the exercise of public offices, which provided Jewry with an usual regard within the Republic."[53]

In his turn, the Jewish historian Cecil Roth refers to the fact, that the Arian Visigoths favoured the Jews, in contrast to the Catholics, whom they persecuted.[54]

The Jewish historian Graetz gives us an example which proves what good conditions the Jews enjoyed in the lands conquered by the Nordic Arians, in contrast to that under which they lived in the Catholic kingdoms. He relates to us at first that, in the then Catholic Byzantine Empire, one of the Emperors drove the Jews out of their synagogue and converted it into the Church of "The Mother of God", and that in the midst of such persecutions the Jews had then to drag the sacred vessels of the Temple of Solomon from one place to another, until they were conveyed to Carthage, which was then under the rule of the Arian Vandals. Graetz then continues:

"They remained there almost a century, and it was with great sorrow that the Jews of the Byzantine capital witnessed their translation to Constantinople by the conqueror of the Vandal kingdom, Belisarius. With triumphant cries, the Jewish trophies were dragged away together with Gelimer, the Prince of the Vandals and grandson of Genseric, as well as the

treasure of the unfortunate monarch."[55]

During the disintegration of the Roman Western Empire by the Arian barbarians, the Jews devoted themselves in great style to the slave trade. In this respect the Jew Graetz affirms that:

"The repeated invasion of the barbaric tribes and the countless wars caused the number of prisoners to rise, and the Jews carried on a lively slave trade, although they were not the only ones to do so."[56]

It is worth noting that the Jews played a main role in the slave trade in the course of history and that in the 17th and 18th centuries they were the principal traders in this disgraceful business. They seized the unfortunate negroes in Africa and mercilessly dragged them away from their homesteads, in order to sell them in various parts of the world, especially in America, as slaves.

CHAPTER TEN

CATHOLIC VICTORY

The conquest by the East Roman Empire of great territories controlled by the Arian barbarians, as well as the conversion to Catholicism of all Teutonic princes who previously belonged to the sects of the Jew Arius, once again altered the situation in Europe. With the triumph gained by Catholicism over this heresy there naturally arose a new situation for the Jews, which brought with it the loss of their privileged position and prevented them from further harassing the Christians.

It must be remarked, that Arian control over the immigrant Teutonic tribes was weak, since it fundamentally depended upon the conversion and loyalty of their leaders to the heresy. When the latter were now gained for Catholicism through the restless evangelising labour of Holy Church, Arianism received its death blow. It is hardly surprising that, following all the abuses and excesses committed by the Jews while they were protected by the heresy, its collapse led to a truly anti-Jewish reaction in the lands newly conquered for the Church of Rome.

Even José Amador de los Rios, who was so favourable to the Jews – after mentioning the fact that the Jews in the Arian epoch scaled the government posts and were able to obtain an unusual influence allowing them, contrary to the decision of the Illiberian Council which had been made a dead letter by the Arians, to keep Christian slave girls and concubines – says the following:

"Such esteemed prerogatives, denied to the Spanish-Latin people by the Visigoths, in flat contradiction to the decisions of the Illiberian Council, may have flattered the pride of the descendants of Judah for a while, demonstrating their superiority, but they nevertheless gravely endangered their future when Catholic doctrine arose victorious over the errors of Arius."[57]

On the other hand, the Jews attempted in every manner to prevent the triumph of the Catholic armies. Thus, in the case of the Ostrogoth Empire established in Italy, where the Jews had already begun to have conflicts with Theodoric, we see how, at the threat of an invasion by the Catholic Emperor Justinian, they resolutely stood by their Arian friend, King Theodatus, Theodoric's successor, with tenacity and fanaticism. Later, when the armies of Justinian attacked Naples, the inhabitants of the city divided into two parties, of which one wished for capitulation and the other war. In this case the party resolved upon war was not willing to sacrifice itself for the Ostrogoths, who according to Graetz were hated throughout Italy. And on this point the Jewish historian stresses:

"Only the Jews and two legal scholars, Pastor and Asclepiodotus, who had risen high thanks to the influence of the Ostrogoth kings, opposed the surrender of the city to the Byzantine general. The Jews that were rich and patriotic, offered their lives and their property for the defence of the city. And to dispel any concern about the shortage of provisions, they promised to supply Naples during the siege with every necessity."[58]

Given the extensive nature of this work, it is not possible for us to quote further examples of this kind; but there is no doubt that the Jews everywhere desperately attempted to prevent the triumph of Catholicism over Arianism.

In relation to what occurred after the decisive victory of Holy Church, events in the Visigoth kingdom speak for themselves. It had been the most mighty monarchy that the Arian barbarians had managed to found, it had been regarded as the principal bastion of Arianism, and it had been there, as we have seen, that the Hebrews had succeeded in rising to government posts and gaining such privileged influence.

The Jewish historian Cecil Roth notes that, after the Visigoths had gone over to Catholicism, "they began to show the traditional zeal of neophytes. The Jews immediately suffered the unpleasant consequences of such zeal. When, in the year 589, Reccared came to the throne, ecclesiastical legislation began to be applied to them down to the smallest details. His successors were not so strict, but when Sisebutus ascended the throne (612-620), a narrow-minded fanaticism predominated. Perhaps goaded by the Byzantine Emperor Heraclius, he passed an edict in the year 616, in which he commanded all Jews of the kingdom to take baptism under threat of banishment and the loss of all their goods. According to the Catholic chroniclers, ninety thousand embraced the Christian faith."[59]

In the Byzantine Empire, measures were also approved which aimed at converting the Jews to Christianity. The "Jewish-Castilian Encyclopaedia" says that Justinian "... ordered the reading of the 'Torah' (Bible) in Greek, hoping for the conversion of the Jews by this method, and in 532 he declared null and void every testimony made by a Jew against a Christian. This measure was later raised to a law almost everywhere in Christendom, having as its logical foundation the fact that the Jews, feeling themselves justified in lying to Christians and Gentiles, provided such widespread false witness that it would have been puerile to give credit to them. For this reason, any testimony made by a Jew against a Christian was denied judicial validity, as it had been proved in the course of centuries that lies and deception are one of the Jews' most utilized and effective weapons.

All these measures, which the Christian states introduced, in order to achieve the conversion of the Jews, ranging from peaceful persuasion to force, originated from the apostolic fervour of Holy Church, eager to guide unbelievers to the true religion. Simultaneously both Holy Church as well as the

Catholic states recognised the vital necessity of putting an end to the "Synagogue of Satan", which was in fact a group of foreigners infiltrated into the Christian states, ever conspiring against both Church and state; it was a permanent danger both for the stability of its institutions as also for the defence of those peoples against their external foes. And this especially as the Jews have always shown themselves quick to betray any country kind enough to offer them hospitality, providing support to foreign invaders and undermining the very heart of the unfortunate nation that offered them shelter, should it suit their selfish interests.

One way of solving such a tremendous problem seemed to be that of eliminating the unwholesome sect of Jewry by converting them to the Christian faith. As a result of their ceasing to be Jews and joining the people in whose lands they lived by incorporation into the Catholic religion, not only would that strange "Fifth Column" disappear, which represents a danger for every nation, but the salvation of their souls would also be attained by faith in our Divine Redeemer. These were the grounds that moved the very Catholic Visigoth king Sisebutus to order the Jews in his kingdom to receive baptism under pain of banishment and confiscation of their goods. These were the same motives that inspired the no less Christian Byzantine Emperor, Basil I, the Macedonian (867-885), when he compelled the Jews to accept the waters of baptism, offering those who agreed to this demand all kinds of honours and tax exemptions.[60]

Unfortunately all these measures failed, since the Jews, as the Israelite historian Cecil Roth assures us, only feigned the conversions, in order in secret to continue to adhere to the Jewish religion. Because of this, the contingent of the "Fifth Column" within the bosom of Holy Church was vastly augmented.

The Jewish Encyclopaedia says that with the conversion carried out in the times of the Emperor Basil:

"More than a thousand communities saw themselves compelled to accept baptism; however, after the death of the Emperor, they returned to their primitive religion."[61]

The conversion of the Jews in the Visigoth kingdom, which

was carried out at the time of Sisebutus to a massive extent, provided no better results. The Jew Cecil Roth says:

"The notorious infidelity of the newly converted as well as their descendants continued to form, up to the Arab attack in the year 711, one of the greatest problems of Visigoth policy."[62]

All measures were also in vain, which were introduced against the unfaithfulness of those converted from Judaism and their descendants. Naturally, these false Christians were subjected to a strict attention on the part of the government offices, which, as the same Jewish historian assures us, went so far as "to separate those suspect from their sons, so as to bring the latter up in an unpoisoned Christian atmosphere. As soon as the watchfulness of the government was relaxed, the recently converted seized the opportunity to return to their original belief."

Roth ends these observations by concluding that all these occurrences initiated the Marrano tradition on the Iberian peninsula, in other words, the tradition of clandestine Jewry in Christian dress.[63]

The Popes and many Christian kings were alarmed by these insincere converts who were on the point of overwhelming Holy Church, and therefore introduced various measures in order to prevent and prohibit Jews from being forcefully converted. Among others, we can quote those which the "Jewish-Castilian Encyclopaedia" refers to, which says the following in this connection:

"Leo VI the Philosopher (Byzantine Emperor), son of Basil, re-established religious freedom for the purpose of preventing the appearance of false Christians."[64]

Pope Saint Gregory recognised this problem in all its magnitude as well as the extraordinary danger that false converts represented for Holy Church. He therefore passed a definite prohibition of the persecution of the Jews or of compelling them to become converted in any kind of form. The bishops followed these instructions and opposed everything that might signify a compulsory conversion of the Jews, albeit reducing the latter to powerlessness, so that they could not infiltrate and poison Christian society. The Jewish historian

Graetz makes an interesting commentary in connection with these measures:

"But the tolerance even of the most liberal bishops had no great significance. They merely abstained from any proselytism that involved threats of banishment or death, because they were convinced that by these means the Church would be populated with false Christians who would curse it in their innermost heart. But they did not hesitate to chain and harass the Jews, nor to place them on the same level as slaves on the social ladder. This kind of behaviour appeared completely justified and pious to almost all representatives of Christianity during the centuries of barbarism."[65]

Here the Jewish historian summarises one of the aspects of the new policy that several Popes of Holy Church were to pursue during the Middle Ages. Convinced of the fact that it was dangerous to compel the Jews to conversion by means of persecution or threats, they strove to prevent such enforced conversions. They even declared it as anti-canonical. At the same time they undertook energetic measures against the false converts and their descendants: the false judaizing Christians. Some Popes and kings permitted the Jews to practise their religion openly, treating them tolerantly and even granting them protection against unjust attacks; but this kind of new policy also failed against the malice and perfidy of Jewry, which, far from thanking the goodness of such Popes, did not hesitate to exploit this leniency, in order to plan and prepare every kind of conspiracy against the Church and the State. This stiff-neckedness soon forced the Popes to alter their policy and to try to prevent the unleashed Jewish beast from devastating everything. Thus they attempted to enchain the latter anew, so that the Jews could cause no further harm. This is the true explanation of that which might seem to be a contradictory policy with respect to the Jews, which the various Popes have carried out.

It is therefore understandable that, when it was revealed that the measures of tolerance towards the foe revealed catastrophic results, they recognised the urgent necessity of seizing upon energetic measures to save Christianity from the cunning of the "Synagogue of Satan." Unfortunately, this fluctuation in the policy of the Christian hierarchies was in the long run harmful to Holy Church Christianity.

If they had followed without interruption the energetic action directed against Judaism by the Fathers of the Church as well as by many Popes and Councils, then perhaps in time the threat of Jewish imperialism, which at present threatens to overwhelm everything, would have been banished.

CHAPTER ELEVEN

THE THIRD COUNCIL OF TOLEDO REMOVES THE JEWS FROM PUBLIC OFFICES

With the conversion of the Visigoth king Reccared from Arianism to Catholicism, the sect of the Jew Arius received a decisive blow, since, as already stated, the Visigoth empire was the bastion of the heresy.

At that time the tragic memories and wounds opened by the bloody persecution unleashed by the Arian Leovigild against the Catholics were still felt. In this persecution the Jews had participated in a cruel way, so that in Gothic Spain there was a widespread resentment of the Catholic people against the congregation of Israel. It is understandable therefore that, after the Visigoth princes had abjured the Arian heresy and adopted Catholicism, a series of corresponding measures were seized upon, in order to command a halt to the dominating expansion of Jewry. The judaeophile historian José Amador de los Rios recognises in this respect that:

"The doors to the public offices stood open to the Hebrews, the occupying of which they had to thank the Arian kings for. Through marriage they could infiltrate into the Christian family, which considerably improved their position and their wealth and in the future secured them no small influence within the state. Made dizzy by their prosperity and their power, they had perhaps taken some part in the last and most painful persecution carried out by the Arians against the Catholics during the reign of Leovigild. The fear of the Toledo Fathers, who knew of the importance of the Catholic triumph and the cause represented by them, was therefore no objectionable and childish suspicion. Inspired by the example of the Illiberian synod, they set themselves to bridle the Jews, reducing them to impotence against the Christians..."[66]

Among the canons passed by the Third Council of Toledo for this purpose, canon XIV stands out an account of its importance, which states the following concerning the Jews:

"No public offices shall be conferred on them by virtue of which they could impose penalties on Christians."[67]

This statute of the Holy Catholic Church has its complete justification, since the Jews always misuse the government posts that they acquire within peoples who have offered them hospitality, in order to cause the Christians damage in this or that form. It is completely beyond doubt that, if the metropolitans and bishops of the said Toledo Council had lived in our days, they would have been accused of a cruel antisemitism by the "Jewish Fifth Column" which has crept into the Catholic clergy.

The Prelates of the Third Council of Toledo likewise ordained that "if Christians have become polluted with the Jewish rite or circumcision, the former should be reinstated without any kind of reprisal into a position of freedom and in the Christian religion."

The aforementioned historian J. Amador de los Rios, commenting upon other anti-Jewish statutes of the Holy Council, says the following:

"In recommending these repressive measures to Reccared, as a principal point and one of major importance, the Council Fathers were seeking to follow the intentions of the Council of Elvira, denying the Hebrews any alliance and mixing with the Hispanic-Latin race, just as with the Visigothic people previously and for a long time afterwards mixing was not permitted to the peoples ruled by them."[68]

Among the statutes passed by the said Toledo Council were found those that refused the Jews the right to buy Christian slaves. They agree perfectly with the statutes passed by his Holiness Pope Saint Gregory the Great. This Pope not only violently opposed the forcible conversions of Jews and any kind of oppression that could force them to convert as false Christians, but decisively forbade them to buy Christian slaves. He also energetically combated every manifestation of clandestine Judaism practised by those who passed themselves

off in public as Christians. In this respect, the Jewish historian Graetz quotes a very interesting case; writing about Pope Saint Gregory, he says:

“Having learned that a certain Jew named Nasas had erected an altar in Elijah (probably a well-known synagogue under that name) on the island of Sicily, and that Christians met there to celebrate the divine services (Jewish), Gregory commanded the Prefect Libertinus to tear down the building and to impose corporal punishment on Nasas for this offence. Gregory ruthlessly persecuted the Jews who bought Christian slaves or possessed them. In the Empire of the Franks, where fanaticism had still not taken root, there was no ban forbidding the Jews to take part in the slave trade. Indignant at this, Gregory wrote to King Teodoric (Dietrich) of Burgundy, King Teodobert of Austrasia, and likewise to Queen Brunhilde, whereby he gave expression to his astonishment that they allowed the Jews the possession of Christian slaves. With great zeal he admonished them to alter this evil state and to liberate the true believers from the violence of their foes. The Visigoth King Reccared, who had subjected himself to the Holy See, was flattered by Gregory in such grand style that he promulgated an edict of intolerance.”[69]

One sees from this that the measures for restraining the Jews that were approved by the Visigoth Reccared were, according to the Jew Graetz, inspired by no less than Pope Saint Gregory the Great, who attempted for a time in vain to gain the Jews through kindness and tolerance. It is likewise interesting to note that Pope Saint Gregory the Great, whilst rejecting forced conversions, cherished the hope of evangelising the Hebrews by peaceful means. Although he knew that in general the conversions were feigned and insincere, he hoped at least that the children of the *conversos* might be sincerely rooted in Christianity. In this respect our Jewish historian clearly states concerning Saint Gregory:

“However, he was not deceived into thinking that converts obtained in this way were loyal Christians, but he reckoned upon their descendants. ‘If we do not gain them, then we will at least gain their sons’.”[70]

As our writer said, and it is highly worthy of note, even Pope Saint Gregory the Great – of such illustrious memory in

the history of the Church – knew that the conversions of the Jews to Christianity were insincere, and what he aimed at with them was to win over their already Christian-educated sons.

Unfortunately, the malice and perfidy of Jewry always causes the most apparently logical calculations to fail. As we have already seen in Chapter II of Part Four, the Jewish historian Cecil Roth confirms that "Marranism" i.e. clandestine Judaism, is characterised by the transmission by parents to children of the secret Jewish religion, hidden under the appearances of a Christianity practised in public by the Marranos. For this reason, the calculations of all the hierarchies of the Church and of the Christian states – based on the idea that even if the conversions are pretended and false, one could nevertheless convert the descendants of the *conversos* into good Christians – have failed lamentably throughout the centuries, as we shall analyse further in good time.

CHAPTER TWELVE

THE FOURTH TOLEDO COUNCIL DECLARES THE BISHOPS AND CLERGY SUPPORTING THE JEWS TO BE BLASPHEMERS AND EXCOMMUNICATES THEM

One of the principal reasons for the slow but constant triumph of Jewish Imperialism in the last nineteen hundred years has been the short memory of Christians as well as pagans, who were always inclined to forget the past, and did not take into consideration that history is the instructor of life. The Jews were always able to gain control of the government offices and obtain great influence within Christian society, if they were successful by application of their indescribable skill in deceiving their neighbours, in attaining the confidence of Christian potentates, whether churchly or worldly.

This so greatly desired power was used by them in order to cause harm to those of generous heart, who had opened door and gates to them, since now they conspired with greater prospect of success against Holy Church or the Christian states. Thus we see that, once Reccared had died and the motives had

been forgotten which justified the exclusion of Jews from public offices, the latter were again permitted to exercise these and they were permitted to fall back again into their wicked practices, which had brought about the just punitive measures of the Third Toledo Council.

In this manner they represented anew a grave problem in the Gothic kingdom. When therefore in the year 612 Sisebutus was elected through the votes of the Visigoth potentates and with approval of the Episcopate, he first attempted to call a halt to the abuses of the Jews by putting into effect the Canon of the 3rd Toledo Council, which, because of neglect or yielding by the previous government, was no longer practised, and by likewise most energetically refusing the Jews the right of being able to buy Christian slaves.

J. Amador de los Rios confirms as follows: “Sisebutus, firm in his efforts to separate the Jewish race from the Christian, by his removing every power of the former over the latter, commanded that the crown should permit the return of all incomes, gains or presents which they had accumulated through deceiving the Kings before him.”

The historian in question reveals that Sisebutus with his zeal to put into application the statutes of Reccared in their entire extent, “gained for himself the approval of the Episcopate and the applause of Catholics”[71] and, conversely, the tenacious opposition of the Israelites, “who already showed the hard attributes of Jewish infamy.” Finally, Sisebutus resolved to grasp the evil by its roots, and to remove from the Imperium this community of disgraceful aliens, who left in peace neither the Visigoth nation nor the Hispanic-Latin believers and hence represented a lasting threat for church and state. He therefore announced a fulminant edict, which uttered the expulsion of all members of the Jewish race from the kingdom. However, he committed the cardinal blunder of excluding from this statute those who confessed to Catholicism, so that the majority preferred to remain and allow themselves to be baptised. As the Jewish historian Cecil Roth has reported, such conversions were pretended and consequently only served to replace Judaism practised in public as their religion by one cultivated in secret, as a result of which a strengthened “Fifth Column” grew up which represented a much more dangerous organisation than that of open Jewry.

The Jesuit historian Mariana says, when he speaks about this general conversion of Iberian Jews, that a great number of Jews had themselves baptised with proclamation of this decree, "of which some were conversions from conviction and the majority hypocritical." Mariana further elaborates that the Jews who received water of baptism, in order to evade the edict of Sisebutus, "followed anew and with greater zeal the confession of belief of their elders" upon the latter's death in the year 621.[72]

The faulty memory of Christian rulers, which has been so grave in its consequences and of such advantage for the Jews, brought with it the fact that the Christians and pagans in the course of history, forgot the lessons of the past and fell into the old faults of wishing to bring the terrible Jewish problem towards a solution through conversion. Thus they admittedly ordered the expulsion of the "Fifth Column", but at the same time left the escape valve of conversion open, so that things were merely made worse. For the majority preferred to remain and to falsely convert themselves into good Christians, whereby a "Fifth Column" grew up, which refined itself more and more, took effect in secret and therefore became more dangerous.

The expulsion of all Jews from the Gothic kingdom would have signified a solution of the problem, if it had been carried out totally, and the possibilities had not been made clear for the Jews to retain a loophole through their apparent conversions.

The expulsion would have been justified on the other side; for the owners of a house have always the right to show a guest the door, who, far removed from giving thanks for the hospitality enjoyed, sets himself to rob his hosts of their property or to cause them difficulties.

The commentary which the Jew Graetz makes, referring to the expulsion edict of Sisebutus, is characteristic in this respect, when he says, that "Sisebutus, by means of this fanatical persecution, cleared the way for the dissolution of the Visigoth kingdom."[73] Undoubtedly he here refers to the fact that the complicity of the Jews favoured the triumph of the Mohammedan invaders. The fact is that the Jews had not ceased, since the conversion of the Visigoths to Catholicism and their abjuration of Arianism, to conspire against the new

position of things. If there existed a fault on the part of Sisebutus or his successors, then it was that of not expelling completely the conspiratorial aliens who had infiltrated into the land, which in fact favoured from within outwards the Arabic conquest. Without Jews on Gothic soil this service of espionage would not have been able to be performed and the handing over of fortified places as well as the desertion of troops in the army of Roderich would not have been able to be effected, as the Jews were successful in doing. It was the fault of the Goths that the possibility was left open to the "Jewish Fifth Column" by means of a pretence of a false conversion to remain further on their soil; for it is always dangerous to allow the activity of any kind of "Fifth Column".

It is very important to establish that Sisebutus was certainly conscious of the lack of strength on the part of the Christians, of pursuing throughout history a firm policy towards their enemies, as well as the faulty memory of the peoples in relation to the lessons of the past. Therefore he did everything humanly possible to prevent his successors falling into the traps of the skilled deceptive manoeuvres on the part of cunning Jewish diplomacy and renouncing the laws which he had enacted for defence of the Church and of the State. The legislation created by him for this purpose, which was incorporated in the "Fuero Juzgo", was impressed upon the hearts of his successors by Sisebutus himself, so that the latter applied all strictness in the following of the anti-Jewish laws; with the punishment of seeing themselves deprived of rights for lifetime, as well as with death, to be thrust out of the host of believers in Christ and cast among the Jews so that the raging flames of Hell licked them eternally.[74]

And Sisebutus, who well knew the chronic faults of the Christian dignitaries, did not err in this. Scarcely was he dead, than the new King Swintila soon fell a victim to the smooth diplomacy of the Jews, who have the special gift of injecting confidence in their future victims, by their lulling them through an extremely hearty treatment and hypocritically pretending to show a friendship and loyalty, which covers their black plans and allows them to appear as victims of the most disgraceful injustices.

With their classical methods of deception they were successful in winning Swintila for themselves, who disregarded

the admonitions of Sisebutus to his successors not to alter the anti-Jewish laws for the defence of the kingdom, and who did not know how to cast his curse against those who disavowed the said laws. He lifted the entire anti-Jewish legislation and with it the edict of expulsion of the Jews, so that the untrue converts, if they wished, could again publicly practise their Jewish cult, as well as return to the land from which they had been driven out.

The Jew Graetz, who is better acquainted in the internal matters of Jewry than Father Mariana, says in this connection the following: “In spite of baptism the converted Jews had not given up their religion.” He thus does not make Mariana’s allusion, that, although the majority pretended conversion, there were nevertheless some who did it from inner conviction. On the other hand, Graetz further elaborates that in the epoch of the Semitophile Swintila “the act of baptism was regarded as sufficient, and none bothered to make enquiry as to whether the converts retained their old habits and practices. The noble King Swintila was naturally dethroned through a conspiracy of the nobility and clergy, who placed Sisenand in his place, who was a willing tool of theirs.”[75] Here the Jew Graetz mentions a condition, which represents the ideal for the false converts from Jewry and which consists in that they already transformed themselves into true Christians through baptism, without anyone bothering to investigate whether the converts and their descendants still adhered in secret to the Jewish cult. This is exactly the situation today of the descendants of the false converts, who enjoy freedom of action as powerful “Fifth Column” within the Church and cause Christianity colossal harm, without anyone setting up a real investigation, in order to establish who practises Judaism in secret.

Conversely, at other epochs of the Visigoth monarchy, watch was kept with Argus eyes over the converts and their descendants, in order to discover who of them still carried on Judaism. It is natural that, under the protection and shield of Swintila, the Jews again accumulated great power within the kingdom and brought the Christian Church anew into danger. This explains and justifies the secret measures of the Catholic clergy, in order to overthrow the traitorous monarch, who, as is to be expected, is praised as good and liberal by the Jews.

Leader in this new struggle against the “Synagogue of

Satan" was Saint Isidore of Seville, another of the most renowned Fathers of the Church, who, after the fall of the unfaithful Swintila and the crowning of Sisenand, organised and directed the Fourth Toledo Council, which was highly authorised in Church doctrine.

The greatest difficulty in this situation was that those who had gone over to Judaism, and their descendants, followed their old tradition and allowed their sons to enter into the Catholic priesthood, as a result of which they could even rise and occupy the bishops' chairs, which thus served to provide the Jews with aid in their conspiracies against the Catholic faith. This is the typical case of activity of the "Jewish Fifth Column" which had infiltrated into the Church, whose destructive activity can be traced up to our days.

In other cases the Jews took refuge in that system which had commenced with their predecessor, the Jew Simon the Magician, by buying the favour of the clergy who, although they were not secret Jews, sold their support to the cause of the Devil; exactly as their forerunner Judas Iscariot had done as one of the chosen Twelve. The treachery which had made itself noticeable up into the highest offices of Holy Church, called forth the alarm of the Fourth Toledo Council and its leader, Saint Isidore of Seville. Upon the Metropolitans and Bishops assembled there fell the task of laying down in the Holy Canons a series of statutes which not only had the aim of countering the Jewish threat at this time, but also of banning and punishing the treachery in the high clergy, which was most dangerous of all for Holy Church and the Christian states.

Thus among the Canons passed for this purpose the following stand out: "Canon 58. Concerning those who show support and favour to the Jews against the faith of Christ. The avarice of some is so great that they therefore separate themselves from the faith, just as the Apostle expressed it; just as even many among the clergy and laity accept presents from the Jews and aid their perfidy, in that they allow them to enjoy their protection; to those, of whom one knows not without reasons, that they belong to the body of the Antichrist, since they work against Christ. Every bishop, priest or layman, who in the future grants support to them (the Jews) against the Christian faith, be it through briberies or favours, shall be regarded as profane and blaspheming God. He shall be

excluded from the Communion of the Catholic Church and be regarded as not belonging to the kingdom of Cod; for it is no more than right that those who reveal themselves as protectors of the enemies of the Lord be separated from the body of Christ."[76]

The threat which had arisen for the Church and Christian society, must have been very great on grounds of the complicity of the Bishops and Priests with the Jews, these eternal enemies of Christianity. This is the reason, why the wise Saint Isidore of Seville had to expose them before the Council which consisted of Metropolitans and Bishops, in this quoted Canon, and called those Bishops and Priests who supported the Jews profane and blasphemous, whereby they at the same time threatened them with the punishment of excommunication.

May this be borne in mind by all those clergy and highest dignitaries of the Church, who, instead of serving Holy Church, at present prefer to give free rein to the Jews, these principal enemies of Christ, or to Jewish enterprises like Freemasonry and Communism. And they should give account concerning the great responsibility, which weighs upon them, as well as the grave sins, which they commit as a result.

As is known, the Toledo Councils enjoyed great regard within the Holy Catholic Church, and their edicts even found entry into civil law. Thus the statutes and penalties of the aforementioned Canon were taken over in the "Fuero Juzgo", which was proclaimed with approval of Holy Church. In article XV, Title II, Book XII of Law 15 it is stated:

"So that the cheating by the Jews does not have the power to broaden itself in any kind of form and to govern according to its choice; over which we have always to watch. Therefore we stipulate in this law that no man of any religion, or spiritual order, or any dignity, or of our Court, either great or small, nor any kind of people, nor any kind of line, neither princes nor potentates should strive accordingly, to protect the Jews, who will not allow themselves to be baptised, in order to hold firm to their beliefs and their customs. Nor those who have been baptised but return to their perfidy or their bad customs. None should risk to defend them in their malice with his strength in any kind of way. No one should attempt to help them, neither by means of arguments nor deeds, so that they may not be able

to agitate against the holy belief of Christians. Neither shall anyone in secret or in public undertake anything against the faith. Should anyone accordingly risk this, whether he be bishop, priest, member of an order or lay brother, and if proof is shown against him, then he shall be separated from the community of Christians, excommunicated by the Church and a quarter of his property declared to be confiscated in favour of the King."[77]

In this form in those critical times Holy Church as well as the Catholic State enacted sanctions and in fact the former with the approval of the first-named, against the accomplices of Jewry within the Church and the high dignitaries of the clergy itself.

In order to come back now to the Fourth Toledo Council, we now reproduce, what Canon 59 orders, which refers directly to the Jews, who after their going over to Christianity were revealed in their secret practices of Jewish belief. About this the Canon in question expressly states: "Many Jews took on the Christian faith for a certain time and now give themselves, by slandering Christ, not only up to the Jewish rites, but even go so far as to carry out the repellent act of circumcision. In reference to these Jews and upon proposal of the highly devout and highly religious Lord, our King Sisenand, this Holy Council decrees that the said converts, after they have been purified through the Papal authority, are again conducted into the care of the Christian dogma; but those, who do not better themselves from their own decision, should be restrained by clerical punishment. And relating to the circumcised, it is ordered that, if it is a matter of their own sons, then they shall be separated from their parents; but if it is a matter of slaves, then they shall be granted freedom on account of the injury done to their body."[78]

Although both Cecil Roth as well as other Jewish authors assure us that the conversions were, according to their nature, pretended, and in this they agree with the Jesuit historian Mariana and with what is laid down in various mediaeval documents of undoubted proof, then the Church at least in the early periods held every converted Jew to be a serious Christian, as long as it was not proved that he practised Jewish rites in secret.

Later, all Israelites were under suspicion of crypto-Judaism who had gone over to Christianity as well as their descendants, since proof could be provided that with few exceptions all pretended their conversion and transferred their secret religion from father to son. It therefore in no way astonishes us that, in the aforementioned Canon 59, measures were seized upon, in order to prevent the crypto-Jews, i.e. the untrue converts, from transferring Hebrew rites to their sons, and the latter were separated from them for this purpose. For the same purpose the Council in question passed its 60th Canon, which according to its compiler, Tejada Ramiro, refers to the so-called backsliding Jews, i.e. to the Christians, who fell back into the crimes of secret practice of Jewish belief. The said Canon elaborates:

"It is ordered that the sons and daughters of Jews, so that in the future they may not fall into the error of their fathers, be separated from their parents and entrusted to a monastery or to Christian men and women, who fear God, so that in their education they learn the cult of the faith and, better instructed, make progress in customs and beliefs."[79]

As one can recognise, these Canons were chiefly conceived in order to destroy the "Jewish Fifth Column" which had infiltrated into the Church, be it by means of punishments of the false crypto-Jewish Christians or through the attempt to prevent the latter handing on the secret rites to their sons. It was and remains highly dangerous for the Church to have in its ranks members of the Jewish sect who, disguised as good Catholics, make efforts to destroy Christianity. For this means to have the foe in their own ranks, and no one has called into question the right that every human society possesses to render harmless the espionage service of enemy powers or to get rid of saboteurs. The measures seized upon by Holy Church, in order to ward off Jewish infiltrations, which attempted to undermine it externally, were fully justified, even if they may also appear very strict; exactly the same as those, which every modern nation seizes upon, in order to eliminate espionage or sabotage of a hostile power.

History has proved, that even if open Jewry was expelled and despised in many nations, that crypto-Jewry nevertheless lived on under the mask of Christianity. It was always held to be logical, that the intercourse of converted Jews with those

who practised their cult in public, was harmful, since the latter could influence the first-named to fall back into Judaism.

Canon 62 of the Holy Council mentioned deals with the banning of this danger: “Concerning the baptised Jews, who have dealings with the false believing Jews. If association with the bad often in fact destroys the good, with how much more probability will the former be destroyed by the latter, who incline to blasphemy. Therefore, from now on, the Jews converted to Christianity must carry on no association with those who still adhere to the old Rite, so that they do not become perverted by them. Whoever in consequence does not avoid this association, will be punished as follows: if he is a baptised Jew, he shall be handed over to the Christians, and if he is not baptised, he shall be publicly whipped.”[80]

Canon 64 rejects the capacity of giving witness and in fact here not by the open Jews, but by the crypto-Jewish Christians.

Up to then the Christian law had solely refused the open Jews the right of bearing witness against Christians, but Canon 64 forms an innovation, since it also denies to Christians still practising the Jewish cult in secret, the capacity of bearing witness: “Canon LXIV. Whoever has been untrue to God, cannot be faithful to men. Therefore the Jews, who became Christians and again fell away from the faith of Christ, shall not be permitted as witnesses; and not even then if they declare to be Christians. Just as one mistrusts them relating to the belief in Christ, so shall one suspect them else in earthly evidence...”[81]

More logical the proof given by the Council Fathers could not be; for it is logical that, if they lie in things of God, they likewise speak untruth in earthly things. On the other side, one sees clearly that both Saint Isidore of Seville as well as the Metropolitans and Bishops of the Council knew best of all the lasting distortions and falsities that had become second nature of the false crypto-Jewish Catholics. The same one can say of many today, who swear to be Catholics but act as Israelites.

In spite of this violent defensive struggle on the part of the Church and of the Christian state against the dangerous infiltration by the “Jewish Fifth Column”, the latter must have obtained further government offices. Particularly during the desolate period of government of the Semitophile Swintila this

development attained such a dangerous degree that both the Catholic Monarch on the throne and also the Holy Toledo Council resolved to make an end of the situation. So in their Holy Canons they uttered the express ban, which refused the Jews the right to occupy public offices within Christian society.

Canon 65 says: "Upon command of our illustrious Lord and King Sisenand, this Holy Council lays down that the Jews, or those who are of their race, may occupy no public offices, because through this they would insult the Christians. Therefore the judges in the provinces in common with the priests should make an end to these cunning deceptions and forbid them to occupy public offices. But if, in spite of this, a judge grants his approval to anything of the like, then he shall be excommunicated as a blasphemer and be accused of 'fraud' and be publicly whipped."[82]

Canon 66 expressly calls the Jews "Servants of the Antichrist", just as another already quoted Canon said of the bishops and priests who helped the Jews that they formed part of the body of the Antichrist.

It is worthy of note that Canon 65 adds an innovation to the laws of the Catholic Church in that admittance is not only blocked to declared Jews to government offices, but to all those who belong to their race.

This must not be interpreted as racial discrimination; for Holy Church regards all men as equal before God, without discrimination of race. But since the conviction, repeatedly substantiated through facts, predominated that Christians of Jewish race with few exceptions secretly practised the Jewish cult, it was logical that one attempted to prevent the infiltration of crypto-Jews into the government offices. This was a vitally important defensive measure by the Christian state, since, if the latter had once been ruled by its deadly enemies, who are simultaneously the principal foes of Holy Church, both institutions would have come into gravest danger. To block the door to government of the state to aggressive or converted Jews, was not only prudent but indispensable to protect it from the powerful "Fifth Column" which at a given moment could cause its collapse. Thus it came about in catastrophic degree when a weak-minded leader of the state, who violated these Laws of the Church and those announced by his predecessors,

cleared anew the possibility for the Israelites to gain control of the leading posts in the Gothic kingdom. This law of public security is without doubt the predecessor of further most energetic and far-reaching laws, which Holy Catholic Church passed many hundreds of centuries later.

It is interesting to establish that Saint Isidore of Seville in his struggle against Judaism wrote two books against the Hebrews, which, according to Graetz, were compiled "with that lack of taste and feeling that distinguished the Fathers of the Church from the beginning in their warring polemics against Jewry".[83] It is entirely natural that the anti-Jewish books of the Church Fathers do not please the Jews, but one must understand that the Israelites obscure the historical truth. Also they attempt to destroy the honour of all those who have fought against them, even if it is a question of such holy, learned and excellent men as the Church Fathers are.

It is completely beyond doubt that, if Saint Isidore of Seville as well as the Metropolitans and Bishops of the Fourth Toledo Council had lived in our days, they would immediately have been accused of antisemitism or criminal racism; and in fact not only by the Jews, but also by the clergy, who give themselves out as Christians, but in reality stand in the service of Jewry.

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[1] Here we avoid using hard words against those churches, in order to support the wish of our Holy Father, John XXIII, of attaining a drawing closer together of the Christian Churches.
[2] Cecil Roth, *History of the Marranos*, Israel Publishers, Buenos Aires, 1946. 57506, pp. 11-18.
[3] Bible, Gospel of Saint John, Chapter II, Verses 23-24.
[4] Bible, Gospel of Saint John, Chapter VIII, Verses 31-59.
[5] Bible, Apocalypse, Chapter II, Verses 1-2.
[6] Bible, Acts of the Apostles, Chapter XX, Verses 18-19 and 28-31.
[7] Bible, Letter of Saint Paul to the Galatians, Chapter II, Verses 4-5.
[8] Bible, Letter of Saint Paul to Titus, Chapter I, Verse 10.
[9] Bible, Second Letter of Saint Paul to the Corinthians, Chapter II, Verses 12-15.
[10] Bible, Second Epistle of Saint Peter, Chapter II.
[11] John Yarker, *The Arcane Schools*, pp. 167, 365.
[12] Bible, Acts of the Apostles, Chapter VIII, verses mentioned.
[13] Bible, Acts of the Apostles, Chapter VIII, Verse 24.
[14] William Thomas Walsh, *Philip II*. Espasa Calpe, p. 206.
[15] J. Matter, *Histoire du Gnosticisme.* Ed. 1844. Vol. I, pp. 12, 44.

[16] Nesta H. Webster, *Secret Societies and Subversive Movements*, pp. 27-29.
[17] Ragon, *Maçonnerie Occulte*, p. 78.
[18] "Was Jewish in character long before it became Christian." Jewish Encyclopaedia, word "Cabbala".
[19] Jewish-Spanish Encyclopaedia, edition quoted, Volume V. Word "Gnosticism", p. 84, Collection 1.
[20] Jewish-Spanish Encyclopaedia, Work quoted.
[21] Matter, op. cit., Volume II, p. 188; Volume I, p. 44.
[22] Nesta H. Webster: *Secret Societies and Subversive Movements*, pp. 30-31.
[23] Matter, op. cit., p. 365.
[24] Eliphas Levy, *History of Magic*, p. 218.
[25] Dean Milman: *History of the Jews*, Everyman's Library, Edition II, p. 491.
[26] E. de Faye: *Gnostiques et Gnosticisme*. Ed. 1913, p. 349, and Matter, ibid, Volume II, p. 171.
[27] De Luchet: *Essai sur la Sectes des Illuminés*, p. 6.
[28] His work *Adversus Haereses* is especially important.
[29] William Thomas Walsh: *Philip II*. Ed. Espasa Calpe, p. 266.
[30] His work *Thalia* was of great importance for the spreading of heresy.
[31] Cavallera: *Le Schisme d'Antioche*. Sellers. R.V. "Eustasius of Antioch and his place in the early doctrine of Christ." Cambridge 1928.
[32] Books which have been referred to in this Chapter: Graetz, *History of the Jews*, Philadelphia 1956, Volume II, Chapters XXI and XXIII. *Acta Conciliorum et Epistolae Decretales* etc. Johannis Harduini, S.J., Paris, 1715, Volume I, p. 255. Jewish-Spanish Encyclopaedia. St. Athanasius: *Historia Arianorum ad Monachos*. *Contra Arianos*. Eusebius: *Vita Constantini*. Cevatkin: *Studies of Arianism*. Batiffol: *Les sources de l'histoire du Concile de Nicée*. Echoes d'or. 28th edition, 1925. Sokrates: *Church history*. St. Athanasius: *Epistola de morte Arii*. St. Hilary: *History 2.20 Fragm*. Ch. J. Hefele, Volume I. Sozomeno: *Church History*, Chapter I, St. Epiphanius Haeret. Waud: *The Four Great Heresies*, 1955.
[33] Books used in this chapter: Graetz: *History of the Jews*, Volume II, Chapter XXI, Jewish-Spanish Encyclopaedia. W. Koch: *Comment l'empereur Juliana tacha de fonder une Eglise paienne*. Articles in the *Revue de Philosophie de l'Histoire*, 6th Year 1927-1935 and 7th 1928-485. Labriolle: *La réaction paienne*. P' 1934. St. Gregory Nazianzen: *Oratio I en Julianum*.
[34] Graetz, op. cit., Volume I, pp. 613-614.
[35] Graetz, op. cit., p. 614.
[36] Graetz, Ibid.
[37] St. Basil and St. Gregory Nazianzen: Church Fathers, Letter published in works of John Chrysostom. Library of Christian authors. La Editorial Catolica. S.A. Introduction, p. 7.
[38] *Sources Chrétiennes*, Volume 13, p. 142 and FF, quoted as works of John Chrysostom, Library of Christian authors. Editorial Catolica. SA. Madrid, 1958.
[39] Graetz, op. cit. Vol. II, pp. 615-616.
[40] Graetz, Ibid.
[41] Graetz, Works, Volume II, pp. 618-619.
[42] Jewish-Spanish Encyclopaedia, Edition mentioned, Volume II, p. 30.
[43] Graetz, op. cit., Volume II, p. 619.

[44] Graetz, Ibid, Volume II, pp. 620-621.
[45] Graetz, Ibid.
[46] Graetz, Ibid, Volume II.
[47] Graetz, op. cit., Volume II, pp. 625-626.
[48] N. Leven, *Cinquante ans D'Histoire Israelite Universelle.* [1860-1910]. Paris 1911, Volume I, pp. 3-4.
[49] Graetz, Ibid, Vol. II, p. 622.
[50] José Amador de los Rios, *History of the Jews in Spain and Portugal*, Madrid, 1875, Vol. I, p. 75.
[51] Jewish-Spanish Encyclopaedia. Edit. mentioned. Vol. I, Word "Arianism".
[52] Graetz, Ibid, Volume III, p. 27.
[53] J. Amador de los Rios, Ibid, Volume I, p. 79.
[54] Cecil Roth, *History of the Marranos*, pp 15-16.
[55] Graetz, Ibid, Volume III, p. 26.
[56] Graetz, Ibid, Volume II, pp. 28-29.
[57] J. Amador de los Rios, Ibid, Volume I, pp. 79-80.
[58] Graetz, Ibid.
[59] Cecil Roth, Ibid, p. 16.
[60] Concerning this compulsory conversion in the Byzantine Empire see: Jewish-Spanish Encyclopaedia, term "Bizantino Imperio".
[61] Jewish-Spanish Encyclopaedia, Volume II, term "Bizantino Imperio".
[62] Cecil Roth, Ibid, p. 16.
[63] Cecil Roth, Ibid, pp. 16-17.
[64] Jewish-Spanish Encyclopaedia. Volume II, term 'Bizantino Imperio".
[65] Graetz, Ibid, Volume III, pp. 25-26.
[66] J. Amador de los Rios, Ibid, Volume I, p. 82.
[67] Acts of the Third Council of Toledo. Canon XIV, compiled by Juan Tejada y Ramiro, *Collection of laws of all Councils of the Church in Spain and South America*, Madrid, 1859. Volume II.
[68] J. Amador de los Rios, Ibid., Volume I, p. 83.
[69] Pope St. Gregory the Great. Quoted by Graetz, Ibid, Volume III, pp. 33-34.
[70] Graetz, Ibid, Volume III, Page 33.
[71] J. Amador de los Rios, Ibid, Volume I, pp. 85-86.
[72] Mariana: General history of Spain. Book VI. Chapter II.
[73] Graetz, Ibid. Volume III. Page 49.
[74] Forum judicium, Book XII. Tit. II. Laws 14. Formula of cursing against those Kings who did not heed the anti-Jewish laws: [Sit in hoc saeculo ignominiosior cunctis hominibus... Futuri etiam examinis terribile quum patuerit tempus, et metuendus Domini adventus fuerit reservatus, discretus a Christi grege perspicuo, ad laevam cum hebraeis exuratur flammis atrocibus..." etc.]
[75] Graetz, Ibid. Volume III. Page 49.
[76] 4th Council of Toledo, Canon 58, compiled by Jaun Tejada y Ramiro. Page 305. *Collection of Canons of all Church councils in Spain and South America*, Volume II.
[77] *Fuero Juzgo* [Collection of Visigoth Laws in old Castilian tongue] in Latin and Castilian, provided by the Real Academia Espanola with the oldest most magnificent handwritings, Madrid, 1815.
[78] Fourth Council of Toledo, Canon 59. Compiled by Juan Tejada y Ramiro, same edition, Volume II, Page 103.
[79] Fourth Council of Toledo. Canon 60. Compiled by Juan Tejada y

Ramiro, same edition, Volume II. Page 306.
[80] 4th Council of Toledo, Canon 62. Compiled by Juan Tejada y Ramiro, same edition, Volume II. Pages 306-307.
[81] 4th Council of Toledo. Canon 64. Compiled by Juan Tejada y Ramiro, same edition, Volume II. Page 307.
[82] 4th Council of Toledo. Canons 65 and 66. Compiled by Juan Tejado y Ramiro. Same edition. Volume II. Page 308.
[83] Graetz, same work, Volume III. Page 50.

CHAPTER THIRTEEN

CONDEMNATION OF KINGS AND CATHOLIC CLERGY WHO ARE NEGLIGENT IN THEIR STRUGGLE AGAINST CLANDESTINE JEWRY

As we were able to observe, the Holy Church laws of the 4th Council of Toledo should have finally destroyed the "Jewish Fifth Column" in Christian society. Its decisions would have been more effective, if the Jews had not always been from of old so skilled in politics and diplomacy and knowing how, through flattery, perfected false loyalty, false arguments and confidence-giving comedies, to deceive. In addition, they know how to sow discord among their opponents, in order to keep the upper hand. They ally themselves first with the one in order to destroy the other, then defeat their first allies with the aid of the other, and finally destroy them all. This was one of the great secrets of their victories, and the clergy and politicians of all mankind must bear this in mind, in order to protect themselves from such Machiavellian manoeuvres.

Another ground for their successes was their great courage to accommodate themselves to an unfortunate situation, their resolution to never surrender to their enemies and to combat the cowards in their own ranks, since the latter could make a transitory into a final defeat.

In the supreme hierarchy of Christianity there are such cowards. They are responsible for so many defeats and compromises in recent times and are cynical enough to conceal their cowardice and their egoism behind apparent clear and conciliatory arguments. It means nothing to them that their cowardice handed over entire peoples to Communist slavery, and they say to themselves: let us live comfortably at the expense of the beast, even if the peoples, whom we lead, perish! That is the supreme wisdom of their false prudence and compromises.

If the Jews had been like this, they would finally have been defeated in the Gothic kingdom, when Christianity brought defeat to them and triumphed at the 4th Council of Toledo. However, they did not think of surrendering – as today the cowards – they fought on with zeal and fanaticism and

prepared the moment when they could conduct a new battle, in which they could triumph. With their accustomed tenacity they began to circumvent the laws, which the Holy Council of Toledo had passed in order to make them powerless, supported the rebellious spirit of the nobles against the King and worsened it through their intrigues. When hearts were sufficiently aroused, they then served as effective protagonists of the demands of the rebellious nobility.

If the King, Holy Church and the Visigoth nobility had been united, they could not have been conquered by the Jews. It was thus necessary to break this unity and to divide the enemy, in order to weaken him. This was not difficult, since the nobles frequently showed the tendency to rebel against the authority of the king. The Jews made use of this tendency, utilised the arising frictions in order to sharpen the struggles, and gradually attained their goal. At first they made efforts in order to obtain the protection of certain aristocrats, in order to circumvent the Toledo Church laws and the laws of the monarch. The nobles – deceived by the Jewish falsehood – had fallen into the trap and held them for valuable allies in their struggle against the King. For this the Jewish converts and their descendants were principally to be thanked, who pretended to be loyal Christians and who thus easier gained the confidence of the Visigoth aristocrats.

The Jewish historian Graetz comments: "These resolutions of the 4th Council of Toledo and the persecutions by Sisesand against the converted Jews do not appear to have been carried out with the planned strictness. The Spanish-Visigoth nobles took the Jews more and more under their protection and against them the royal authority had no power."[84] One thus sees that the converted Jews skilfully discovered the weak point of the Visigoth kingdom and effectively utilised it, just as they also understood a thousand years later in England how to conquer the nation, by their utilising the struggles of the parliamentary nobility against the King and sharpened these even more.

In the midst of increasing internal struggles, which began to weaken the heroic Visigoth kingdom dangerously, Chintila attained power. At the beginning of his period of government the 6th Council of Toledo[85] took place. The lack of constancy by non-Jews in their struggle against the principal enemy was also

chronic and made easier the latter's successes, even in the case of the Catholic Visigoth monarchs, who were thus conscious of the threat of the Jews and who wished to exterminate them. Therefore the archbishops and bishops at the Council sought to prevent this evil. In Canon III it is stated:

"Through devoutness and superior power, the unbending falsehood of the Jews seemed to decrease, for through devotion to God, we know that the illustrious Christian prince in his zealous faith has resolved together with the priests of his realm, to make impossible from the start their violations of duty and not to allow non-Catholics to live in his kingdom... But for our caution and great watchfulness, with it our zeal and our labour – which often fall asleep – which must not be abandoned, we pass further edicts. We therefore announce with one heart and one soul – a unanimous judgment, which must please God and which we also simultaneously approve, with the approval and reflection of his nobles and aristocrats – that anyone who in future strives for supreme power in the kingdom will not become King if he does not promise, among other things, not to allow the Jews to dishonour this Catholic faith (i.e. the Jews apparently converted to Christianity), so that he in no way supports their faithlessness, or through neglect or greed[86] gives way to violation of duty which leads to the abyss of faithlessness. He must therefore ensure that in the future he continues to stand firm, which in our time has required so much effort, for the good has no effect if it does not proceed with constancy. If he afterwards breaks his promise, may he be accursed in the presence of the eternal God, may he burn in everlasting fire and with him all priests or Christians who share his error. We add this and confirm the preceding determinations of the general Synod concerning the Jews, for we know that in this all necessary measures are laid down for the salvation of their souls. Therefore the appertaining prescriptions should be valid."[87]

This polemic against the kings and Catholic clergy who would not participate in the struggle, not only against the open Jews, but also against the betrayal by Christians of Jewish origin, who were described as friendly to the Jews, could not be sharper. It is worthy of note that, while hitherto the condemnations and penalties of the Holy Church Councils only hit at bishops and priests who supported the Jews and were their accomplices, now also those priests were threatened with

immediate excommunication who were not constant or were neglectful in the struggle for life and death which Holy Church conducted against clandestine Jewry. One thus sees that the Archbishops and Bishops of the Holy Councils not only exactly knew the faithlessness of the Jewish enemies, but also the weaknesses and the lack of constancy of the civil and clerical members of Christianity in such a just struggle.

It is strange that at this Council they still restricted themselves to combating the negligence of the priests without alluding to the Bishops. This is perhaps to be attributed to the circumstance that particularly the bishops passed those statutes and did not dare to include themselves among those who deserved this punishment. However, the negligence of the Prelates themselves in the time following must have been so serious that, at a later Council, they even proceeded with alarm and uttered severe penalties against the guilty, just as they had previously declared for godless and excommunicated those who supported the Jews to the harm of Christianity.

It is likewise worthy of note that in this law those are again mentioned who out of avarice or forgetfulness of duty gave way to the converted Jews. Without doubt the Simony briberies played a major role in the Jewish intrigues, which appears to be confirmed in Law IV in which among other things it is stated: "Therefore, whoever imitates Simon, the instigator of the Simonist heresy, in order to acquire Church offices, not in the usual way, but through gifts, offerings, etc."[88]

The Jew Simon Magus introduced this policy of bribery into Holy Church, which was called Simony after him. In the course of centuries it could be proved that the converted Jews and their descendants, who already belonged to the priest class and the hierarchy of Holy Church, had learned very much from their predecessor Magus and bought Church dignities or on their side sold Church goods, as the Holy Inquisition and the Church authorities repeatedly revealed. Worthy of note is also the commentary of the Jewish historian Graetz concerning the command of King Chintila, which was greeted by the 6th Council of Toledo, to admit no non-Catholics in the Gothic kingdom. This statute is directed only against the Jews: "For the second time the Jews were compelled to emigrate, and the converts who had remained true to Judaism in their innermost hearts had to sign a confession and obligate themselves to

practise the Catholic religion and follow it without reserve. But the confession of men whose sacred conviction was a matter of honour, could not be honest and it also was not. They resolutely hoped for better times, so that they could allow the mask to fall, and the constitution of the elected monarchy of the Visigoth kingdom made this possible to them. The present condition lasted only four years under the rulership of Chintila (638-642).[89]

The historian could not be clearer concerning the false Christianity of the converted Jews and the invalidity of their confessions and promises. Graetz further observes that the converted Jews broke their promise not to practise the Jewish rite in order to become honest Christians, and Chintila accordingly condemned them "to be burned or stoned."

The historian Amador de los Rios shows the practical consequences of all these measures: However, notice must be taken that this immoderate severity of the lawmakers was not sufficient to suppress the impatience of the Jews. When fifteen years had passed and Recceswinth ruled, the Fathers saw themselves compelled to repeat the demand which obligated the elected King to swear "that he would defend the faith against Jewish faithlessness". This occurred at the 8th Council of Toledo and is laid down in Canon X[90]. As Graetz has said, the Jews were successful after the death of Chintila in introducing, on grounds of the elected monarchy, a favourable change for their interests with the new King. Here we have another example of that chronic malady from which we Christians and also the pagans suffer: we are incapable in the face of this foe of maintaining a firm lasting conduct over several generations of rulers. With us Christians and also with the pagans the rulers strive so much for innovations that the edicts of their predecessor are always made useless and no united policy towards Jewry is possible. If the Jews without doubt also influence this change in policy, nevertheless our own inconstancy and our lack of tenacity is principally guilty of this.

During the period of rule by Recceswinth, the converted Jews and their descendants in Toledo handed to him a very interesting petition, in which they demanded of him: "Since the Kings Sisebutus and Chintila had compelled them to give up their law and they lived in all things like Christians, without deceit or cunning, he might allow them not to eat pork. They

said that they begged this far more because their belly would not stand it, since it was not accustomed to such flesh, than from stings of conscience."[91] It must, however, already be anticipated that centuries later, when the prosecution through the Inquisition threatened to exterminate clandestine Jewry, the Christians who were secret Jews had to eat pork very much to their sorrow, for the Inquisition and all the people in general suspected the Christian who ate no pork of being a secret Jew, even if he swore only to do this out of disinclination. From then up to today the clandestine Jewry abolished the religious statute of eating no such flesh, in order to arouse no suspicion among their neighbours. Therefore a Secret Jew eats everything today, and no one suspects that he is a Jew on grounds of his diet. Only one or two fanatics among the Jewish Christians still maintain this statute.

Unfortunately no effective barrier was erected so that the converted Jews and their descendants could not introduce themselves into the clergy. The more they joined themselves to it, all the more increased the cases of Simony, which grew to such frightening extent that the 8th Council of Toledo had to energetically fight this vice of Jewish origin. In its Canon III it is therefore stated that many "wished to buy the grace of the Holy Ghost for a shabby price, in order to fully receive the sublime Papal blessing and forgot Peter's words to Simon Magus: 'Thy money be cursed with thee, for thou wouldst have the gift of God for money.'"[92] Upon this follow the punishments for this crime.

The Jewish historian Graetz writes that the King, when he noticed that the European nobles of the land showed protection to the Jews and allowed them to practice their Jewish religion in secret, "passed an edict which forbade all Christians to protect the secret Jews." Whoever did not follow this command should be punished. And it is further stated: "These measures and statutes, however, had not the desired results." "The secret Jews – or, as they were called officially, the Jew-Christians – could not force Judaism out of their heart. The Spanish Jews, threatened by the danger of death, had from of old exercised themselves in the art of remaining true to their religion in their most secret hearts and of evading the sharp gaze of their enemies. In addition, they celebrated the Jewish feasts in their houses and despised the festivals of the Church. In order to make an end to this condition, the

representatives of the Church passed a law which was intended to take from these unfortunate people their home life. From now on they had to observe the Jewish and Christian festivals under the scrutiny of the clergy, since it was wished to compel them not to observe the Jewish festivals and to maintain the Christian."[93]

Here the Jewish historian forgets all evasions and calls the Christians of Jewish origin by their name: secret Jews or Jew-Christians, i.e. Jews who practised the Jewish religion in secret. In addition, he quotes interesting feasts in their homes, since as apparent Christians they could not do this in ordinary synagogues. Simultaneously the famous historian, so respected in Jewish circles, explains the reason for the decision of the 9th Council of Toledo that the Jews should spend the Jewish and Christian festivals under scrutiny of the Catholic clergy.

In Canon 17 of the 9th Council of Toledo, to which Graetz openly refers, it is expressly stated: "The baptised Jews should spend the festivals with the bishops." "The Jews baptised anywhere and at any time can assemble. But we determine that they must come together on the chief festivals laid down through the New Testament and on those days which were once sacred for them according to their ancient law, in the cities and public assemblies with the highest priests of God, so that the Pontifex learns their life and their faith and they become really converted."[94] In this law it becomes clear that the bishops of the Council doubted – and with good reason – the sincerity of the Christianity of the Jews converted to our holy faith.

After the death of Recceswinth, Wamba was elected as King. The Jews utilised anew the disunity of the nobility and attempted to alter the existing order to their favour. José Amador de los Rios mentions that the 10th Council of Toledo had almost ignored the Jews and comments: "The spiritual legislators perhaps believed in the honesty of the almost universal conversion of the Jews and hoped that, if they were all Christians, the internal struggle with them would find a happy end. But their hope was in vain. Scarcely had Wamba ascended the throne of Reccared than the rebellion of Hilderich and Paul gave them opportunity to reveal their secret grudges and to place themselves openly on the side of the rebels. As a result many Jewish families who had been

expelled from the kingdom at the time of Sisebutus returned into the Visigoth kingdom and especially into the region of Gothic Gaul (Southern France) where the rebellion had its outlet. But the rebels were defeated in Nimes and destroyed, and several edicts were published for the punishment and penalising of the Jews. The latter were expelled anew in large numbers from Gothic Gaul."[95]

The Jesuit Pater Mariana also confirms that, after the defeat of the rebels, "many edicts were passed against the Jews, who were expelled from the whole of Gothic Gaul."[96]

The Jew Graetz gives us interesting details in this respect and reports that after the death of Recceswinth: "The Jews participated in a rebellion against his successor, Wamba (672-680). Count Hilderich, governor of the Spanish province of Septimania, refused to recognise the newly-elected king and hoisted the flag of rebellion. In order to obtain support and followers, he promised the converted Jews a place in his own province where they could freely practise their religion. The latter accepted the offer and followed him in great numbers. The rebellion of Hilderich in Nimes took on enormous extent, and at first the hope existed of an easy victory, but the rebels were finally destroyed. Wamba appeared with an army at Narbonne (France) and drove the Jews from the city."[97]

However much one watches over the "Fifth Column", it nevertheless always utilises the first opportunity to overthrow the government, which does not suit it. Once again it becomes clear that disputes and personal lust for power gave the Jews the opportunity of coming on top. Fortunately the rebellious Count in this case lost the battle and could not alter the existing order, which would have been disastrous for the Church. Thus Christianity triumphed fully over Jewry and its egoistic opportunist allies.

At the same tune, however, when the visible recognised foe was decisively conquered, the "Fifth Column" slowly gained ground. For the more the Jewish infiltration took roots in the bosom of the Church, Simony – an evil of Jewish origin – increased and the false converted Jews and their descendants in the clergy utilised it.

The 11th Council of Toledo, which took place during the

period of rule under Wamba, laid special emphasis on the combating of Simony and made efforts to prevent the cunning, which is utilised by those, who wish to buy the "Bishops' dignities" (offices) so desired by the Jews of the "Fifth Column".

CHAPTER FOURTEEN

THE CHURCH COMBATS SECRET JEWRY. EXCOMMUNICATION OF NEGLIGENT BISHOPS

Fifty years had passed since a great number of Jews in the Gothic kingdom had been converted to Christianity and three decades since the time when the historian Amador de los Rios spoke of an almost universal conversion. The kingdom of Reccared was nevertheless flooded and undermined by false Christians who secretly practised the Jewish religion and plotted in secret to destroy the Church and the State. In the year 681, when Ervigio entered the government, the situation was so serious that the high Catholic clergy and the monarch together worked out common civil and church laws in order to destroy the "Jewish Fifth Column" in Christianity. Everyone who, as a Christian, observed in secret the rites and customs of the Jews and supported these false Christians or concealed them in any kind of form – even without exception of the bishops who made themselves guilty of this crime – was severely punished. These laws were at first approved by the monarchs in collaboration with respected members of the clergy and later laid before the 12th Council of Toledo for approval. There these laws were approved as church authority by archbishops and bishops and were entered into the laws of the Synod mentioned.

In order to understand the basis of the canons, both of the Ecumenical as well as the provincial Holy Church Councils, which wished to solve the terrible Jewish problem and especially that of the "Fifth Column" in Christian society, one must bear in mind that both then as today no land tolerated that a group of foreigners might abuse the magnanimously given hospitality and betray the land in question, which had naively opened its doors to them, through espionage and

sabotage.

Then these spies and saboteurs were without exception punished with death by all peoples, as also in general still in modern times. There is additionally the fact that the "Jewish Fifth Column" in Christian and pagan nations, besides carrying on espionage and sabotage, has also exercised and provoked in the course of centuries an inner attempt at conquest and has provoked civil wars which cost millions of men their lives, and which has murdered in their own house those who opened the frontiers to them, robbed them or attempted to enslave them. Undoubtedly the so-called Jewish colonies in the Christian and pagan lands are more dangerous and harmful for the states afflicted than the usual espionage and sabotage organisations. If the members of these organisations are punished without regard to race, religion or nationality, why should an exception be made to the most dangerous, harmful and criminal "Fifth Column"? What privilege do the Jews enjoy, that when they commit high treason, espionage or sabotage or plot against the people which houses them, they are forgiven and not punished like spies of other races and nationalities?

All peoples have a natural right of justified defence, and if a pair of alien immigrants violate the hospitality granted them, they bring these peoples into a dilemma of life and death. These disgraceful aliens are solely responsible for the measures which the betrayed, threatened people seizes upon against the "Fifth Column."

So did Holy Church and the Christian monarchs conceive things, and at several Councils – as we will see later – it is made clear that these criminals should be punished with death. But instead of passing in this case the customary and completely justified judgment, Holy Church and the Christian kings made an exception with the Jews and presented them with life a hundred times over. As a result they endangered their future and their right to live in peace and freedom in their own land. With such exceptionally good will a series of measures, instead of radically suppressing them, were seized upon in order to prevent the "Jewish Fifth Column" from being able to cause all too much harm and so that it did not injure the people which sheltered them. But since they were granted life, the measures were ineffective. Therefore the various Councils of the Church and the Papal Bulls passed a series of norms and

laws, laying down, for example, that the Jews should wear a sign, so that they were distinguished from the other inhabitants of the land in which they lived. This should enable it to be easier to safeguard oneself from the revolutionary activity of the Jews against Church and State. These signs varied; they had to have a mark on their heads, they had to wear a special cap, a dress or another distinguishing mark.

In other cases it was ordered in the Church laws and the Papal Mandates that they must restrict themselves to certain parts of the city, so-called Ghettos, and that they might occupy no government or Church offices, which made it possible for them to continue their activity of conquest and their domination over the people which in unfortunate manner had opened its frontiers to them.

The backsliders were often executed, but in most cases these were spared their lives, and it was limited to confiscating their goods, to expelling them from the land or by applying lighter punishments, such as whipping, no longer customary today, which was then the practice in all lands of earth.

Since this dangerous "Fifth Column" again and again plotted against the Christian peoples and "Holy Church", the Church attempted, instead of seeking the final way out and applying the death penalty – as all peoples do with professional spies and saboteurs – to suppress them by gentler methods, by removing their authority from the grown-ups and bringing the children into monasteries and honourable Christian families. In this manner they wished to attain that, after two or three generations, the threat from the "Fifth Column" would be eliminated, without carrying out mass executions of these masters of espionage, of sabotage and of betrayal.

However, it must be recognised that this extraordinary good-will by Holy Church, by Christian monarchs, and also by the high personages of the Islamic world, was of no avail. The repressive measures against the "Fifth Column" were not only hated, but the Jews also made use of countless subterfuges in order to evade the measures which tied their hands and which were intended to prevent them from doing too much evil. They made use of bribery and bought with gold the bad civil and church personages so that the latter caused the valid civil and

Church laws to become dead letters, or they spun countless intrigues in order to free themselves from this control, which was intended to restrict their power. They called forth fresh revolts, plotted more and more dangerous conspiracies and abused the goodness of the Church and Christian peoples, until they were successful in modern times in breaking the chains which had prevented them from causing greater harm, in invading Christian society, and threatening it with complete destruction.

In order to grasp the justification of all Church laws which we investigate in this work and all measures to preserve the peoples from the conspiracy of these harmful aliens, we must recall all the preceding. We understand among this that Holy Church acted in no way cruelly – as the Jews assert – but in an extremely good-willed way with them. And perhaps this most extreme good-will was particularly responsible for the great progress that the Jews with their conquest and enslaving of the peoples could make, as is the case today in the unfortunate lands in which the totalitarian dictatorship of Jewish socialism rules. This is a catastrophic situation, which would have already come into existence many centuries before, if the Church had not at least carried out the precautionary measures which we will investigate in the ensuing chapters of this work.

After these justified elaborations concerning the defence of doctrine and policy which Holy Church followed in course of the centuries, we will now occupy ourselves with the corresponding statutes of the 12th Council of Toledo.

In the letter which the King laid before the Holy Synod it is stated as follows: "Hear, honourable Fathers and respected priests of the heavenly ministries... I come with tears in the eyes to your honourable paternal gathering, so that through the zeal of your court the earth will be freed from the infection of wickedness. Arise, I beg thee, arise, unmask the guilty, censure the repellent customs of the evildoers, show the whip of your zeal towards the faithless, and make an end to the bite of the arrogant, make easier the burden of the oppressed, and above all exterminate the Jewish pest thoroughly which each day reaches out more rapidly around itself (*et, quod plus his omnibus est, judaeorum pestem quae in novam semper recrudescit insaniam radicitus exstirpate*). Investigate also very thoroughly the laws, which you passed a short while ago

against the falsity of the Jews, strengthen these laws still more and compile them in a statute, in order to bridle the blasphemy of the faithless."[98]

It is interesting that, among the evil conditions which were brought to the notice of the Synod, the Jewish pest, which day by day increased in alarming measure, is held to be the worst.

In Canon IX of this Holy Council the laws approved against clandestine Jewry were confirmed, i.e. against the Jews who pretended to be Christians and who were described both by the monarchs as also by the Synods simply as Jews, since one was certain that, as descendants of the Jews, they secretly practised their Jewish religion. Of the law mentioned, which comprises the entire anti-Jewish legislation, we will repeat only the most interesting parts.

"Canon IX. Confirmation of the laws against the wickedness of the Jews (*quae in judaeorum nequitiam promulgatae sunt*) arranged according to the different titles as they are recorded in this law."

"We have read the titles of the different laws which the famous prince has recently passed against the monstrous falsehood of the Jews and have approved them after strict examination. And since they were approved by the Synod with justice, they will be irrevocably applied in future against blasphemy. Among these fall..."[99] Now follow the laws which, after their approval, belong to Law IX. On account of their importance we have emphasised the following statutes. In the first law it is mentioned that the great falsity of the Jews and their dark errors "become very subtle and they perfect themselves in their wicked art and in deceit." For they pretended to be good Christians and always attempted to evade the laws which forbade to them their secret subterranean Judaism. In the IVth and Vth Canon the punishments for the secret Jews are cited who celebrate the Jewish rites and festivals, and who attempt to bring Christians away from their faith in Christ. Here it is not a question of the rites and ceremonies of an alien religion, but of punishing the false Christians who, in spite of their hypocrisy, still practised the Jewish religion in secret. The repressive measures were thus aimed at destroying the "Jewish Fifth Column" in the bosom of Holy Church and of the Christian State.

In the VIIth Canon, the Jews who pretended to be Christians are forbidden to practise the Jewish religious customs relating to meat. However, it is elaborated that the good Christians must eat no pork. One sees that these false Catholics still always deceived the clergy and the King with their apparent disinclination against pork.

In Canon IX the revolutionary activity against the Christian faith is forbidden and severe penalties laid upon malefactors. In addition, punishments are even provided for Christians who conceal the Jews or support them. Concerning this it is expressly stated: "If anyone hides them in his house or aids them to flee, he shall, if that is proved... receive a hundred lashes of the whip, his goods fall to the King, and he will be expelled forever from the land." Thus those who supported the Jews or concealed them are punished in a terrible way. By this the bishops of the Council and the monarch himself wished to be rid of those who supported the Jews and their accomplices in the struggle against Christianity.

Without doubt more than ever today must effectiveness be given to these statutes of this Holy Law. For only thus can we hope to conquer the Jewish-Communist beast, which has success because the seeming Christians are ready to support the Jews and Communists and to make their victory easier.

Also in the Xth Law, without regard to class or position, punishments are ordained against those who support Jewry, and it is stated among other things: "When, therefore, a Christian of any origin, class or rank, man, woman, priest or layman, accepts a gift in order to help a Jew or Jewess against the law of Christ, or accepts any kind of present from them or their agents, or in return for any kind of gift does not guard and hold high the Commandments of the Law of Christ (simple passivity in the face of the foe), so... All who allow themselves to be bribed with a gift or conceal a fault of a Jew and do not exemplarily punish his wickedness, will be penalised by the statutes of the Holy Fathers in the decrees and must, if it is proved against them, pay double to the state treasury of the King of what they received from the Jew or Jewess."[100]

As one sees, the Jews have always understood in a masterly way how to buy the Christians and Gentiles with gold, since the latter frequently suffered from a chronic avarice and sold

themselves to the “Synagogue of Satan”.

The Israelite ambassadors and embassies in various lands of the world have handed over to archbishops and high dignitaries of the Catholic Church suspicious invitations and seduced them with an interesting, expense-free journey with a skilfully drawn-up route of travel, exactly as in the case of travels in the Soviet Union. This they do on the eve of the next Ecumenical Council and wish with this, as we have experienced, to buy support for their proposal condemning anti-Semitism, which the international Jews hold in readiness and which their agents of the “Fifth Column” intend to set through at the Council. We hope that this kind of bribery – gratis journeys to Palestine – fails and that no imitator of the Apostles commits the sin of Judas and sells himself for thirty pieces of silver.

Holy Church has always made efforts to find the motive which binds secret Jewry, the converts and their descendants. A reason lies in the Jewish books which these false Christians secretly read and whose doctrines were inherited from father to son. In Canon XI it is proposed to punish this offence severely, and it is ordered, among others, that the secret Jew, who is found with such books in his house or which are found on him, shall be marked on his head and upon the first occasion receive a hundred lashes of the whip. In addition, he must sign in the presence of witnesses that he will never again read such books or possess them. If he afterwards becomes back-sliding, his property shall be made responsible to the Baron, whom the King has appointed and he shall be expelled from the land. If a teacher is trapped thereby in spreading this error, and continued to teach what is forbidden, then he shall experience the same punishment as his pupils when they are older than twelve. If they are younger, they are not punished in this manner...”[101]

As one sees, the utmost effort was made in this regard, in order to prevent false Christians transmitting secret Judaism through instruction in their doctrine and secret books handed down from father to son. Simultaneously a vain attempt was made to prevent the guilty from backsliding and they were made to give before witnesses a formal written promise that they would not do it again. This promise was valueless, for the Jews have neither upon this nor upon other occasions kept

their promises or solemn pacts, as the facts have proved in the ensuing years.

In Canon XIII it is ordered: “If a Jew, through cheating or deceit or from fear of losing his wealth, asserts that he keeps to the morals and laws of the Christians and fulfils the words according to the law of Christ and says he will retain his Christian servants because he is a Christian, so… we have reflected upon what manner he shall prove what he has said, so that from now on he may not cheat or hold back what he has said. Therefore we ordain that all Jews in the province of our kingdom can sell their Christian servants, as we have ordered in the preceding law. If they wish to keep them, they must declare themselves to be Christians as we have declared in this book. For we give them an opportunity not to further render themselves suspect and to wash themselves free of all doubts in the time of sixty days, from 1st February to 1st April of this year.” Accordingly, they are obligated through this law to go to the bishop of the province, and to promise openly before witnesses to give up all Jewish customs which they condemned, and that “they never more fall back into their old unbelief and maintain all other statutes which we explain in this chapter; that they under such circumstances confess and openly admit not to preserve in their heart the opposite of what they proclaim with their mouth, and not to hypocritically adopt Christianity outwardly and in their hearts preserve Judaism”… “And if one of them gives himself out as a Christian and, after the evidence mentioned and the oath, holds again to the law of the Jews, believes in it and thus breaks his promise and does not hold it, and has falsely spoken in God’s name, and falls back into the unbelief of the Jews, his goods are confiscated in favour of the King, he shall receive a hundred lashes of the whip, be marked on the head, and banished to the uttermost ends of the world.”[102]

With this determination, which belongs to the collection of laws mentioned that were approved and empowered in the Church Canon IX of the 12th Council of Toledo, the archbishops and bishops of the Holy Synod wished to prevent the secret Jews controlling Christian servants and gave them the opportunity of remaining Jews openly, without expropriating them. By the uttermost caution with which the Prelates and the King proceeded, it is clear that the Jews, in order to retain their Christian servants, pretended to be bound

to the Christian faith whilst they remained Jews in secret and belonged to that destructive “Jewish Fifth Column” in Christianity. Therefore they were threatened with severe punishments if they were discovered in the act, and a vain attempt was made to attain the honest conversion of the Jews and their descendants, and to destroy the dangerous “Fifth Column”.

Unfortunately, neither Holy Church nor the Christian monarch could attain their goals. They only attained that the false Christians became more and more successful in concealing their subterranean Judaism based on their experience and because they knew that lack of reflection and lack of caution could betray them. As a result, they perfected their deceptive methods and in the course of centuries attained the greatest possible perfection in this art.

On the other hand, the Holy Synod already concerned itself with a problem which was intended to draw the attention of Christian and Mohammedan peoples: that the Jews should wear a special distinguishing mark that distinguished them from the rest of the people, so that the latter could protect themselves from their deceit and their revolutionary activity. Here the Holy Synod determined that they should be marked on the head. As a result they were perhaps distinguished in a more effective way as dangerous, secret Jews than they were later by other Christian and Mohammedan devices and lastly by the Nazi device of the renowned star of Judah on their clothing. They could remove their caps, their special dress or their stars, but only with difficulty the distinguishing mark on their heads. A similar determination would alarm us in the 20th century, if a Holy Church Council passed it. But whoever knows the deadly danger which this Jewish band of criminals has always represented for the rest of the world and still represents will be more tolerant and understand. These signs, which were used at different times, were an effective method, so that the false Christians of the “Jewish Fifth Column” were recognisable and the real disciples of Christ could protect themselves from their destructive activity. If we could recognise them at the time in our days, then it would not have been possible for them to commit so successfully their betrayal and deceit, through which so many peoples were handed over to murderous Communism.

We will come back again later to the Holy Council of Toledo. To the Laws which were approved through the Church Canon IX belong the Canons XIV and XV, which contain the wording for the conspiracy of Judaism and simultaneously the oath of loyalty to Christianity. Both were unfortunately used within the framework of an unfruitful attempt to secure the honesty of this false conversion.

In spite of all measures to prevent this, the Jew attempts, in every land which opens its gates to him, to exercise a rule over those who afforded him hospitality. Through Canon XVII it is attempted to make an end to a part of this activity by forbidding the Jews, among other things, to "have power over a Christian or control him" and ordering that they "in no manner command Christians, sell them, or have any kind of power over them." For the Jews who overstep this law and also for the nobles and barons in public offices who violate it and give the Jews power over the Christians, penalties are ordered. Unfortunately, the Jews spurred on the rebellious spirit of the Visigoth nobles against the monarch, in order to secure their protection and thus made the efficacy of these laws largely worthless.

Another measure of the Holy Council for destruction of the "Fifth Column" is cited in Canon XVIII, which established a veritable espionage against Christians of Jewish descent within their very homes, by compelling their Christian servants to denounce their Jewish practices and offering them their freedom in exchange. In the law mentioned it is stated concerning the servants: "That at each time he who says and swears he is a Christian, and reveals the unbelief of his master and reveals his error, shall be set free." Perhaps this measure for the destruction of clandestine Jewry in the bosom of Christian society was the most effective of all those previously cited. At that time it was logical that a servant who was almost a slave had interest in receiving freedom, if he revealed the secret Jewish practices of his masters who were only seeming Christians. In this respect the Prelates of the Holy Council really undertook a decisive step, for now the members of the "Fifth Column" in their own homes had to take heed before their own servants, who could any moment discover and report their secret Judaism. Unfortunately, the false Jewish Christians found ways and means in order to conceal their secret Judaism even in their own homes, and the measure was not sufficient in

order to destroy the “Fifth Column”. Clandestine Jewry was only more resolute and concealed, as we shall see in later chapters.

BANISHING OF BISHOPS AND PRIESTS WHO GIVE POWER TO THE JEWS

This Holy Council concerned itself again with the condemnation of bishops and clergy who supported the Jews in a harmful way and manner. In addition it is stated in Canon XIX, which was approved in Church Law IX: “And when a bishop, priest or deacon provides a Jew with power, in order to somehow control the Church or to destroy the affairs of Christians, he must give so much of his property to the king as the Church affairs are worth which he entrusted to the Jew. If he has no property, in order to pay, he shall be expelled to the furthermost ends of the earth, so that he does repentance and realises his wicked act.”[103]

The Prelates of the Council also approved laws intended to prevent Christians of Jewish origin travelling from one city to another in order to secretly exercise their Jewish religion, when they were no longer subject to the control of the clergy where they currently were. Therefore it is stated in Canon XX: “When they travel from one place to another, they must reveal to the bishop, priest or burgomaster their place of arrival. They must not remove themselves from this priest, so that the latter can provide proof that they have not celebrated the Sabbath and have not maintained the customs of the Jews. They shall have no opportunity to preserve their error and to hide themselves in order to remain in it. For the same reason they should pay heed to the laws of Christianity”... It is further stated that when they pretend to travel from one place to another: “They must not leave the priests without permission, to whom they come, before the Sabbaths have passed and before the priests know that they do not observe the Sabbaths. And the priest of their place should write a letter to those of the other place through which these Jews come, in order both with the period of stay or also with the journeys, to avoid deceit. And they are instructed to carry this out exactly. If anyone does not follow our command, the bishop, priest or burgomaster of the place can order a hundred lashes of the whip. For we do not tolerate that they return home without the

letters of the bishops or priests of the place which they visited. In the letters the days must be remarked, which they spent with the bishops of that city, how they have come there, when they leave it and have come home."[104]

Without doubt the obligation was difficult for Christian servants to denounce their masters, who were also Christians but who practised the Jewish religion in secret, but it made it difficult for the secret Jews even to maintain in their homes the rites of the Sabbath and of the Jewish festivals. There therefore remained no other choice for them than to pretend a journey and to perform these rites in a secret unwatched-over place. After this cunning had been seen through, the Holy Council and the Christian monarch sought ways and means to control these journeys by secret Jews down to the last detail, in order to prevent that the official Christians as a result practised the Jewish religion. The Law XI perfects the preceding ones and renews the old law that the Jews must spend the Jewish feast days with a bishop or priest or – if that is not possible – with good Christians of the place, so "that they prove together with them that they are good Christians and live correctly." In this manner they sought to deprive Christians of Jewish origin of even the smallest possibility of keeping the Jewish feast days, in order to see if they would in the long run become honest Christians and no longer adhere to secret Judaism.

CLERGY FORBIDDEN TO PROTECT THE JEWS

Through the Law XXIII the priests receive power, in order to carry out these laws, and the strict command is given them: "Not to protect the Jews or to cite grounds for their defence which give them the possibility of remaining with their error and their law." Clearly the problem of the Judases among the clergy was already then so great that the approval of this law through the Holy Synod was also justified.

EXCOMMUNICATION OF NEGLIGENT BISHOPS

Canon XXIV is still more definite in this respect: "The priests of the Church must avoid falling into the sin, of leaving the peoples in their error... and therefore we add, in order to shake them out of their negligence, that a bishop who gives way

to avarice or a bad idea and hesitates to fulfil these laws, if he knows their errors, their conceit and their folly and does not compel and punish them, will be banned for three months and must pay the King a pound in gold. If he does not possess this, he will be banned for six months, so that his negligence and weakness be punished. And we give every bishop who zealously serves God the power to check and restrain the error of those Jews and to correct their follies, and he does this in place of the negligent bishop and he completes what the other overlooked. If he does not do this, if he is negligent like the other bishop, fails to serve God zealously and is not conscientious, the King shall make good their error and punish them on account of their sin. The same which we have ordered for those bishops who are negligent in their task of correcting the error of the Jews, is valid also for all believers, priests, deacons, clergy...”[105]

When the Council approved this law in its sacred Canon IX, it was declared that it was not only deadly sin if one supported the Jews, but also if the bishop, priests or cleric is negligent in the fulfilment of his duties in the struggle against Jewry, and this deadly sin would be punished with the excommunication of the guilty. Here one could now ask: How many prelates and high dignitaries of the Church would be excommunicated today if Canon IX of the aforesaid Sacred Council were applied, since the committing of this deadly sin to support the Jews in any kind of form is so widespread among our present-day clergy?

In Canon XXVIII a very effective measure is ordered. The honesty of the Christian belief of Catholics of Jewish origin should not only be proved through the witness of the bishops, priests or burgomasters of the land, but also through the actions of the Christians themselves. It no longer suffices that they give the assurance of being honestly converted, but they must prove it through deeds. This law, however, deals even more strictly with Christians who, having already been unmasked as secret Jews and pardoned on demonstrating their repentance in words and deeds, were soon to be discovered again practising the Jewish religion. Concerning these recidivists it is stated in the law mentioned: “That one will never more pardon them and they should suffer punishment without any kind of sympathy, be it now the death penalty or a lesser one which they deserve.”[106]

When this Canon was approved by the Holy Council, the doctrine of the Catholic Church in this respect was also firmly laid down. For, although Our Lord God is ready to forgive every sinner before his death, it is quite another matter to hold that the Jews, who represent a constant threat for the Church and mankind, must be punished by the civil authorities on account of their crimes. It is not permissible for them, in order to escape their justified punishment, to quote Our Divine's Saviour's sublime doctrine concerning the forgiveness of one's enemies, for He referred to forgiving the offences committed by one individual against another individual, not to the crimes or offences of an evildoer to the harm of society or of the nation.

The clergy who today stand in the service of Jewry, draw in this respect sophistical conclusions and attempt in a blasphemous way and manner to use the sublime teachings of love and forgiveness of Our Redeemer Jesus Christ, since they wish to prevent peoples threatened by Jewish enslavement from making use of their natural right to a just defence and from fighting against the criminal Jewish conspirators and allotting them a just punishment. Moreover, one should not forget the great authority that Holy Church has always given to the Councils of Toledo regarding the definition of ecclesiastical doctrine and regarding the measures taken against the Jews by the 12th Council; their vigour, as doctrine of Holy Church, is even greater in view of the fact that, in the year 683, a new Council of Toledo, number XIII, not only confirmed, in its Canon IX, the laws approved in the previous Synod, but also ordered that they should be eternally in force and constant, giving them the perennial character of a doctrine of the Church. To this end the aforesaid Canon IX of the 13th Council of Toledo says: "Although the synodal acts of the 12th Council of Toledo, which took place in the first year of government of our illustrious Prince Ervigio, were arranged and fixed by the unanimous judgment of our agreement in this royal city, we now add with firm resolve that these resolutions, as they are written or ordered, shall have eternal force and validity."[107]

CHAPTER FIFTEEN

THE 16TH COUNCIL OF TOLEDO HOLDS THE

DESTRUCTION OF THE "JEWISH FIFTH COLUMN" TO BE NECESSARY

As we have already said, the Visigoth kingdom, after the almost universal conversion of the Jews to Christianity, had to fight tenaciously against a far more dangerous kind of Judaism: clandestine Jewry. The efforts of the 12th and 13th Synods of Toledo to destroy this powerful block of Jews in the bosom of Holy Church had completely failed. The all-embracing, energetic anti-Jewish collection of laws, which were approved by both Councils, was ineffective to destroy the dangerous "Fifth Column," since they did not have the effect that the Christians of Jewish origin gave up their secret Jewish practices and became true Christians. The proof of this is that ten years later, when Egica already ruled, the 16th Council of Toledo concerned itself anew with this fearful affair. Already in the first law it is stated:

"Canon I. In the face of the falsehood of the Jews. – Although there are countless judgements of the old Fathers concerning the falsehood of the Jews and in addition many new laws, nevertheless, as per the prophetic prediction relating to their stiffneckedness, the sin of Judah is written as with an iron pen on a diamond, harder than stone in its blindness and obstinacy. It is therefore very necessary that the wall of their unfaithfulness is combated through the machinations of the Catholic Church more thoroughly, so that they may either improve themselves against their will or be destroyed in such a way that they perish for ever by judgment of the Lord."[108] After clarifying this point of doctrine, the Holy Council enumerates in the canon cited additional measures that should be immediately applied against the Jews.

This definition of the doctrine of Holy Church against the Jews served centuries later as basis for the later Popes and Councils asserting the death penalty for the secret Jews in the bosom of Catholicism. For defence of these doctrines and of the policy of Holy Church we have already cited that all states of the Christian and pagan world have always approved similar measures against spies or saboteurs of hostile nations and they also still approve them today.

It has never occurred to anyone to criticise a government because it executes members of the "Fifth Column" and traitors

to the country. The whole Jewish propaganda is, however, already directed against the Church, because they, like all other lands of the world, held the death penalty for the Jews in the bosom of Christian society as justified, who carried on espionage in Christian society and wished to destroy or conquer it. It is, of course, regrettable to kill a man. But if the peoples have the right to defend themselves, then Holy Church has it also, which defends not only herself but also the peoples who believe and trust in her, especially when we reflect that the Jews in the bosom of Holy Church not only organise an all-embracing network of the usual espionage and sabotage, but represent the most destructive "Fifth Column" in the same land, whose institutions they unfortunately also utilise. Thus without doubt action was taken against them on account of the State and for defence of Holy Church, whereby Holy Church and the Christian state directed themselves with one accord against them.

The ideal solution would be that the Jews voluntarily leave the land which generously accepted them and return to their homeland, that they should recognise the independence of every people, and not commit the crime of the worst espionage and sabotage as members of the most dangerous "Fifth Column" which has existed in the world. No one would then trouble them and the remaining nations could live in peace. If in addition they commit crimes for which the supreme penalties exist, they are solely responsible for the just punishment they have received for such crimes in the course of history. In addition, they have in fact their own land, which has been allotted to them in the Soviet Union and in Israel. During the centuries when they had no homeland, they could have behaved like other immigrants, lived in peace with the peoples and recognised the religions which they accepted. Then nothing would have happened to them. However, they betrayed the nations which allowed them hospitality, attempted to conquer them, to rob and destroy them, and did everything possible in order to destroy Christianity from its beginning onwards. They accepted it and attempted to disintegrate it from within through heresies. They gave impetus to the bloody Roman persecutions and furthered them. Through their crimes they called forth universal rejection and defence, not only from the side of the Church and Christian peoples, but also on the part of Islam and the peoples ruled by it.

The Jews themselves through their criminal, ungrateful and treacherous mode of action called forth the bloody repressive measures which the threatened peoples seized upon against them by making use of their right to justified defence. They complain about this repression but conceal the motives. It is the same as if the Romans, who wished to conquer Gaul and who had to mourn many thousands of dead in the battle, had been cynical enough to accuse the attacked Gauls of being murderers and persecutors of the Romans. Or if the Japanese, in the last war when they conquered China and suffered hundreds of thousands of losses, had possessed the insolence to describe the Chinese as murderers or persecutors of the Japanese. Then we could say: If the Romans had not fallen upon Gaul, they would also not have needed to lament that the Gauls killed thousands of Romans. And if the Japanese had not attacked China, they would also not have had to lament the death of their fellow-citizens.

While these and other peoples, however, have never struck upon the idea of lamenting over the losses and injuries which they suffered on grounds of their battles of conquest, the Jews for centuries have secretly and hypocritically begun the cruellest, most totalitarian and bloodiest war, and were cynical enough, to make a great outcry if religions or peoples justifiably defended themselves and killed Jews or robbed them of their freedom in order to prevent them from causing further harm. If Jews in the future wish not to bear the consequence of their stiff-necked, cruel universal struggle for conquest, they must abandon it. If they do not do this, they should at least be so brave and adapt themselves in a dignified way to the consequences as the other conqueror peoples of the world have done.

CHAPTER SIXTEEN

THE 17TH COUNCIL OF TOLEDO PUNISHES THE JEWISH CONSPIRACIES WITH SLAVERY

In the year 694, when Ervigio still ruled, the widely-branched conspiracy of false Christians was discovered, who secretly practised the Jewish religion and who had many aims. On the one side they wished to bring the Church into disorder

and conquer the throne, one the other side to betray the country and destroy the Visigoth state.

At that time St. Felix, the archbishop of Toledo, had summoned a new Council, in which participated all prelates of the kingdom and only some from Gallia Narbonensis, since a plague prevented the others from coming. When the Holy Synod was already assembled, it learned about and received proofs of the secret Jewish conspiracy which was instigating a revolution in all classes and was thus so dangerous for Christianity and the Christian state that the Holy Synod condemned it. The Holy Synod had assembled in the Church of Santa Leocadia de la Vega in Toledo, and St. Felix performed the presidency in this terrible struggle and was the new leader of Christianity against the Jews.

The protocols of this Holy Synod are one of the most valuable documents and give details concerning what the "Jewish Fifth Column" in the bosom of the Church and also in the realm of a Christian or pagan people is capable of doing. We hold this document to be important not only for Catholics, but also for all men of whatever people or whatever religion who have to compete with the threat of Jewish Imperialism.

Most interesting in this Council is Canon VIII, in which it is expressly stated: "Concerning the condemnation of the Jews. – And since it is known that the Jewish people with wickedness, blasphemy, and the shedding of the blood of Jesus Christ, in addition through the violation of the oath (because, among other things they had sworn to be true Christians and not to honour Judaism in secret) they are polluted, so that the wickedness has no end, they therefore must weep that they have committed such a serious, horrible sin, who on account of their wickedness wished not only to destroy the Church, but have also attempted with tyrannical bravado to ruin the fatherland and the nation, and had rejoiced because they held their time to have come, and to have caused harm to Catholics. Therefore must this cruel, astonishing arrogance be done penance with a still more cruel punishment. So must judgment against them be all the stricter, and whatever is established of infamy must be everywhere punished. In connection with other affairs we here at this Council have learned of their conspiracy. Thus not only on account of breaking their promise have they polluted, through belonging to their sects, the garb (tunica) of

faith with which Holy Church had invested them with holy baptism, but wished also to gain control of the royal throne through the conspiracy. Since we have learned through their own confessions of this disastrous wickedness, they should be punished with irrevocable censure through the condemnation of our decree. Upon command, namely of our devout religious prince Egica, who serves the Lord zealously and is strong in Holy Faith, should not only the mocking of the cross of Christ but also the planned destruction of his people and country be avenged, against which they proceeded so cruelly. They shall proceed more strictly against them and their property be confiscated, which then falls into the state treasury. In addition they themselves, their women, children and other descendants in all provinces of Spain live in eternal servitude. They must leave their homeland, must be driven apart from one another and must serve whosoever the King so commands... Over their children of both sexes we shall dispose, so that, as soon as they are seven years old, they be separated from their parents and no relationship be allowed to them. Their own masters shall give them over to true Christians for education, so that the men marry with Christian women and conversely. As we had already said, it is allowed neither the parents nor the children to celebrate the ceremonies of Jewish superstition or to fall back upon any occasion again into unbelief."[109]

As first commentary to this Holy Canon of the 17th Council we can make the assurance that, if this Synod of the Catholic Church had taken place in our time, both the archbishop St. Felix, who was president, as well as the entire Holy Council would have been condemned as Anti-Semites and Nazi war criminals by those cardinals and bishops who today more serve the "Synagogue of Satan" than Holy Church. These would impose censures and condemnations against those Catholics who defend the Church and their country against the Jewish threat. These Church dignitaries cause the real Catholics and patriots to be condemned and disapprove of attacks upon the Jews, which are by far milder than those of the Holy Council which was led by the renowned Saint Felix, the archbishop of Toledo, whom the Church has canonised. On the other hand, through the dangerous conspiracy which the converted Jews and their descendants instigated, it is clear that the false Christians and secret Jews could proceed successfully against the laws directed against them of the preceding Councils and were strong enough in order to organise such an extensive plot.

In the face of the great danger, the Christian state and Church armed itself for defence and seized upon the most extreme measures, to enslave all Jews and to take away from them their seven-year old children, so that separated from their parents they received a Christian education and the possibility was removed from them of being attracted to the organisations of secret Jewry. By this it was wished to avoid that Judaism was passed on by parents to children, even if the parents in secret continued to be bound to Judaism. Thus it was wished to attain that in the following generations the "Fifth Column" of the false Christians, who secretly adhered to the "Synagogue of Satan" would be completely destroyed. The fact that the children of the new generation should marry as grown-ups with good Christians or Christian women, was doubtless intended to give a further guarantee that the third generation of "Fifth Column" in question would be completely destroyed and the descendants of the Jews would be honest Christians. As we will see later, however, this kind of attempt failed, for the non-identified secret Jews could again and again secretly introduce the Christian children of Jewish origin into Jewish customs.

On the other hand the skilled intrigues of the Jews broke through all plans of the Holy Council and again condemned to failure the strict measures which the Church and the very Christian Visigoth monarchy had seized upon in defence against the Jewish threat.

In the records of this Holy Council we find a very interesting fact, from which emerges already at that time, thus almost 1200 years ago, several Jewish revolts had broken out against the Christian kings. This fact is confirmed to us by King Egica in his letter to the Holy Synod: "On several places of the earth they (the Jews) rebelled against their Christian princes, who killed many of them, according to the just judgment of God."[110]

With these revolts against the princes they had clearly only success, when after hundreds of years experience they understood that they had to make the Christian peoples themselves, even if unconsciously, into their allies. In addition, the Jewish leaders pretended to be Christians and appeared as redeemers of these peoples and organisers of liberal and democratic movements, to give the mass of the people the

seductive promise that they would rule themselves and free them from the yoke of the monarchy.

One must bear in mind that the terrible punishments which the 17th Council uttered against the secret Jewish conspirators found application in the entire realm of rule of the Gothic kingdom, with exception of the province of Gallia Narbonensis. This district was "nearly depopulated" – as it is said in a letter from the prince – through a deadly epidemic and for other reasons. Therefore the Jews were to be allowed to live there as earlier "with all their property, under the duke of this land, so that they might be of use to the public income."[111] It is thus highly possible that the Duke of Gothic Gaul mentioned exerted pressure so that the Jews living in his district remained spared from the punishments imposed against the rest of the Jews in the kingdom by the Holy Council. As a result not only were these false Christians saved, but also many others from the affected districts fled from the threat of slavery and other punishments to Gallia Narbonensis. As a result the percentage of secret Jewish population in South France increased, where a second Judaea arose.

Admittedly they were only tolerated and protected in Gallia Narbonensis under the condition that they became honest Christians and did not secretly practise the Jewish religion. In other cases the severe punishments of the Holy Synod were applied to them. But, as was established in later centuries, these false Christians in no way gave up their Judaism and practised it so secretly that South France was famed in the Middle Ages as the most dangerous secret Jewish nest. The Jews skilfully pretended an apparent honest Christianity and erected in this region the headquarters of the destructive revolutionary heresy which by a hair's breadth would have destroyed the Church and the whole of Christianity in the Middle Ages. From this the catastrophic consequences became clear, which leniency and good-will in the face of such an infamous enemy as Judaism represents brings with it.

The Jewish revolt which Egica energetically repressed, whereby he was supported by the severe penalties of the 17th council of Toledo, had increased in great measure and was close upon destroying the Christian state and replacing it through a Jewish one. In order to understand this, we must investigate some preceding events:

The Catholic writer Ricardo C. Albanes writes concerning the situation of the Jews in the Visigoth monarchy: “The Jews had increased as astonishingly in Gothic Spain as previously in ancient Egypt and here also gained great importance and wealth, so that they were valuable to the Visigoth conquerors. They particularly devoted themselves to trade, the arts and industry. Almost all doctors were Jews and there were also many Jewish lawyers. They chiefly had a monopoly in trade with the east, whereby their origin and language were very much to their favour. As important owners of businesses they had also many Christian servants, whom they treated badly. But the Jews gained control not only of the Gothic land, but did not cease where they could, from undermining the Christian faith. The fact that they supported the heretics, at first the Arians and later the Priscillians, and the activity of the Jew-Christians, made difficult the conflict between Christianity and Judaism in Spain, which led to both the Councils as well as the Kings themselves very soon seizing upon strict anti-Semitic measures.”[112]

Apart from this enormous power which they had gained, the policy of Holy Church and the Christian Kings of heaping with honours the Jews who had honestly been converted to Christianity, giving them valuable positions and even nobility titles, and opening to them the doors to the priestly office and high church posts, while at the same time prosecuting the false converts pitilessly – which, however, did not have the desired result of honestly converting them all –, had not the desired results. For then already they hypocritically pretended to be honestly converted, in order to have advantages and to obtain valuable positions which were given to the honestly converted. Thus they could more and more gain a foothold in the religious and political institutions of Christian society and obtain the highest power.

This position gave them hope of being able to conduct to victory a well prepared revolt, in order to destroy the Christian state and to replace it with a Jewish one. In addition they secured at the right time the military support of powerful Jewish centres in North Africa, which should fall upon the Iberian peninsula, when the general revolt of the false Christians, who practised the Jewish religion in secret, broke out.

The renowned Spanish historian Marcelino Menendez Pelayo declares the following: “Since they wished to spread Christianity more rapidly and to establish peace between the two races, the 12th and 13th Council of Toledo permitted the Jews really unusual privileges (*Plena mentis intentione*), elevated them to nobles and freed them from the head tax. However, all was in vain. The Jew-Christians (Christians, who were secret Jews), who were rich and numerous under Egica, plotted against the security of the State... Danger threatened. This King and the 17th Council of Toledo took refuge in a last hard resort, confiscated the property of the Jews, declared them to be slaves and took away from them the children, that they might be brought up as Christians.”[113]

One can already discern how the Jews for twelve centuries have laughed at the noble efforts of Christians for peace and unity between the different races, in order to utilise this devout striving and to gain valuable positions, which permit them to destroy the Christian society and to subject the people which naively opened to them its frontiers. Today they still successfully utilise the noble wish for unity of the peoples and brotherhood of the races with similar infamous aims.

The renowned Dutch historian Reinhardt Dozy provides interesting details concerning the conspiracy investigated by us, which on the other side are also confirmed by the Jewish-Spanish Encyclopaedia authorised by Jewry. This historian writes about the Jews in the Gothic kingdom: “Towards 694, seven years before Spain was conquered by the Musulmans, they planned a general revolt together with their brothers in belief on the other side of the Straits of Gibraltar, where several Berber tribes practised the Jewish religion and those expelled from Spain took refuge. Probably it was intended that the revolt should break out in several places at once, when the Jews from Africa had landed on the Spanish coast. But before it came to this the government was given knowledge of the plot. King Egica at once seized upon the necessary measures. Later he called a Council in Toledo and instructed his spiritual and worldly leaders concerning the punishable plans of the Jews and ordered them to punish this accursed race. Some Jews were sent to trial, and it was revealed that through the plot Spain was to be made into a Jewish state. The Bishops foamed with rage and alarm and condemned all Jews to the loss of their property and of their freedom. The king intended to hand

them over to the Christians as slaves, indeed even to those who had previously been slaves of the Jews and who were emancipated by the king..."[114]

This is a typical example of how the "Jewish Fifth Column" proceeds against the nations which has accepted them.

CHAPTER SEVENTEEN

CHRISTIAN-JEWISH RECONCILIATION. PRELUDE TO COLLAPSE

After the death of Egica there occurred what so often happens to Christian and pagan states: the new rulers forgot to follow the wise policy of their predecessors further, and attempted to introduce all possible kinds of innovations, which in a short time nullified the years of conscientious work – the result of great experience. One of the reasons for the superiority of the Jewish devices, in comparison to our own, was that they have understood how to conduct over centuries a unified definite policy towards those whom they regard as their foes. On the other hand neither we Christians nor the pagans were capable of carrying out a constant policy towards Jewry lasting more than two or three generations, even if it was so arranged and founded on the basic right of self defence.

Witiza, the son of Egica, who followed him on the throne, began to nullify everything which his father had done, both the good as well as the bad. He was a very passionate man who in fact inclined to worldly contentment, but at first had good intentions and ascended the throne with the wonderful wish to forgive all enemies of his father and to attain the unity of his subjects. In the Chronicle of Pacense, Witiza is described as a conciliatory man who wished to make good past injustice and who went so far as to burn documents falsified in favour of the state treasury.

The false Jewish Christians, who then lived in arduous slavery, after their monstrous conspiracy had failed, saw in the conciliatory intentions and the just striving for unity of the realm, which they attributed to Witiza, the means of freeing themselves from the terrible punishment and of regaining their

lost influence. They attained that he release them from the sorrowful servitude and – at least for the moment – placed them equal with the rest of his subjects. Witiza fell into the trap like others and believed the Jewish problem could be solved through Christian-Jewish reconciliation, which, on the foundation of mutual respect, equal rights, greater understanding and even brotherly and friendly coexistence of Christians and Jews, would make an end to a century-long struggle and would secure the internal peace of the kingdom.

Such reconciliation can be a wonderful, desirable solution, but is only possible when both sides really wish it. But if the one side acts in good faith and sacrifices for reconciliation its justified defence, it destroys its own means of defence and must trust powerlessly in the honesty of the other side. The latter on the contrary only utilises the magnanimous conduct of its former opponent and awaits the moment to give it its death thrust. Then the apparent reconciliation and the false brotherhood are only a prelude to death, or at least to collapse.

This has always occurred when Christians and pagans allow themselves to be deceived by the skilled diplomatic manoeuvres of the Jews and believed in their friendship and loyalty. For the Jews unfortunately only utilise these subtle requests in order to disarm those whom they secretly regard in their deepest hearts always as deadly foes, in order then, when they have once been lulled asleep through the aromatic nectar of friendship and brotherhood and are disarmed, to easily enslave or destroy them. The Jews have always followed the norm, if they are weak or dangerously threatened, of giving themselves out as friends of their foes, in order to be able to easier rule them. Unfortunately, they have had success with this manoeuvre in the course of centuries and still also today.

Jewish diplomacy is classic: In order to arouse sympathy, they describe the persecutions, slavery and murders, which their people has suffered, in the blackest colours, but carefully conceal the motives through which they themselves called forth these persecutions. If they have been successful in inoculating pity, they attempt to transform it into sympathy. Accordingly they fight without pause, in order to attain all possible advantages on grounds of this pity and sympathy. These advantages have always been directed at destroying the defence erected against them by Christian or pagan clergy or

civil authorities, so that the Jews can set their plans for conquest over the unfortunate state into fact, which has naively destroyed the walls which earlier rulers had erected for defence against Jewish conquest.

Gradually, the Jews gain greater influence in the land through this manoeuvre, which affords them hospitality, and they go from being the persecuted to become merciless persecutors of the real patriots, who attempt to defend their religion or their land against the rule and destruction of the undesired aliens, until the Jews finally rule or destroy the Christian or pagan state, always according to what is planned.

Thus it also occurred under the rule of Witiza. At first the Jews were successful in arousing his pity and inoculating him with sympathy, so that he freed them from the hard servitude which the 17th Council of Toledo and King Egica had imposed upon them as defence against their plans of conquest. The defence of Holy Church and of the Visigoth monarchy against Jewish imperialism was thus demolished. Witiza placed them equal with the Christians as brothers, in order to later go still further, as is revealed by the renowned Chronicles of the 13th century, which were written by the Archbishop Roderich (Rodericus Toletanus, "De rebus Hispaniae") and Bishop Lucas de Tuy ("Chronicle of Lucas Tudensis"). Here it is described to us that, when the Jews had once gained the sympathy of the monarch, the latter protected and favoured them and allotted them greater honours than the churches and prelates.

As one sees they were successful, after their liberation and the granting to them of equal rights, in occupying higher positions than the prelates and Churches. All these measures naturally aroused the dissatisfaction of the Christians and clergy who zealously defend the Church. It is well possible that this increasing resistance finally influenced Witiza to strengthen the position of his new Jewish allies. As the Bishop Lucas de Tuy writes in his Chronicle, he caused those to be summoned back whom the Councils and the previous kings had banished from the Gothic kingdom. These returned in great number into their new promised land, in order to enlarge and strengthen their growing power in the Visigoth kingdom.[115]

The historian of the previous century, José Amador de los Rios, who is known on account of his skilled defence of the

Jews, admits, however, that Witiza, in relation to the Jews, undertook exactly the opposite of what his father and his predecessors had done: At a new national Council Witiza revoked the old Church laws and the laws which had been enthusiastically accepted by the nation, in order not to have to confess to the Catholic faith. He released those baptised from their oath, and finally placed many members of this despised race in high positions. The consequence of these tumultuous incomprehensible measures was soon to be seen. In a short time the Jews had attained a really dangerous predominance and utilised all opportunities for their advantage. And perhaps out of revenge they welded new plans and secretly prepared to avenge themselves also for the humiliation under the Visigoth rule.[116] This historian, whom no one can accuse of Anti-semitism and who in general is regarded by the Jewish historians as reliable source, has described to us with few words the terrible consequences which the policy of King Witiza, with its enticements to free the repressed Jews and later to attain the Christian-Jewish reconciliation and the reconciliation of both peoples – at the beginning of his period of government – had for Christians.

The Jesuit father Juan de Mariana, a historian of the 16th century, writes concerning the terrible transformation of Witiza: "Witiza in fact at first seemed a good prince, who wished to return to innocence and to suppress wickedness. He lifted the exile which his father had imposed upon many, and as this were not enough, he gave them back their property, their dignities and offices. In addition he ordered the documents and trial records to be burned, so that no trace might remain of the crimes and disgrace which they had been accused of and for which they had been condemned in that unruly time. This would have been a good beginning, if things had proceeded further and everything had not altered. It is very difficult to tame unbridleness and power with reason, virtue and moderation. The first step to chaos was made when he listened to flatterers." The Jesuit historian reports in the following concerning all the unskilled dispositions of Witiza, which he had approved by this obscurantist Council of which Amador de los Rios speaks. The commentary of Father Mariana concerning the laws, which openly allowed the Jews to return to Spain, is worthy of note: "In particular – contrary to the old determinations – it was allowed the Jews to return to Spain and to live there. From that time onwards everything

came into disorder and began to decay."[117]

It is only natural that everything fell into disorder and went awry when the Jews were left government offices and the expelled Jews allowed to return. This occurred almost always in the course of history when Christians or pagans magnanimously extended the hand of friendship to the Jews and allowed them influence and power. For far removed from thanking this gesture of great-heartedness, the Jews have turned everything into an upheaval and cast into the abyss, to use the apt expression of Father Mariana.

The Catholic historian Ricardo C. Albanés describes the transformation in Witiza in the following manner: "The energetic Egica had understood how to hold within bounds the rebelliousness of the Jews and the plots against the state by the Moslems. But his son and successor Witiza (700-710) became, after a brief period of praiseworthy conduct, a despotic and deeply blasphemous monarch. He threw himself into the arms of the Jews, provided them with honours and public offices..."[118]

We find an impressive description of the lamentable perversity of Witiza in the valuable chronicle from the 9th century, which is known as the "Chronicon Moissiacense". The black swamp of vice is described, into which Witiza and his court plunged, and it is asserted that a harem was erected in his place. In order to legalise this situation, he allowed polygamy in his kingdom and permitted – to the horror of all Christianity – even the Christian clergy to have several women. This condition is described in the brief "Chronicle of Sebastian de Salamanca", who asserts in addition that Witiza furiously attacked the clergy who opposed his enormities. He even went so far as to dissolve Councils and to prevent by force that the Holy Church Laws were observed and placed himself openly against the Church.[119]

But Witiza did not only dissolve a Council which condemned him, but also caused a new one to be called by the clergy who followed him unconditionally, which – as the Bishop Lucas de Tuy in his mediaeval chronicle, the renowned Jewish historian Juan de Mariana and other no less renowned chroniclers and historians report – took place in the church of Saint Peter and Paul in Toledo, in the city quarter, in which a

Benedictine monastery was found. This Council approved the errors against the traditional doctrine of the Church and was therefore in fact a heretical Council, whose laws were illegal.

As the chroniclers and historians mentioned assert, at this heretical Council at first the doctrine and the canons of Holy Church were contradicted, which condemned the Jews and which commanded Christians, and in fact particularly the clergy, under threat of ban, to neither support the Jews nor to be neglectful in their struggle against them. At the heretical Council, in contradiction to the preceding, protective statutes were passed for the Jews and the return approved of those expelled under earlier kings. In addition monogamy was abolished and even the clergy allowed to have not only one but several wives. The records of the heretical Council were lost. Through the chroniclers mentioned we have only knowledge of some matters regulated there. Various chroniclers of the Middle Ages even assert that Witiza became furious because his Holiness the Pope disapproved of his outrages, refused him obedience and called forth a scandalous schism, which, in order to lend this division validity, was authorised by the heretical Council in question.[120]

The clergy faithful to Holy Church were so severely persecuted that many finally abandoned the monarch out of cowardice or convenience. Father Mariana writes, among other things, the following: At that time Gunderico, the successor of Felix, was archbishop of Toledo, who would have been a personage of great spiritual gifts and qualities, if he had had the courage to combat such great wickedness. There are people who in fact are displeased by wickedness, but who are not courageous enough to oppose him who commits it. In addition there remained still various priests who held high and kept pure the memory of the preceding time and did not approve of the excesses of Witiza. These he had persecuted and tortured in all ways until they were of his will, as happened with Sinderedo, the successor of Gunderico, who went with the current of the time and was so subservient to the king, that Oppas, the brother or – as others assert – the son of Witiza, was replaced by the Church in Seville, where he was archbishop and sent to Toledo. As a result a new disorder arose; for it was against the Church laws that in this city two prelates should simultaneously be in office.[121]

In this as in many other cases, it was possible for the Jews through the pity which later became sympathy and pro-Semitism – under the pretence of an apparent reconciliation or Christian-Jewish brotherhood – to first free themselves from servitude and later to influence the monarch, so that he allowed them high government posts. With this as also with other affairs these facts go with the disorder and perversity of the Christian State, the upward rise of evil and the persecution of the defenders of Church and nation together. Unfortunately at the time of Witiza there was no Saint Athanasius, Saint John Chrysostom or Saint Felix who could have saved the situation. On the contrary the archbishops and bishops were more concerned to live comfortably than to fulfil their duty, and they finally submitted themselves to the tyrant and went with the times. Such a situation had to lead to a terrible catastrophe for Christian society and the Visigoth church, which after a short time was subjected to a bloody devastating struggle.

The situation which we investigate here, is particularly important because it is so similar to the present situation. Holy Church is threatened with annihilation by Communism, Freemasonry and Jewry and unfortunately nowhere appears a new Saint Athanasius, Saint Cyril of Alexandria or Saint Felix in order to save the situation. The wicked concern themselves with destroying the defence of the Church, to alter its rites, to bind the hands of the Christians and to hand them over as in the past to Jewish imperialism. The good are cowardly, for at the moment it is still not clear which cardinals or prelates will effectively defend Holy Church and mankind, which today more than ever are threatened by Jewish imperialism and its Communist revolution.

We recommend ourselves zealously to our Lord God, that he may send in this as in other cases a new St. Athanasius or St. Bernhard to save the Church, Christianity and mankind from the terrible catastrophe which threatens them.

The high dignitaries of the Church must bring before their eyes that they, if they go with the times and vacillate like the higher clergy at the time of Witiza, are just as responsible for the catastrophe which then falls upon the Christian world as the Jews themselves. They are then as guilty as the majority of those prelates and clergy who, in the last days of the Visigoth

kingdom, through their cowardice and love of comfort, made easier the cruel destruction of Christianity on the frontiers of the kingdom, which the Musulmans conquered with the effective and decisive support of the "Jewish Fifth Column".

The government of Witiza is another classic example of what happens to a nation which the Jews wish to destroy and which, lulled asleep and deceived by the apparent wish of founding the Christian-Jewish reconciliation, the unity of peoples, the equality of men and similar ideals which are too beautiful to be honest, concede to the Jews, who are out for destruction and conquest, high positions in the nation. History shows us that in such cases the Jews spread immorality and perversion by all attainable means, for it is relatively easy to destroy a land weakened by these two vices, because it cannot properly defend itself. It is a strange coincidence that even in the case of the Gothic kingdom, when Witiza conceded to the Jews high positions in the government and society, all possible perversions and immoralities spread out there and even the king and his closest advisors did not remain spared by this. This king abandoned himself to ignoble Jewish counsellors and advisors.

The perverted morals which distinguished the government of Witiza and the short rule of Roderich, are described to us vividly by the Jesuit Father Mariana: "Everything consisted in banqueting with rare foods and wines which consumed the energies, and in perverted immorality, for which the nobles gave an example; and the majority of the peoples lived immoderately and disgracefully. They were suited to make revolts, but very unskilled in the art of reaching for arms and acting resolutely against the foe. The government and the high esteem which had been attained through bravery and effort, went down in superfluity and contentment – as usual. All strictness and effort, through which they had grown great in war and peace, perished through the vices, which also destroyed military discipline, so that there was then nothing more perverted than morals in Spain, and the people as nowhere else was to be had for a gift."[122] The commentary of the cautious historian José Amador de los Rios to these lines is also very interesting: " It is impossible to read these lines, which we take from a very highly regarded historian, without attaining the conviction that a people reduced to such a state stood on the brink of a great catastrophe. No noble, great-

hearted feelings had survived this violent storm. Everything was mocked and disgracefully slandered. These crimes and errors had to be atoned for and punished. And only a few years passed before the places of pleasure were soaked with Visigoth blood and the palaces were consumed by Musulman fire, which the effeminate successors of Ataulf had built."[123]

We must allude to two important coincidences: First there was then in Christianity no more perverted society than that of the Gothic kingdom. This coincides with the fact that in Christianity there was also no other kingdom where the Jews had such great influence. For the rest remained true to the traditional doctrine of the Church and continued to fight more or less against Jewry. Secondly such perversity came about particularly when the chains were removed from the Jews, which had prevented them from doing evil, and they obtained high positions in the Visigoth society.

Twelve hundred years after these events, the methods of Jews have still remained essentially the same. They wish to overthrow authority in the USA, England, and other western states and therefore spread immorality and perversion there. Many patriotic writers have accused the Jews as being principal agents of white slavery, of trading with heroin and the dissemination of pornographic, destructive theatres and cinemas. All this harms the American, English and French youth and the other lands, whose decline Jewry has resolved upon. As one sees, the methods have little altered in twelve hundred years.

CHAPTER EIGHTEEN

THE JEWS BETRAY THEIR MOST LOYAL FRIENDS

Witiza, who threw himself into the arms of the Jews and surrounded himself with Jewish advisors, filled the measures of madness in that he – according to our opinion – followed a suicidal policy. As some assert, under the pretence of being peace-loving and in the opinion of others in order to be able easier to suppress the opponents of his absurd policy, who from day to day increased in number and strength, he had

weapons turned into ploughshares and the walls of many cities with their powerful fortresses levelled to the ground, which would have made difficult the invasion by the Musulmans. Meanwhile, the Jews betrayed their truest friend Witiza and aided the invasion from North Africa, in order to destroy the Christian state and if possible the entire European Christianity forever.

The Archbishop Rodericus Toletanus and Bishop Lucas de Tuy describe, in their above-mentioned chronicles, how the government of Witiza tore down the city walls, destroyed the fortresses and had the weapons transformed into ploughs.[124]

Marcelino Menendez Pelayo, the renowned Spanish historian of the previous century, writes concerning the treachery of the Jews: "The indigenous population would have been able to show resistance to the handful of Arabs who crossed the Straits, but Witiza had disarmed them, levelled the towers to the ground and had the lances turned into harrows."[125] While the Visigoth kingdom disarmed under the influence of the Jewish advisors and friends of Witiza, dismantled its defence and destroyed its war power, the Jews encouraged the Musulmans to fall upon the Christian kingdom and to destroy it. Great preparations were made in North Africa for this.

Into the land which the Jews wished to destroy they introduced pacifism, and into the land which should serve them as a tool to destroy the other, a warlike spirit. These classical tactics the Jews have applied in the course of centuries in different states and use them today with a perfection, in which they have attained experience in the course of centuries. It is worthy of note that at the present time the Jews preach – directly or with the help of freemasonic or theosophical organisations, Socialist and Communist parties, secret infiltration in different Christian churches, press, radio, and television controlled by them – Pacifism and disarmament in the free world, while in the Soviet Union and the other states under the totalitarian dictatorship they incite the peoples to war. While towards the end of the last war the USA and England disarmed in a dangerous way, they handed over to Communism vitally important positions, simultaneously destroyed the basic defence of these two great powers, and even traitorously betrayed to the Soviet Union and other

Communist lands armed to the teeth the very weapons which they had stolen from the other countries. The “Fifth Column” has controlled the governments in Washington including atomic and rocket secrets. The tactics are fundamentally the same as twelve hundred years ago.

If the American and English people do not open their eyes at the right time and diminish the power of the “Jewish Fifth Column” in their states, they will soon find their lands desolated and ruled by a Bolshevist-Jewish horde, who will enslave them, as it did more than twelve centuries ago with the Christian Visigoth kingdom. It is curious to observe that the Jews always use the same tactics down to the last details.

In the USA we have witnessed in different places the fulfilment of the words of the Bible passage “weapons shall be turned into ploughshares.” But this sublime ideal is only capable of being carried out if “all” disputing parties do it simultaneously. Today the Jews utilise it, as twelve hundred years ago, in order to introduce Pacifism and disarmament into the lands whose decline they plan, i.e., the peoples of the world, who still do not live under their totalitarian Communist dictatorship. For in the Socialist states where they have already erected this dictatorship, which serves for enslaving the free world, they have in no way transformed their weapons into ploughshares, but created the most gigantic destructive armaments industry of all times. Thus on one side the peoples of the Free World are lulled asleep with pacifistic sermons, immorality and disunity, which the “Jewish Fifth Column” carries on. However, on the other side of the Iron Curtain the destructive invasion is prepared, which will suppress the free peoples after its victory, if they allow the traitorous “Fifth Column” of the Jews in their land to exist further, which makes easier the victory of Communism at a given hour, as it also at a suitable moment made easier the destruction of the Christian state of the Visigoths.

Around the year 709 the dissatisfaction of the nobility and of the people with Witiza had become so great that his position became untenable. At this moment the Jews gave us a new lesson in their high politics. A method was used which after twelve centuries has been very successfully perfected. When they believe their cause is lost, they allow before the defeat elements to appear in the enemy camp, so that afterwards,

when his victory is unavoidable, these Jews fight always to remain on top and, if possible, to reach the head of the new government. So it is the same whichever side wins, they are always masters of the situation. With scientific mystery they apply the principle that the sole way to guess a card is that of placing them all simultaneously.

This was one of the great secrets of the constant victory of Jewish imperialism in the course of centuries and as a result the Jews arrived at world domination. Therefore all religious and political leaders of mankind should be conscious of this classic manoeuvre of high Jewish policy (diplomacy) in order to meet the deceit in advance and not to fall into the trap.

When the cause of the protector and true friend Witiza was practically lost, the Jews had no scruples about betraying him, in order at the right time to conquer decisive positions in the enemy camp, which made it possible for them to control him after the victory. The following details for which we have to thank the energetic research of the learned historian Ricardo C. Albanés, are very informative: “This degeneration and despotism called forth a great dissatisfaction, which since the beginning of the year 710 burdened the dynasty of Witiza. The renowned Eudon, a Jew – so it is asserted – who concealed his race, placed himself at the head of the Spanish or Roman party, since he was threatened through the reintroduction of the burdening racial law abolished by Recceswinth, and gained control of Witiza by means of a rapid and skilfully carried out plot. In an assembly (Roman Senate) the rebels conceived the idea of electing Roderich, the grandson of the great Recceswinth, to whom the Roman Spaniards had so much to thank, because he abolished the hated Gothic privileges (which had subjugated the Spanish-Latin race conquered by the Goths) as King. Roderich, who led a homely life, rejected the crown which the plotters offered him, but finally gave way and accepted the throne. He at once rewarded Eudon and appointed him as Conde de los Notarios, i.e., as minister of state, who possessed the full royal confidence.[126]

After the conspiracy was successful, the agreement of the majority of the powerful of the Visigoth kingdom, who were already dissatisfied, apparently legalised the rule of Roderich.

On the other hand Witiza died a natural death soon after

his fall, so some assert, but according to others, cruelly tortured by Roderigo who had his eyes cut out. This last version is probable if one bears in mind that Witiza also had the eyes of Roderigo's father cut out a couple of years before and had him murdered. Witiza thus had nothing good to expect of the son of Teodofredos, who was tortured in the described manner and way.

In this manner international Jewry repaid the great good deeds of Witiza, who not only released the Jew-Christians of the kingdom from slavery, but also called back the Jews from exile, allowed them all to freely practise the Jewish religion, appointed them to high positions and displayed complete trust in them in relation to Christian-Jewish reconciliation and the brotherhood of the peoples.

For the Jewish imperialists the friendship of Christians or pagans is only a means, in order to have advantages which make easier the task of Jewry to destroy its foes through the destruction of their inner defence and to conquer the remaining peoples. All in all they also finally betray and in a cruel manner and way the simpletons who throw themselves into their arms or unconsciously join in their game. Woe to the wretches who allow themselves to be deceived through the proofs of friendship and the countless examples for the tragic end of those who childishly believed in such friendship and allowed themselves to be bluffed through such proven diplomacy.

The decisive influence which the Jew Eudon, the minister of state of King Roderich, must have had on this man, who did not even wish to be king and only agreed after the repeated visits of the Jews, is easily understandable. For in the first place the originator of a new political situation has at least for a time influence accordingly, and there is no sign that the weak Roderich, who had also given himself up to vice and debauchery, would have attempted to shatter the power of his minister of state. On the other side the policy of Roderich was already so suicidal that it clearly was influenced by those who planned his destruction and hence the destruction of Christianity with the declining Visigoth kingdom. The favourable influence which Relayo, the leader of the royal guard, might have been able to exert is not to be traced, and it is clear that others determined the policy of the weak monarch,

who transferred the command over a part of his army to the archbishop Oppas. The latter was not only a close relative of Witiza's, but also his right hand in the leadership of the catastrophic church policy of the monarch. In addition King Roderich, particularly as the Musulmans with aid of the Jews undertook the invasion of the kingdom from the south, was occasioned to undertake a campaign in the north to conquer the Basque land, which the Goths had never been able to conquer.

The historian Ricardo C. Albanés alludes to the fact that Tarik ben-Ziyad in those days was able to push forward the front by four thousand Saracens up to present-day North Morocco and he goes on: "At that time the traitorous Count Julan, the governor of Ceuta and one of the conspirators, surrendered to him this valuable key position to the Straits of Gibraltar, encouraged him to immediately move over to Spain, and offered himself as leader. At the court in Toledo these events were attributed no importance and they were shelved as risky enterprise, which could easily be prevented by Teodomiro, the duke of Bética (Andalusia). On the contrary, the king was even persuaded to move with his army to Northern Spain, in order to conquer the land of the Basques, which even the most mighty Gothic monarchs had not succeeded in doing. And to make this mobilisation final, Pamplona rebelled – caused through the intrigues and the gold of the powerful old Jewish organisation in this city. Meanwhile Tarik at the head of the Berbers crossed over the Straits of Gibraltar and defeated the armies of the loyal Teodomiro in the Bética. This war-skilled general then wrote the famous letter to Roderich – which was found in the Basque land – in which he anxiously begged for help."[127]

When the sons of Witiza and the treacherous archbishop Oppas had already concluded a secret alliance with the Jews and Musulmans, Roderich committed the deadly fault of transferring to them the command over an important part of the army, which was to supply the decisive battle against the invading Musulmans. On the eve of the battle, which the Spaniards call the Guadalete, the sons of Witiza treated with the Gothic nobles and the Jewish conspirators. This is reported in the Arabic Chronicle "Abjar Machmua" and laid in the mouth of the nobles: "This son of a dog, Roderich, has gained power over our kingdom, although he does not belong to our

kingly family and is rather one of our lowly. These tribes from Africa do not come in order to settle in our land but solely and only in order to get plunder. When they have attained their intention, they will withdraw again and leave us alone. Let us flee in the moment of struggle, and this misery will be conquered.[128]

The twelve thousand Musulmans sent by Tarik fought on the next day against the hundred thousand of Roderich, the Christians led by archbishop Oppas and by the sons of Witiza. The battle naturally developed favourably for the Visigoths. But at a convenient moment the traitorous archbishop and the two sons of Witiza did not flee but went over with their armies to the Islamic side and destroyed – as the Arab Chronicler "Al-Makkari" reports – the rest of the troops who had remained loyal to King Roderich.[129]

As most historians assert, Roderich lost his life in this decisive battle. In different regions of Spain the memory still lives on today of the treachery of archbishop Oppas, who, as worthy imitator of Judas Iscariot, betrayed Christ and Holy Church and worked decisively with the latter's enemies for the destruction of Christianity in the once glittering Visigoth kingdom. As a great friend of the Jews, like his relative Witiza, he finally betrayed, together with the Jews, his country and the Church in a fateful way. The Jews now utilised the almighty power of pagan Rome.

Unfortunately in the present time there are in the upper clergy many who act exactly in the same way as archbishop Oppas and in secret alliance with Jewry make easier the successes of Communism and of Freemasonry, while hampering the clergy as well as the worldly leaders who defend Holy Church or their country, which are threatened by Jewish imperialism and its Freemasonic or Communist revolutions, exactly as the archbishop Oppas attacked in the back the army of Rodrigos, who defended Christianity in these decisive moments.

May our Lord Jesus stand by Holy Church and mankind against the treachery of the Oppases of the 20th century!

In the Spanish Encyclopaedia "Espasa Calpe" there is a report based on Christian Chronicles concerning the treachery

of archbishop Oppas: "After the troops of Tarik had been reinforced through 5,000 Berbers – whom Murza had mustered – many Jews and the Christian supporters of Witiza (a total of about 25,000 against 40,000) took on the battle. This lasted two days, and on the first day the Visigoths were at au advantage, because the Berbers had no cavalry. Then Sisberto and Oppas committed treachery and went over to the enemy. Although the centre of the army under the king fought bravely, it was defeated (19th and 20th June 711)."[130]

Concerning the treachery of the archbishop Oppas, who lost a great empire for Christianity, the Jesuit historian of the 16th century, Juan de Mariana, reports. He describes how this prelate at first aided the sons of Witiza in the preparations for the black conspiracy, and then he writes about the role which Oppas played in the decisive battle: "The victory was doubtful almost the entire day, undecided. Only the Moors showed weakness, and it appeared as if they wished to turn back and flee, when – oh, unbelievable wickedness! – the archbishop Oppas, who until then had kept concealed his treachery – as he intended – suddenly went over to the side of the enemy with his men. He joined forces with Julian, who had gathered around him a great number of Goths, and attacked our men at their weakest place. The latter were astonished at such a great treachery and were too exhausted by the fight to withstand this new onslaught, so that they could easily be defeated and driven to flight."[131]

It is only natural that there are differences in the figures given by Christian and Musulman historians for both armies. But without doubt the Christian army was in all cases numerically larger than the Saracen and only through the betrayal of Archbishop Oppas and the conspiracy principally directed by the "Jewish Fifth Column" could such a great kingdom be conquered so quickly by a small army. With justice King Roderich scarcely attached importance to the Islamic army, for this consisted only of a small contingent of the invading army. But he did not reckon with the secretly planned treachery and also not with the extraordinary power of the "Jewish Fifth Column," which – as we shall later prove – played a decisive role in this struggle. May with God's will the nations of the free world learn from history and, if they also hold themselves far stronger than the nations ruled by Communism, they should nevertheless still keep before their

eyes that in a war all their calculations could be fatefully false, if one permits the “Jewish Fifth Column” to secretly undermine the free states. For at the given moment they can bring the defence to a complete collapse and aid Communism to an easy victory.

In order to complete these proofs for the destruction of a Christian state more than twelve hundred years ago and its responsibility through the “Jewish Fifth Column” by the foes of Christianity, we will quote different historical evidence by Christians, Musulmans and Jews, from which it is revealed with certainty that the Jews in the Gothic kingdom and outside it stood in close connection with the Musulman invasion and supported it in different ways. All sources which we quote are undisputed and originate from respected chroniclers and historians. In addition, it is improbable that in the midst of this centuries-long deadly war between Christians and Musulmans both parties would have united in blaming the Jews for the betrayal of the state in which they lived. The Jewish authors are, however, likewise of one opinion with that previously quoted concerning this historical event.

The renowned Marcelino Menendez Pelayo, the world-renowned historian of the past century, writes the following: “It is proved that the Jews living in Spain infamously supported the invasion of the Arabs and opened to them the gates of the most important cities.”[132]

Reinhart Dozy, the Dutch historian descended from the Huguenots, who enjoyed such high regard in the last century, gives in his masterwork “History of the Musulmans in Spain” a series of details from which is revealed that the Jews gave the Saracens valuable aid and made easier to them the conquest of the Gothic kingdom.[133]

Dr. Abraham Leo Sachar, the American Jewish historian and director of the Hillel Foundation for the Universities in the USA, stresses among other things, in his work “History of the Jews,” that Arab armies had crossed over the Straits separating them from Spain and taken control of the land. In so doing the decadent position of the Visigoth kingdom and also without doubt the sympathetic conduct of the Jews were of value.[134]

The Committee for Jewish education of the United

Synagogues, which has its seat in New York, officially published the work of Deborah Pessin "The Jewish People," in which it is stated: "In the year 711 Spain was conquered by the Musulmans, and the Jews greeted them with jubilation. From the lands to which they had fled, they returned to Spain. They stormed towards the conquerors and helped them to capture the cities."[135] This official Jewish publication briefly summarises the activity of the Jews, which is proved to reveal two aspects: On the one side the Jews in North Africa, who had emigrated from Spain a century before, joined together with the invading Musulman armies. On the other side the Jewish inhabitants of the Gothic kingdom, the "Fifth Column", opened the gates of the kingdom to the invaders and destroyed the defence from within.

The Jewish-German historian Josef Kastein writes in his work "Geschichte und Schicksal der Judan" (History and Destiny of the Jews), which he dedicated with deep respect to Albert Einstein: "The Berbers helped the Arab movement with their expansion to Spain, while the Jews supported the enterprise with money and men. In 711 the Berbers led by Tarik crossed the Straits and took Andalusia, The Jews provided pickets and garrisons for the district."[136]

This Jewish historian thus reveals to us the valuable fact that the Jews financially supported the invasion and conquest of the Visigoth kingdom.

The Jewish historian Graetz mentions that the Jews in North Africa and in Spain were active in the conquest of the Visigoth kingdom through the Musulmans and states further: "After the battle of Jerez (July 711) and the death of Rodrigo, the last king of the Goths, the victorious Arabs advanced further, and everywhere they were supported by the Jews. In every conquered city the Musulman generals could leave behind a small garrison of their own troops, for they needed their men in order to subject the land. Therefore they authorised the Jews with guarding the captured places. Thus the Jews, who had once lived in servitude, became masters over Cordoba, Malaga and many other cities."[137]

The rabbi S. Raisin alludes to the fact that the invasion in Gothic Spain was carried out by an army "of twelve thousand Jews and Moors", which was led by a Jew converted to Islam,

the son of Cahenas, a heroine who belonged to a Jewish Berber tribe and was the mother of Tarik-es-Saids. It is then further revealed: “In the battle of Jerez (711) the Visigoth king Rodrigo was defeated by one of the generals of Cahenas Tarif-es-Said”, a Jew of the tribe of Simon. “Therefore the island was given the name Tarifa. He was the first Moor who trod upon Spanish soil.”[138]

It is strange that this rabbi, although he writes that Tarik-es-Said had gone over to the Mohammedan faith, calls him a Jew of the tribe of Simon. Whoever knows how to value the conversion of the Jews to another religion can easily explain this, for, apart from rare exceptions, these conversions were always false.

The Arab historians mention in their Chronicles that the Jews assisted in the invasion and conquest of the Visigoth kingdom. In a Chronicle consisting of a collection of traditions, which was compiled in the 11th century and is known as “Abjar Machmua”, among other things the conspiracy of the Jews against Rodrigo is mentioned.

These Jews joined together on the eve of the decisive battle in the Visigoth camp with the sons of Witiza and the dissatisfied Gothic nobles. Still further details are known about the complicity of the Jews living in Spain, for, as it is stated, the Musulmans, if many Jews lived in a city, leave the guarding to the latter, together with a company of Musulmans, while the main army moved on. In other cases they entrusted the guarding of conquered cities solely to the Jews, without leaving behind an Islamic detachment. Thus it is stated in the Arab Chronicle mentioned, concerning the capture of Cordoba: “Moguits assembled the Jews in Cordoba and entrusted them with the guarding of the city”, and concerning Seville, “Muza entrusted the guarding of the city to the Jews.” The same is reported of Elvira (Granada) and other cities.[139]

The Saracen historian Al-Makkari gives us no less interesting details concerning this matter and writes concerning the invading Musulmans: “They usually assembled the Jews with some Musulmans in the fortresses and authorised them with the guarding of the cities, so that the rest of the troops could move on to other places.”[140]

The Islamic Chronicler Abn-el-Athir provides us with various details in his Chronicle “El Kamel” concerning the Musulman invasion in the Gothic kingdom and the Jewish complicity in this. These details are also later confirmed by the Musulman historian “Ibn-Kahldoun” born in Tunis in 1332 in his renowned “History of the Berbers”. From him we take over the following details, because it is of great importance, in order to make clear what the Jews understand by Christian-Jewish reconciliation or brotherhood.

Ibn-Khaldoun bases himself upon Ibn-el-Athir and writes that, after the Musulmans had captured Toledo, “the remaining detachments conquered the other cities to which they had been sent, and that Tarik left behind in Toledo Jews with one or others of his companions and used them...”[141]

And what happened to the Christian civil population when the latter was delivered to the Jews?

Can it be possible that the Christian-Jewish reconciliation and friendship, which the Jews betrayed, as we have already sufficiently proved, now when they had already bound their victims, served to allow mildness and tolerance to govern?

The Chronicle of Bishop Lucas de Tuy provides us with revealing details in this respect. The representation of the events is later repeated by almost all Toledo historians. When the Visigoth capital was occupied by Tarik-ben-Zeyad, “the Christians left the city, in order to celebrate in the nearby Basilica of Santa Leocadia the passion of the Saviour on Palm Sunday (715). The Jews utilised their absence, delivered the throne of Leovigild and Reccared to the Musulmans, and the Christians were murdered partly in the open air and partly in the Basilica itself.”[142]

The Jewish historian Graetz gives a version, which agrees with the preceding. He writes, that, when Tarik appeared before Toledo, this city was guarded by a small garrison and that, “while the Christians prayed in the church for the salvation of their land and their religion, the Jews opened the gates to the victorious Arabs on Palm Sunday 712, received them with applause and thus avenged the misery, which they had had to suffer in the course of a century at the time of Reccared and Sisebutus.”[143] Naturally this Jewish historian

does not mention the murders of Christians, which then followed and which the Bishop Lucas de Tuy expressly describes in his Chronicle and the majority of the ancient historians from Toledo. For this there exists an interesting case of precedence: Approximately a century before, the Byzantine Emperor Heraclius had urged the Visigoth monarchs to drive the Jews from Spain since their presence in Christian states represented a danger for the latter's existence. He quotes the fact that the Jews "bought 80,000 captive Christians from Cosroes, whom they killed without pity."[144] Unfortunately Sisebutus in no way exterminated the dangerous deadly "Fifth Column" at its root, but had the Jews choose between expulsion and conversion. As a result he caused the majority to apparently convert themselves to Christianity and thus made the "Jewish Fifth Column" in the Christian State into a "Fifth Column" in the church itself, as a result of which they became still more dangerous.

Without doubt Musulmans and Jews must have participated in the murders of Christians, even if on the one side the mildness and tolerance of the Arab conquerors in Spain is even recognised by Jewish writers, and on the other side the facts prove that the Jews always, when they could satisfy their hatred on the Christians, organised murders and then had them carried out by the pagans in Rome. On the other side a victorious heresy or revolution led by Jewry has often degenerated into murder of Christians, not to speak of Jewish-Communist revolutions of our days, where mass murders are the order of the day.

In face of the recognised tolerance of the victorious Arabs in Spain and of the facts which we investigate, one can easily imagine who were the chief instigators of the massacre of Christians in the subjugated Gothic kingdom.

However this may be, one thing is clear: The Christian-Jewish policy of reconciliation, which Witiza began in the Visigoth kingdom, had catastrophic consequences, for in the long run it brought the destruction of a Christian state, the loss of the independence of the country and even cruel murder of countless Christians.

In conclusion we will quote what the great friend of the Jews, José Amador de los Rios, who cannot be accused of

Antisemitism, writes about the Musulman invasion: "And how in the meantime did the Jewish people behave? Did it perhaps arm for defence of its chosen fatherland? Or did it remain neutral in the midst of such devastations when no resistance could be offered further against the onward storm of the victors? The love of one's country, i.e., the love of the earth, where one was born and gratitude for the last Statutes of the Goth Kings certainly ought to have occasioned that people to put together all its powers with those of the Visigoth nation, in order to ward off the foreign invasion, and also at the same time to open its gold coffers, in order to satisfy the urgent needs of the state. But against these reflections stood the ancient hatred and the lively memory of a disgraceful past. On the other side the situation brought to the Jews as a people which had its home in all corners of earth, their general and special interests, their customs and a permanently erroneous mode of life, the wish and striving for what was new, while their powerful religious fanaticism impelled them to turn against their hated hosts as enemies of their faith, in order to hasten their destruction and ruin. Thus the Musulman conquest on the entire Iberian peninsula was furthered and spread. Noble cities, in which the wealthy Jewish race was represented in great number and which would without doubt have cost the armies of Tarik and Muzas much blood, were handed over to them by the Jews, who later expected them and joined in brotherhood with the Africans."[145]

Finally we will quote two very interesting details, which the official monumental work of Jewry, the Jewish-Spanish Encyclopaedia, makes. Under the word "Espana" (Spain) it is expressly stated: "It is undisputed that Muza, who in spite of the convincing demands of the party of Witiza was still unresolved to send his armies to Spain, decided finally only upon the secret information of the Spanish Jews who reported to the Emir concerning the military incapacity of the crown, the ruinous condition of the castles, the exhausted state treasury and the embitterment of the nobility and of the people at the general oppression." Then it is stated further: "On 19th July 711, Tarik[146] annihilated the Visigoths in the battle of Jana, or on the Guadalete, in which Rodrigo apparently lost his life. At this historic encounter one saw many Jews from North Africa fight on the side of the victor. Immediately their Spanish fellow believers rebelled everywhere, and placed themselves at the disposal of Tarik and Muza..."[147]

In this chapter, we wished to provide an idea of how, twelve hundred years ago, Jewish imperialism and its "Fifth Column" in the bosom of the Church destroyed a Christian state. But we can give the assurance that experience in twelve centuries has helped Jewish Imperialism and its "Fifth Column" to perfect their methods down to the last detail.

CHAPTER NINETEEN

THE CHURCH COUNCILS FIGHT JEWRY

In face of the repeated false conversions of the Jews to Christianity, Holy Church attempted to seize upon various precautionary measures, which were approved at the individual Councils.

The Council of Agde – a city in South Gaul – which took place in the year 506 under the protection of Saint Caesarius, the primate of the province of Arles, and was tolerated by Alaric, ordered the following: "Law 34. Concerning the acceptance of Jews who wish to be converted. Since the falsehood of the Jews often breaks out again, they shall, if they wish to be converted to Catholic law, be catechism pupils for eight months, and if it is revealed that they come in purity of faith, they shall be baptised after this period"...[148] The facts show, however, that this term of trial had no value for the guarantee of the honesty of their confessions.

At the Trulanian Council, in the year 692, which is authoritative as a supplementary Council to the 5th and 6th Ecumenical Councils, it was announced that the heresy of Nestorius was renewing Jewish godlessness, and in Canon 1 it is stated: "We also simultaneously recognise the doctrine which two hundred divine fathers spread in Ephesus, who prosecuted the foolish division of Nestorius as deviating from the divine destiny, who declared that Jesus Christ was a man for himself, and thus renewed the Jewish blasphemy." In Canon XI the priests were threatened with deposition if they maintained close relations with the Jews. Thus one sees that in such distant times the clergy who entered into dangerous friendships with the Jews were a veritable nightmare for Holy Church and it was necessary to order punishments – even the deposing of

Jew-friendly clergy. Concerning this it is stated in Canon XI: "No priest or layman shall eat the Matzo of the Jews, maintain intimate relationship with them, visit them when they are ill, receive medicines from them, or bathe in their company. Whoever acts against this statute, will be deposed if he is a priest and if layman expelled from the Church."[149]

Through this measure, Holy Church did not turn away from its Christian neighbourly love, which it has always fought for, with, among other things, the noble custom of visiting the sick. The universally proven fact was known to the prelates of this Holy Council that the Jews always even utilised the most magnanimous works of Christian neighbourly love in order to gain influence upon the Christians and to undermine our holy religion. Thus the prelates regrettably saw themselves compelled to forbid everything which could have led to dangerous friendship between Christians and Jews and brought the Christians into the danger of being delivered to the ancient wolves. Undoubtedly Holy Church was in the right when it threatened the clergy with deposition and the Jew-friendly laymen with exclusion from the Church, for these intimacies are, the closer they become, proven to be always to have been a deadly danger for Christianity. What would happen if this Holy Church Canon were applied to the present day clergy, who are so intimate with the Jews and closely befriended and are united with them in those so-called Jewish-Christian brotherhoods? If this canon were applied to them, one would advance a great step forward with the salvation of the Church from the deadly sabotage of the "Jewish Fifth Column" in the clergy.

THE 2ND ECUMENICAL COUNCIL OF NICAEA (787) AND THE SECRET JEWS

The plague of the false Christians, who were Jews in secret, had become so dangerous for Christianity at the end of the 8th century and especially after the Visigoth kingdom had fallen into the hands of the Musulmans, that it was resolved at the 2nd Ecumenical Council of Nicaea that it was to be preferred that the Christians who secretly practised the Jewish religion, should be Jews openly and not false Christians. The anti-Christian activity of the Jews in the bosom of Holy Church, who soon spread revolutionary heresies, conspired against the

Kings, or made agreements with the Musulmans and delivered the Christian states to them, had called forth such grave concern in Christianity, that Holy Church preferred to see that they were known publicly as Jews and were not false Christians. Thus the Church preferred to have the enemy outside and not in its own ranks. The measures passed by the Holy Synod in this sense could not have been bolder. But unfortunately the great advantages were already known to the Jews, which they possessed through their infiltration into the bosom of the Church and Christian society.

In Canon VIII of the 2nd Ecumenical Council of Nicaea it was expressly stated: “And because some Jews pretended to be Christians, but remained Jews in secret and celebrate the Sabbath, we dispose that they be not admitted to the Communion, prayer or to the Church, but live as real Jews, do not baptise their children, and it shall not be allowed to them to buy or to own slaves. But if someone is converted in purity and honesty… then shall he and his sons be admitted and baptised, whereby caution is commanded that he does not allow himself to be again led astray. But if they do not conduct themselves so, they shall not be admitted.”[150]

The Ecumenical Council mentioned by us also condemned the heresy of the Iconoclasts. For the Jews there is nothing more hateful than the Catholic images of saints, which they describe as pictures of idols. Always when they had influence on a certain realm of Christianity, they have therefore attempted to abolish these images. The heresy of the iconoclasts was instigated by the Jews, for the false converts lived pleasantly with a Christianity without images, since it cost them effort to show the latter even the simplest honour. But practical as they are, they have nevertheless, when it was to their advantage, and in order not to offend the feelings of the Christian population, had to tolerate the cult of Saints and even decorated their dwellings with such images.

According to the Church historian Juan Tejada y Ramiro, a Jewish conjurer incited the Iconoclastic ideas with the Byzantine Emperor Leo the Isaurian. This monarch accepted these tendencies with great fanaticism and for a start had the image of our Lord Jesus Christ pulled down, which had been arranged high over the gate of Constantinople. According to this learned collector of Church canons, this image “was

worshipped by the people to the embitterment of the Jews for many years."[151]

At the Ecumenical Council mentioned by us measures were taken against heresy, among others, the deposing of those bishops, priests or deacons was ordered, who concealed the books with iconoclastic ideas. Thus it is ordered in Canon IX: "All the childish mockeries, harmful deviations and writings, which are falsely directed against the venerable images of Saints, shall be handed over to the Bishop of Constantinople so that they may be placed with the books of other heretics. But if anyone conceals these things, he shall, whether bishop, priest or deacon, be deposed, and if he is monk or layman, excommunicated."[152]

Holy Church proceeded not only against the secret Jews and heretics, but also very energetically against the bishops and other clergy who supported the heresy and Jewry.

When the destructive activity of the "Fifth Column" increased, the defence of Holy Church was driven more and more to extremes. Already at this Holy Ecumenical Council of Nicaea, those bishops and clergy are threatened with deposition, who simply conceal the heretical books. What punishment then do the high clergy of the present day deserve, who not only conceal Freemasonic or Communist books, but actively collaborate, so that the Freemasonic and Communist heresies can destroy Christianity.

However, we come back to the iconoclastic Emperor Leo the Isaurian. In this connection it is worthy of note that the Jews experienced the same with him as with Martin Luther. At first he allied himself with them against the orthodoxy. But when he recognised the enormous danger which they represented for his kingdom, he attempted to evade this danger. He therefore seized upon the same lamentable methods as the Catholics and compelled the Jews to be converted to Christianity. He laid before them the choice of being converted or severely punished.

Concerning the honesty of this new general conversion of the Jews in Greece, the Balkans, a part of Asia Minor and the remaining regions of the Byzantine kingdom, the Jewish historian Graetz writes the following: "Leo the Isaurian, a

farmer's son, whose attention the Jews and Arabs directed to the idolatrous cult of saintly images (icons) which was practised in the churches, therefore fought to eliminate these images. Since he was accused by the clergy before the ignorant masses, who revered these holy images, of being a heretic and Jew, Leo again began to take his orthodoxy seriously and persecuted the heretics and Jews. He ordered in a decree, that all Jews of the Byzantine kingdom and of the mountains of Asia Minor, under threat of severe punishments, should accept the Christianity of the Greek Church (723). Many Jews fitted themselves into this Edict and allowed themselves to be baptised against their will. They were thus less constant than the mountain dwellers, who in order to remain true to their conviction, assembled in their house of prayer, set it on fire and perished in the flames. The Jews who allowed themselves to be baptised were of the opinion that the storm would soon pass and he would then allow them to return to Judaism. Therefore they certainly converted themselves outwardly to Christianity, but in secret they held to the Jewish rites..." And the renowned Jewish historian closes with the following, very interesting comment: "Thus the Jews of the Byzantine kingdom vanished before the constant persecutions and for a time they remained concealed from the eyes of history."[153]

This vanishing on the part of Jewry, in order to remain hidden from the eyes of history – to use this fortunately chosen expression of Graetz's – was always the most dangerous thing in the affair, since they grew from a visible "Fifth Column into a secret force, an invisible power, which is more difficult to combat as such. In the course of time the Balkans were completely undermined by this secret power and were later to become the most dangerous centre of the secret sects of the Cathars and later of the treacherous "Fifth Column," which delivered the Christian kingdom to the Mohammedan Turks. In modern times the Balkans had become a breeding ground for the conspiratorial and terror organisations which had such great influence on the unleashing of the world war of 1914-1918. We will see later still how a similar vanishing act by Jewry, in order to remain concealed from the eyes of history, took place in the whole of France, England, Russia, Spain, Portugal, in isolated districts of Italy, Germany and other Christian countries, and in the long run had catastrophic consequences for these nations and the rest of mankind. Concerning the terrible struggle by Holy Church and the

Christian monarchs against Jewry in France, we allow the Jewish historian Graetz to speak, who cannot be accused of antisemitism, and who is so respected in Jewish circles. He writes concerning King Sisismund of Burgundy: “This king was the first (in France) to set up barriers between Christians and Jews. He confirmed the resolution of the Council of Epaone, which took place under the presidency of the bloodthirsty Bishop Avitus, and at which it was even forbidden to laymen to participate in Jewish banquets (517). The hostility towards the Jews gradually spread from Burgundy to the other French provinces. Already at the 3rd and 4th Councils of Orleans (388 and 545) strict determinations were passed against them… At the Council of Macon (581) several resolutions were determined and the Jews allotted a subordinate position in society. They were forbidden to be judges and tax-collectors, and they were excluded from all positions which would have given them power over the Christian population. They were compelled to show the Christian priests the highest deference… Although King Chilperic was not very favourable to the Catholic clergy, he nevertheless followed the example of Avitus. He also forced the Jews in his kingdom to be baptised, and he personally went to the baptismal font as Father of the newly-converted. However, he was satisfied with the mere appearance of conversion, and he was not hostile to the Jews, when they continued to celebrate the Sabbath and followed the Jewish Laws.”[154]

This was a deplorable error on the part of this monarch who on the one side pressed the Jews to be converted and even served them as baptismal Father, but on the other side permitted the new Christians to continue to practise the Jewish religion in secret. Thus he furthered the creation and strengthening of this secret power, which was to call forth in France in the coming centuries so much disunity and revolutions.

Concerning this conversion of the Jews at the time of Chilperic, St. Gregory the Bishop of Tours reports to us – who with full right is called the father of French history – that among those compulsorily converted belonged Priscus – the royal treasurer, an office which today corresponds to that of chancellor of the exchequer[155] – who, because he refused to be converted, was imprisoned and was later murdered by another converted Jew. The latter in turn was killed by a relative of the

former royal chancellor of the exchequer.[156] The case of Priscus was a hard blow for the Jews, who preferred to have one of themselves as state treasurer, in order to thus exert a decisive influence upon the Christian monarchs and utilise the reputation of the Jews and false Jewish Christians as good financiers. Concerning Clotaire II and the Holy Council of Paris, Graetz writes: "The last kings of the Merovingians were always more fanatical in their hatred towards the Jews. Clotaire II, who ruled over the whole of France, was, however, regarded as a model of religious devoutness. He approved the resolutions of the Council of Paris, which excluded the Jews from authoritative offices and from the army." (615)[157]

Here Graetz not only uses the traditional method of sullying the memory of the rulers who acted against the Jewish danger, but also then expresses a great truth: that a Christian, the more fanatical he is, must also be against the Jews (the Jews describe a Christian as fanatical, who defends his religion and his fatherland). This is nothing extraordinary, if one reflects that the Jews are the chief enemies of Christianity and of the human race and understands, that the defenders of the Church, of the fatherland or of mankind, must also energetically oppose the greatest enemy, if they do not wish to be subjected in defence. Therefore, the great father of the Church, Saint Jerome has said that, if it were necessary to abhor the Jews and Judaism in order to be a good Christian, then he would do it in exemplary form. Only the false Christians, who secretly practise the Jewish religion, will not recognise this traditional doctrine of the Church and attempt to make us believe that it is a sin to oppose the Jews and their satanic imperialism, in order as a result to cripple the defence of the Church and Christian people.

In connection with this bitter struggle between Holy Church and the Synagogue, the Rabbi Jakob S. Raisin writes that, even in Gaul during the time of Clovis who destroyed Arianism, Bishop Avitus stirred up the masses on Ascension Day to destroy the Synagogue.[158] We have already seen that the Jewish historian Graetz describes this prelate as a "bloodthirsty bishop".

As one sees, this Holy Synod also wished to avoid that secret Jewry continued to exist, which could also have been avoided if it had been attained that the Christians of Jewish

origin had not been introduced into Jewry. In order to avoid this, the Holy Council suspended the punishment of confiscation of property against the transgressors. One sees that the prelates of the Council knew the problems well.

The Jewish historian Josef Kastein affirms in connection with the then hard struggle between Holy Church and the Jews: "The Christian Church, be it now in Italy or Gaul, in France or Spain, declared war on Jewry."[160] In our time Holy Church would doubtless have been condemned by the accomplices of the Synagogue in the ranks of Christianity on account of race hatred or anti-Semitism. The zealous and passionate Rabbi Raisin reports how then, later in Toulouse, three times a year, at first all Jews of the city and afterwards only their rabbis were whipped through the streets, "under the pretext that the Jews had once attempted to deliver the city to the Moors."[161]

This attempt by the "Jewish Fifth Column" in France is very well known, which, just as with the "Jewish Fifth Column" in the Gothic kingdom, wished to deliver this other Christian kingdom to the Musulmans. Luckily Charles Martell condemned this criminal attempt to failure forever. After the Christian murders in Spain, the alarm of the inhabitants of Toulouse against the Jews is understandable. It is very regrettable that the Jews therefore had to accept a whipping several times a year. But one must reflect that in all nations of the world not only whipping but the death penalty exists for this kind of betrayal.

With Dagobert I, the Merovingian monarchy attained its highest peak. Its possessions stretched from the Elbe to the Pyrenees and from the Atlantic up to the frontiers of Bohemia and Hungary. Dagobert I, the son of Clotaire II, had, as long as he was not of age, Arnulf, the Bishop of Metz, as guardian, and then left important government offices to highly respected Saints recognised by the Church, as for example, St. Ovanus, whom he made chancellor of Neustria and who later became Bishop of Rouen, and St. Eloy, whom he appointed state treasurer, and who was chosen as bishop of Noyon when he withdrew from the world.

The situation of Christianity in this realm was extremely serious, for it was completely permeated by false Christians,

whose hypocrisy Chilperic had tolerated, as we already described. Dagobert I led a disorderly sexual life, and his renowned counsellors could not prevent him from doing this. But on the other side he recognised – perhaps on account of the education taught him and upon the advice of these holy men – the danger which the Jews represented in his realm of rule. Many then pretended to be Christians and therefore he attempted to apply a radical method: In the year 629 he passed a decree, in which it was stated that the Jews in the kingdom must be converted by a fixed day honestly to Christianity or be regarded as enemies and be condemned to death.

Dagobert interpreted the problem thus, because he regarded the Jews as enemies, which rested upon the centuries-old truth of how Saint Paul himself, with divine insight, described them as enemies of all men. The most serious thing about the matter was that they were once again given the possibility in France and South Germany of escaping with their skins. This cardinal error was made centuries later by all Christian monarchs, for the Jews always swore and promised, in order to save themselves, to be in future honest true Christians and simultaneously concealed with still greater skill their secret Judaism. It would have been better if Dagobert had expelled them in masses – in the same way every harmful foreign conspirator is expelled from the land, whose hospitality he betrays – and thus had given them the possibility to be honestly converted to Christianity in other lands. Thus would France and Germany have freed themselves from the terrible "Fifth Column" and the destructive secret power, which has finally controlled the whole of France to the harm of Christianity and of the French.

Jewry again vanished once more for a time from the surface, in order in dangerous form in all realms of the Frankish kingdom, in the clergy and at the court, to gain admittance, and called forth years later the terrible decline of Christianity at the time of Louis (Ludwig) the Pious.

In conclusion let us say something about the origin of the German Jews, whose blond hair and blue eyes stand in contrast to the other types of Jews. Graetz explains the origin of the Jews in South Germany in the following way: "A large number of German soldiers took part with the legions in the destruction of the temple of Jerusalem. Many of them chose from the great

number of captives the most beautiful women and took them with them to the banks of the Rhine and Maine. The children of these unions were half Jews and half Germans and were introduced by their mothers to Judaism, for their father raised no objections in this regard."[162] If one reflects that the apparent conversions of the Jews to Christianity began in the German possessions of the Merovingians already at the time of Chilperic and Dagobert I, one will understand, that the "Jewish Fifth Column" in Germany already existed a very remote time ago, and that therefore the Nazis committed the gravest fault when they believed all secret branches of Jewry could be identified through a genealogical investigation of only three generations.

CHAPTER TWENTY

AN ATTEMPT TO BRING THE HOLY ROMAN GERMANIC EMPIRE UNDER JEWISH RULE

The following facts are of great importance for the religious and political leaders of all times, for Jewry, especially its clandestine form, represents a concealed power, whose danger under certain circumstances is not discernible even for the most talented leaders in its whole extent. Thus the skilled diplomacy of the synagogue can occasion them to commit faults which could have catastrophic consequences for their nation and often for the entire world.

What happened to one of the greatest political geniuses of the Christian era should draw the attention of all those leaders or personages who, underestimating the wickedness and danger of the Jews and attracted by the monetary advantages so alluringly offered to their collaborators, start playing with fire and believe they will not get themselves burned. In this they are perhaps influenced by that natural tendency to regard themselves as all-powerful, a trait so often found – and often with good reason – among the great men of mankind.

Charlemagne, who built up again the western Roman Empire and protected Holy Church, who gave an impetus to science, the arts and trade, and was one of the most important political geniuses of all times had, however, one weakness: He

was subjected to the skilled deceit and diplomacy of Jewry, which utilised in its favour the characteristic wish of the grandson of Charles Martel for unity of the peoples and races, his inborn sympathy with the oppressed and persecuted and the correct desire on the other side of the monarch, to enlarge and strengthen his kingdom through the extension of trade. Thus he released the beast which the Merovingians, with good reason and insight, had laid in chains, and gave back to it freedom of movement, without taking into regard that as a result he violated the canons of Holy Church, to whom on the other side he conceded all possible advantages.

With their skill tested in the course of centuries the Jews understood how to arouse the inborn sympathy of the Emperor for the oppressed, and attained that he allowed them all possible freedoms. As usual they were able to transform this pity into sympathy and to convince him that the greatness of the kingdom could only be secured with their economic power, and that again could be achieved with the development of a flourishing trade. Since the Jews had then almost a monopoly, they convinced the Emperor of the utility of using them to extend the trade of the Holy Empire to the whole world. One can easily imagine how attractive such a prospect was at a time when the nobility devoted itself exclusively to the art of war, the slaves cultivated the land, and the Jews or secret Jewish Christians were almost the sole ones who carried on trading activity.

Concerning the new policy of Charles the Great in the face of the Jews, the Jewish historian Graetz confirms: “Although Charlemagne was a protector of the church and helped to establish the supremacy of the Papacy, and Pope Hadrian, a contemporary of the Emperor, was absolutely no friend of the Jews and had repeatedly summoned the Spanish bishops to ensure that the Christians did not have relations with the Jews and pagans, Charlemagne in no way shared the prejudices of the clergy towards the Jews. Against all statutes of the Church and the resolutions of the Councils the first Frank Emperor favoured the Jews in his kingdom... The Jews were in that time the principal representatives of world trade. While the nobles turned to war affairs, the plebs to crafts, and the farmers and slaves turned to agriculture, the Jews were not allowed to perform military service and possessed no hired land, but directed their attention to the import and export of goods and

slaves, so that the favour of Charlemagne was in certain respect a privilege for the trading folk."[163]

The Jewish historian Josef Kastein writes about Charlemagne: "He knew exactly how to evaluate the Jews as a principal support of international trade. Their connections stretched from France as far as India and China. Their communities in the whole world functioned as agencies. They knew many languages in an admirable way and were astonishingly well suited as linking-parts between East and West."[164]

If the Jewish historians elaborate their possibilities so emphatically to us today, then one can easily imagine how they introduced their plans to Charlemagne in order to gain his support.

But they not only attained this support in trade, but also applied their traditional tactics and attempted, when they had once attained this position, to conquer a further one, afterwards the next, later another, etc. The Jew Sedechias became confiding doctor of the Emperor, as a result of which the Jews gained admittance to the court, and one soon sees them there in important posts of the diplomatic service of Charlemagne. The latter sent Isaak the Jew as ambassador to the court of Harun al Raschids[165], under whose government the Caliphate of Baghdad reached its highest point. On the other side the Caliph was justly alarmed at the increasing power of Jewry in the Islamic lands and undertook defensive measures against this. Among other things he compelled the Jews to wear a sign which distinguished them from the Musulmans. These measures stood in unmistakeable contradiction to the protection which the Christian Emperor granted them.[166]

The Jew Graetz asserts that the protection of Charlemagne made easier the appearance of the Jews in North Germany and their penetration into the Slavic lands.

The activity of the Jews at the time of Charlemagne shows us how the Jews applied new tactics, which consisted in conducting themselves well and serving the Christian monarch loyally, so that the latter removed the chains which hampered them in their freedom of movement and then gradually gained high positions in the Christian state. At that time they withheld

themselves from all revolutionary activity, as long as the genial powerful monarch lived, who would doubtless have overthrown them at the first false step, enjoyed in the meantime the Imperial protection, and gained more and more in power, in order at the suitable moment to carry out the treacherous blow. This occurred after the death of the Emperor, when a mediocre, weak-willed, irresolute and easily influenced man followed him on the throne.

When Charlemagne died, his son Ludwig (Louis) succeeded him, who, on account of his extreme piety during his first years of rule, received the surname of the Pious. Unfortunately, he was an untalented, weak-willed man, who easily fell into the hands of flatterers and those who knew how to handle him.

When he ascended the throne, he began to expel his half-brothers and later the ministers of his father from the land. He had the eyes cut out of Bernhard, the king of Italy, who had risen against him. All these facts show that the so-called piety of the monarch did not extend as far as it appeared.

When his first wife died, he married Judith, who appeared at the court with a retinue of Jews and, as the new Empress, exerted, together with the royal chancellor (treasurer) Bernhard, a decisive influence upon the monarch. The latter allowed declared Jews and Christians of Jewish origin at the court, which is not further to be wondered at, if one reflects that he had seen from youth onwards how his father protected the Jews and entrusted high offices to them.

If now Christian, anti-Jewish leaders with insuperable energy had not fought against the Jewish beast, the Holy Roman German Empire would perhaps have been subjected eleven centuries ago to Jewish Imperialism. If this kingdom had fallen, which was the mightiest of the then world, Jewry would perhaps have been successful in conquering the whole earth in a short time.

The Rabbi Jakob S. Raisin writes about Ludwig the Pious: "Ludwig the Pious (814-40) went still further than his father. He informed the bishops, abbots, counts, prefects, governors and others, that the Jews stood under the protection of the Emperor and might be disturbed neither in the practising of

their religion nor in their business trade." He then enumerates further privileges, which Ludwig allowed the Jews, and it is further stated: "And since the Jews made no business on the Sabbath, the market day was transferred to Sunday. Ludwig also appointed a special judge for the defence of the Jews against the intolerance of the clergy." And concerning the struggle of Agobard, the archbishop of Lyon, and St. Bernhard, the archbishop of Vienna, against the Jews, the zealous Rabbi says: "The reaction of the Church to the measures of Ludwig to lift certain legal restrictions laid on the Jews, found expression through Agobard, the archbishop of Lyons (779-840), who, together with St. Bernhard, the archbishop of Vienna, deposed the Emperor, who on his side deposed them. In four letters to the king they complained about these people (the Jews), 'who invested themselves with the Curse as with a dress', and boasted of being highly valued by the king and by the nobility, so that on the other side the women observed the Sabbath with the Jews, worked on Sunday, shared their fast foods, and that the Jews not only concerted the pagan slaves, but in their capacity as tax-collectors bribed the fanners and seduced them to confess to Judaism, by their lessening these taxes or excusing them therefrom."[168] As one sees, the Jews utilised to a great extent the protection of the Emperor and of the nobility and even their position as tax collectors, in order to press the Christian peoples to confess to Judaism and to give up their own belief. Then without doubt the Synagogue wished to rule the peoples through conversion at the gate. The methods have been different at different times and in the individual lands, but the purpose was always the same, i.e. the conquest and ruling of the peoples who naively tolerated the Jews in their realm.

St. Bernhard, the archbishop of Vienna, and Agobard, the archbishop of Lyon, fought in common this struggle for life and death. For those who wish to investigate the Jewish problem, Agobard's book against the Jews makes interesting reading, and was written with the valuable cooperation of St. Bernhard of Vienna.

The Jewish historian Josef Kastein writes, that Ludwig the Pious "took not only individual Jews but entire communities under his personal protection and allowed them rights and a Magister Judaeorum, who was to ensure that these rights were respected."[169]

In order to provide ourselves with a better idea of the serious position of Christianity under this disastrous government, we once again allow the highly-regarded Jewish historian Heinrich Graetz to speak. He writes concerning the conduct of the Emperor towards the Jews: “He took them under his special protection and defended them against the injustices of the barons and of the clergy. They had the right of dwelling everywhere in the kingdom. In spite of countless laws that forbade this, they could not only employ Christian workers but also import slaves. The clergy were forbidden to baptise the slaves of the Jews and to give them the possibility of regaining their freedom. On their account the market was changed from Saturday to Sunday... In addition they were freed from the severe fire and water tests. They were also tax collectors and had through this privilege a great power over the Christians, even if this was also contrary to the Church Canons.”[170]

These facts reveal to us in what measure the Jews had dominance in the Holy Roman Empire. For on the one side the Christians were subjected to the then customary fire and water tests, while the Jews had the special privilege of being freed therefrom. Since the Christians at that time celebrated Sunday very strictly, the market was held on Saturday, and it was unheard of that things then went so far to grant the Jews the pleasure of changing market day from Saturday to Sunday, so that they and not the Christians could celebrate their festival. Not once in the world of today, so favourably inclined to Jewry, have things come to this.

This proves who the real rulers at the Court of Ludwig and Judith were, where the worst of all the Jews were also even tax-collectors and utilised this valuable position, in order to economically oppress the farmers and to occasion them to deny Christianity and to take on Judaism, by their either putting into effect or lessening the oppressive tax burdens. Now it was the Jews who attempted to compel the true Christians in a Christian monarchy to give up their belief. The roles had been changed in a couple of years of philosemitic policy.

This regrettable situation was already prepared at the time of Charlemagne himself through the contact and living-together of Jews and Christians. This is revealed to us by the lamentations of Pope Stephen III, whom the learned Jewish

historian Josef Kastein quotes literally: “Pope Stephen III had made a complaint to the bishop of Narbonne in south France: “with great sorrow and deadly anxiety we have heard that the Jews... have in a Christian land the same rights as the Christians and possess Allodial goods in the city and suburbs, which they describe as their city. Christian men and women live under the same roof with these traitors and defile their soul day and night through blasphemies.”[171]

Pope Stephen III described the Jews as traitors and with this hit a sore place. In our days he would have been destined, if he still lived, to be condemned on account of race hatred and antisemitism. On the other hand, we must, in order to understand another motive for the lament of the Pope, explain that then interest on loans had to be paid for family goods, with exception of the Allodial goods, which were a real privilege of some nobles, but which the Jews possessed in Narbonne, while the Christian people did not have such privileges.

Graetz reveals that the chief reason for the protection which the Jews enjoyed, was that “the Empress Judith, the second wife of Ludwig, was very favourable to the Jews. The beautiful clever woman, whom her friends admired, just as her enemies hated her, had a great respect for the ancient Jewish heroes. When the learned Abbot of Fulda, Rhabanus Maurus, wished to win her favour, he could find no more effective means than to dedicate to her his works on the biblical books of Esther and Judith and to compare her with these two Jewish heroines. The Empress and her friends and probably also the state treasurer Bernhard, who in reality ruled the kingdom, became protectors of the Jews, since the latter were descended from the patriarchs and prophets. ‘They must be honoured for this reason’, she said to her friends at the court, and her opinion was supported by the Emperor.”[172]

But as usual the protection of the Jews and Semitophilism turns into the domination of the Jews over the Christians and to anti-Christian activity. The additional report by Graetz is very illuminating in this respect: “Learned Christians delighted in the writings of the Jewish historian Joseph and of the Jewish philosopher Philo and preferred their works to those of the Apostles. Well-educated court ladies openly confessed that they valued higher the founder of the Jewish Law than of the Christian Law (i.e. Moses higher than Christ). They went so far

as to beg a blessing from the Jews. The Jews had free access to the court and direct contact with the Emperor and his confidants. The relatives of the Emperor gave the Jews valuable presents, in order to show them their favour and respect. And since such distinctions were granted them in the highest circles, it was only natural that towards Jews of the Frankish kingdom, which also comprised Germany and Italy, far-reaching tolerance was practised, as perhaps in no other time in their history. The hated church laws were quietly annulled. The Jews were allowed to build synagogues, to openly speak to Christians about Judaism, and even to assert that 'they were descendants of the patriarchs', 'the race of the righteous' (i.e. Christ) and 'the sons of the Prophets'. Without fear they could give expression to their opinions concerning Christianity, the miracles of the Saints, the relics and the cult of the holy images. The Christians attended the Synagogues and were attracted by the method of how the Jews practised worship of God and they took in even more the tectures of the Jewish preachers (Darshanim) than the sermons of the clergy, even if the Darshanim were hardly in the position to reveal the deep content of Judaism."[173]

"The clergy were then not ashamed to take over their explanations of the Holy Scriptures from the Jews. The Abbot Rhabanus Maurus of Fulda admitted that he had learned much from the Jews, which he used in his commentary on the Bible dedicated to Ludwig the German – who afterwards became Emperor. As a consequence of these marks of favour towards the Jews at the Court, many Christians felt themselves drawn to Judaism and regarded it as the true religion."[174]

This description by the highly regarded Jewish historian Graetz makes clear to us that the present day arguments – that, for example, the Jews are untouchable, because they are descended from the Patriarchs and more of the like – with which they attempt to deceive the Christians and wish to prevent them defending themselves against the Satanic Imperialism of the Synagogue, are the same which the Jews used centuries ago for similar purposes, who then infamously fought to destroy Christianity and to bring the Holy Roman German Empire under Jewish rule. The tricks, subtle deceptions or Jewish fairy tales, as Saint Paul would say, are still always the same after eleven centuries.

But our Lord Jesus saved Holy Church once again from the Jewish falsehood and such desolation. This time it was the Paladine Abogard, the archbishop of Lyons and later his pupil and imitator in the episcopal see, Amolon. They fought for the salvation of the Church from Jewry.

In a recently published official work of the Jewish-Argentinian society, Agobard and Amolon, the two archbishops of Lyons, are described as fathers of Antisemitism in the Middle Ages.[175] This accusation seems terrible, since the Jews attribute to Mediaeval antisemitism the greatest harm to Jewry which a Christian mind can imagine.

This welcome reaction is commented upon by the classical Jewish historian Graetz, as follows: "Those who held firmly to the discipline of the Church, saw in the violation of the Church laws, in the favour shown to the Jews and in the freedoms allowed to them, the downfall of Christianity. Envy and hatred were at the back of this righteousness. The protectors of the Jews at the court with the Empress at their head were hated by the Church party... The advocate of Church righteousness and of hatred for the Jews of the then time was the restless enthusiastic Archbishop of Lyon, Agobard, whom the Church has canonised.[176] He slandered the Empress Judith, rebelled against the Emperor and drove the princes to rebellion... The bishop wished to restrict the freedom of the Jews and to bring them back to the low position which they occupied under the Merovingians."[177]

Graetz further writes, that the struggle of the Archbishop Agobard against the Jews lasted many years and as its basis "had the maintenance and defence of the Church Laws against the Jews, so that he directed his attention to the representatives of the Church party at the court, of whom he knew that they were enemies of the Empress and of her Jewish favourites. He urged them to influence the Emperor, so that he would restrict the freedom of the Jews. Apparently they also proposed something similar to the Emperor. But simultaneously the friends of the Jews at the Court sought for new ways and means, in order to spoil the plans of the clergy." And Graetz continues: "Agobard gave anti-Jewish sermons and ordered his flock to break off every connection with the Jews, to carry on no business with them and not to enter into their service. Fortunately the protectors at the court supported the

Jews actively and condemned the intentions of the fanatical clergy to failure. As soon as they learned of his activity, they had themselves protective letters (indiculi) written by the Emperor and sent them, provided with his seal, to the Bishop in which he was ordered, upon threat of severe penalties, to cease his anti-Jewish sermons. In the year 828 a second letter went to the governor of the district of Lyon, which requested him to allow the Jews to enjoy every possible support. Agobard did not heed these letters and added contemptuously that the Imperial edict was certainly forged and could not be true."[178]

The worthy archbishop Agobard fought ceaselessly. He directed letters to all inhabitants of the Bishopric and requested them to participate actively in the struggle against the Jews. He aided the rebellion against the Emperor and Judith and, with the support of the sons of Ludwig from the first marriage, he fought bitterly to save the Holy Empire and Christianity from the ruin threatening them.

The authorised historian Graetz comments on the conduct of Agobard as follows: "Although the deep hatred of Agobard for the Jews must be regarded as having sprung principally from his own feelings, one cannot deny that he acted completely in accord with the Church doctrines. He referred himself simply to the assertions of the Apostles and the Church Laws. The inviolable decrees of the Councils were also on his side. Agobard was in his dark hatred strictly orthodox, while the Emperor Ludwig with his tolerance tended to heresy. Agobard, however, did not risk openly asserting this. He rather more hinted at that he found it difficult to believe that the Emperor would betray the Church in favour of the Jews. His complaints found an echo in the hearts of the Church princes."[179]

This commentary of Graetz's concerning the true teaching of the Church existing over many centuries in relation to the Jews, could not be more balanced and more realistic, even if these lines were written by the renowned historian in the previous century, when the "Synagogue of Satan" was still not in the position, as today, to attempt the complete falsification of the true Catholic teaching with regard to the Jews. But one sees clearly that Graetz had already essentially grasped the problem. He was one of the most important men of Jewry of his time. His historic works, especially the works which we

quote, had an enormous influence upon the Jewish organisations and their leaders.

In addition it was universally evident that the Church laws and anti-Jewish resolutions of the Holy Ecumenical and provincial councils were the chief hindrance for the traitors in the Church itself, which her principal enemies, the Jews, furthered. For whoever made such attempts, had to reckon upon being deposed, with excommunication and the other penalties laid down in the Holy Church Canons. Hence it was the chief concern of the new traitors to remove this troublesome hindrance. But how was it possible to abolish with one blow the thousand-year-old Church Laws, the Papal Bulls and the teachings of the Church Fathers? How were these to be abolished so that the secret Jewish clergy could serve their Jewish masters without fear of being deposed and excommunicated and even attempt to falsify the doctrine of the Church in relation to the Jews, and as a result to promote its final defeat and the victory of its century old foe?

In the course of centuries the Jews and their “Fifth Column” in the clergy have repeatedly made the attempt to abolish the anti-Jewish Laws and to achieve that the Papal Bulls and the anti-Jewish theses of the Church Fathers should not fall under these laws. They have for this purpose, always according to the given possibilities, taken the most diverse paths. At the beginning of this century they have utilised the praiseworthy wish of Pope Pius X to summarise the most important Church Law determinations in one Codex; for in the turbulent time of the first world war of 1914-18 all attention was directed to the apocalyptic struggle and so they attained that from the Church legal Codex the voluminous collection of Laws was excluded which represented the most effective defence of Holy Church against the secret Jewish infiltration and its destructive activity in the bosom of this institution. It is noteworthy that this occurred a few years after the Jewish historian Graetz, – the oracle of the then Jewish leaders – wrote the previously quoted lines. As a result it becomes evident that the anti-Jewish Church Legislation was the chief hindrance for attempts to bring Catholicism as well as the Holy Empire under Jewish rule. On the other hand it is clearly revealed in the Church Law Codex mentioned, that fundamentally the old Church legislation has not been altered. But in actual praxis the anti-Jewish and anti-heretical Laws

were carefully left out, which represented the best defence of the Church against the centuries-old enemy. This differentiating, painfully exact omission, must certainly have been undertaken by a person very interested in the matter, who without doubt stood in the service of the organisation which from this veritable purging of anti-Jewish and anti-heretical laws, which took away from Holy Church a defence which it had built up in hundreds of years of experience, drew such great advantages. It is generally known that Pope Pius X did not work out the Codex himself, but left its editing to committees, whose presidency was conducted by Cardinal Gasparri and to whom without doubt those joined themselves, who undertook so carefully the suspicious editing of the Laws. If, as a result, the anti-Jewish Church Laws of the Holy Councils still remained in force (for the old Synods' legislation was still valid despite the omissions of the Codex), the omission of the Holy Church Laws which ordered severe punishments and deposing for clergy and Church dignitaries, nevertheless made it possible at the time of Pius XI for that Jew-friendly association of clergy and laymen to be founded, whose heretical theses were only the prelude for those of present-day priests and church dignitaries in the service of the Synagogue of Satan."

Another method which Jewry and its "Fifth Column" have always used again in the course of centuries, in order to cause the vanishing of Bulls and anti-Jewish theses of the Church Fathers, was the organisation of heretical movements, which did not recognise the doctrine of Holy Church and asserted that the Holy Bible is the sole source of revelation. Put briefly, these heretics make the assurance – as we will investigate later – that not tradition but only the Holy Scriptures are the source of revelation. These kinds of heretical movements, which – as we shall still see – were led by Jewry, began in the 11th century and were repeatedly combated by the orthodoxy, until in the 16th century Protestantism conducted these theses to success, abolished tradition as doctrine and source of revelation and recognised only the Holy Bible as such. The Jews, who in most cases directed and influenced these movements, were in reality concerned with eliminating the Holy Church Laws of the Ecumenical Councils, the Papal Bulls and the doctrine of the Church Fathers, who condemn Jewry and its accomplices in the clergy, as doctrine of the Church and source of the truth revealed by God. For if this defence were destroyed, the Jews

in the higher clergy could carry out unpunished their treacherous disintegrating activity. But today they are exposed to the danger on grounds of these Church traditions, which they wish to abolish at every price as source of divine revelation, of being discovered and condemned. As one sees, the struggle of the clergy in service of Jewry which has lasted nine centuries has very deep roots and should solve for them the problem of destroying the Church unpunished or being able to cause it in priestly garb the greatest injuries and to favour Jewry and its revolutionary movements, without needing to fear the judgments or threat of deposition laid down in the Church Laws, Bulls and the doctrine of the Fathers. Naturally they cloak their offence against tradition in flattering, seemingly righteous arguments, which do not allow the poison of these manoeuvres to be discerned. Among other things, they say that the Church must adapt itself to the new times and fight with progress for Christian unity. These are great truths with which we are all perfectly in agreement. But we cannot accept what is being attempted under this pretence, viz. the destruction of the best defence of Holy Church, which could preserve it through centuries from the cunning of its most infamous and stiff-necked foes.

CHAPTER TWENTY-ONE

THE COUNCIL OF MEAUX COMBATS OPEN AND SECRET JEWS

In the face of the deadly danger that threatened the Church and the new western Roman Empire, several archbishops and bishops assembled in the year 829 in Lyon. At this gathering they were concerned – as the Jewish historian Graetz reports – with "humbling the Jews and threatening their peaceful existence. They (the Bishops) also discussed how the Emperor could best be influenced, so that he made appropriate decisions. It was resolved at the assemblies to write a letter to the Emperor which would draw his attention to how godless and dangerous the favouring of the Jews was and to enumerate individually the privileges which should be taken from them (in the year 829). The letter, in its still preserved form, is signed by three Bishops and has as its heading: 'Concerning the superstition of the Jews.' Agobard wrote the foreword and in it

elaborated his position in the struggle. Accordingly he accuses not only the Jews, but also makes their friends responsible for the evil. The Jews, he says, have become bold through the support of the influential, who believed they were not really so bad and were valued by the Emperor." And he reports further: "From the standpoint of belief and of the Church Canons, the argument of Agobard and the other Bishops is irrefutable, and the Emperor Ludwig the Pious should, on the basis of such logic, have exterminated the Jews completely and utterly. But fortunately he felt himself not to be interested, perhaps because he knew the character of Agobard or because the letter with the complaint did not even come into his hands. The fear of Agobard that the letter could be intercepted by the friends of the Jews at court was certainly well founded."[180]

It is thus certainly highly possible that the theft of this letter through the Jews was decisive in this struggle. Jews usually prevent complaints against them penetratingto the highest religious or civil authorities. If then the secret Jewish infiltration intercepts a complaint on the way or cripples its effect, it thus nevertheless at all events attains its aim in other ways.

One of the most important facts in the process of the Judaisation of the Holy Roman German Empire was the conversion of one of the Christian Semitophilic bishops to Judaism, who enjoyed a great confidence at the court of the Emperor and was one of his chief advisors. Concerning these prelates, the Jewish historian Graetz writes: "The Emperor had promoted him and, in order to always have him at his side, he made him into his confessor."[181] The struggle became even more terrible, for under the intimate advisors of the Emperor, who promoted his absurd Semitophilic policy, were found bishops of Holy Church. Also in our days there are those who support the interests of the Jewish enemies of Christianity.

But the case of Bodo was gravest of all. Many clergy of that time served, although they apparently remained of the true faith, the interests of the "Synagogue of Satan", as a result of which they without doubt caused greatest harm. They must certainly have held themselves to be very powerful, in order to allow themselves the luxury of introducing one of their most influential men, the confessor of the Emperor, who publicly boasted of denying Christianity, of confessing Judaism and

proclaiming that this was the true religion.

Concerning the effect of this devastating blow at the Christian people, Graetz writes: “The conversion (to Judaism) of Bishop Bodo, who up to then occupied a high position, then aroused great attention. In Chronicles it is reported of this event, as if it were an extraordinary phenomenon. The event had without doubt special accompanying circumstances and struck devout Christians a heavy blow.”[182]

We have not sufficient material at our disposal, in order to reveal whether it was a matter of a secret Jewish Bishop, who completed his theatrical conversion for propaganda purposes and wished to strike a blow which should hasten the decline of morals and the attempt at a Judaisation of the Empire, or whether it was really a Bishop who fell away through dangerous Semitophilism, became rebellious and admitted to Judaism. Whatever the truth may be then, it is nevertheless undeniable that, with the difficult situation of Holy Church in the Holy Roman Germanic Empire, the event must have been extremely harmful for Christianity. If Charlemagne had risen again and could have seen the catastrophic consequences of the unchaining of the beast - which the Church Canons had placed in chains – but which he had freed out of pity for the oppressed Jews and from the wish to make their valuable services of use for the Empire, he would have been able to recognise that he had fallen victim to the skilled deceit of those who have proven themselves as the most skilled swindlers in the world. All religious and political leaders should thus draw a lesson from this painfully rich tragedy; for if the Jews, with their skilled diplomacy, could deceive one of the greatest political geniuses, then it is not further remarkable that, with their traditional tactics of manipulating the desire of every virtuous man to show human pity, to protect the oppressed, or to defend the sublime demand for equality of peoples and races, they were able to deceive and outwit in the course of history the good faith of many popes, kings and political or religious leaders of mankind, and are still able to do this today. Only the absolute knowledge of Jewish wickedness and their traditional tactics of deceit can keep awake the good against the Jewish lies, of which Saint Paul warned us in his wisdom. Only thus can the danger be diminished that the good fall into the net of the masters of lies and distortion.

In the face of this catastrophic situation, the tireless courageous Archbishop Agobard took part in a conspiracy against the Empress Judith and supported Ludwig's sons from his first marriage in their struggle to dethrone the disastrous Emperor. Agobard was deposed as archbishop and the Empire fell into a succession of civil wars, in which now one, now the other side was victorious. The death of Ludwig, however, gave Jewry a decisive blow, but the heroic archbishop also died without having experienced the victory and the success of his struggle.

The new policy of Ludwig, who was falsely named the Pious, and who placed the Jews under the protection of the crown, had catastrophic consequences for mankind; for in the ensuing centuries it was imitated by many Christian kings, who gave the foe protection in the midst of his terrible conspiracies. They bore in mind thereby that the Jews are very useful as tax-collectors, in addition contribute in difficult times to balancing the budget through loans, that they are a decisive factor for the progress of trade and with their punctual payment of taxes effectively contribute to maintaining the state capacity. Admittedly they instigate conspiracies, spread heresies and rebellions, but the mediaeval monarchy held itself to be strong enough to be able to overcome this danger. The monarchy and the nobility of the Middle Ages were also really so powerful that they were able to achieve this for a long time. However, the moment came when the descendants of those optimistic kings and aristocrats had to bitterly lament the faults of their forefathers and the whole of mankind still suffers under this today.

When Ludwig died, the Empire fell to pieces and was divided among his four sons. As was to be expected, the Jewish dominance existed only in the realm of Charles the Bald, Judith's son, who had inherited from her the sympathy for the Jews, even if he did not go too far in this respect. But different Jews had additional influence at the court, among others, Zede Kish, the physician of the king and particularly a favourite whom the monarch called "my faithful Judas" on account of his political services. The Jew Graetz makes a remarkable observation about South Europe at that time: "South Europe, which was disturbed by anarchy and ruled by a fanatical clergy, was not a suitable ground for the development of Jewry."[183]

The dominance of Jewry in France was in addition in every respect such a serious danger for Christianity that Amolon, the new bishop of Lyon, took in hand the defence of the Church and the peoples and continued the struggle of his teacher and predecessor Agobard. Amolon could count thereby on the support of the greatest part of the bishops, including that of the rebellious Hincmar, the bishop of Rheims, who knew how to gain the full confidence of King Karl (Charles), and so partly counteracted the bad influence of the Jewish favourites.

The worthy archbishop Amolon was without doubt a tool of divine providence for the defence of Holy Church and France against the destructive activity of the Jews. He not only fought energetically against them, but also fought with the pen and wrote his famous tractate against the Jews, in which he openly pilloried their infamous crimes against Christianity and called upon the clergy and laymen to combat this principal foe.[184]

Under the leadership of Amolon, the French bishops began an important struggle against the Jews at the Holy Council, which took place in the year 845 in Meaux, in the neighbourhood of Paris. This Synod approved a series of anti-Jewish measures, which were relayed to the King for carrying out. Among these fell Church Canons which had been valid since Constantine, the laws of Theodosius' II, who forbade the Jews to occupy public and honorary offices, the edict of the Merovingian king Childebert, who excluded the Jews from the positions of judge and tax-collector and commanded them to respect the clergy.

The problem of the secret Jewish Christians who originated from false converts, which became more and more grave in France, naturally attracted the special attention of the Holy Synod, which drew into the list Church Canons approved at Synods of other lands, the anti-Jewish Church Laws of the Councils of Toledo against the baptised who remained Jews in secret, and the Church Canons which ordered that their children be taken from them, in order to be brought up as Christians.[185]

As we have already seen, these measures were to prevent secret Jewry from being passed on eternally in secret from one generation to the other. As one sees, this Holy Council of the Church wished to free France from the Jews – to fight great

evil through great healing methods – and combated both open as well as secret Jewry to life and death.

Unfortunately Charles the Bald – doubtless still influenced by his mother's education – when he received knowledge of the resolutions of the Synod, in no way had a high opinion of the decisions, but had the Council dissolved by force, although his advisor and friend Hincmar had taken part in this Council. This proves that at that time the Jews still retained a decisive influence at the French court.

However, archbishop Amolon did not allow himself to be intimidated through this act of the king, and began again from anew. He sent the clergy a pastoral letter which, according to the report of Graetz, "was poisonous and slandered the Jewish race." He then writes further that "the poisonous letter was just as unsuccessful as that of Agobard and the Edict of the Council of Meaux. But gradually the poison spread from the clergy to the people and the princes."[186]

The Jewish historian Josef Kastein writes about this event and asserts that the Church "with the battle cry that the Christian religion was threatened, set in operation the most dangerous weapon, namely the uneducated masses of the nation. To minds which easily allowed themselves to be impressed by every cause, they constantly presented the same argument, which they had sooner or later to take up. The consequence of this was that the masses, who lived together with the Jews, became their enemies. As a result the Church secured the great advantage of altering the conduct of the rabble in the desired manner. This occurred independently of political conditions at a given moment."[187]

Kastein, as well as Graetz and the other important Jewish historians, regard the Church as the actual mother of mediaeval antisemitism, in which respect they are without doubt also right, for they regard every movement as antisemitic which defends Christianity against Jewish imperialism and its revolutionary activity. On the other hand it is understandable that, with more or less semitophilic governments and such an influential Jewry as in France at that time, the most effective way and means to preserve Christianity from Jewish control consisted in convincing the people and revealing to it the extent of the Jewish danger and its threat to religion and the

people itself. This conviction had success at that time, as the Jewish historians themselves confirm to us when they complain that it was successful for Holy Church to cause that Semitophilic conduct of the people in the France of Ludwig the Pious and of Charles the Bald to change later into a hostile behaviour towards Jewry. This shows us also that this decisive battle, which the Jews nearly won, ended with the victory of Holy Church and the defeat of the "Synagogue of Satan."

When the Jewish historians assert that the Church applied the most effective weapon, the uneducated rabble, then in this they are incredibly cynical, for this was particularly the weapon which the Jews have always used and still use even today.

This work of personal enlightenment, which the Church then undertook, opening the eyes of the people about the Jews and alluding to the danger, can alone today also save the world in its present situation. It is thus urgently necessary to imitate what the Church did in that difficult time, and short but clear pamphlets must be printed for the working masses and books for the educated classes, which must be distributed for the greater part gratis to individual households and to individual persons, so that all the world is enlightened about the danger of Jewish imperialism and its revolutionary activity.

This work of enlightenment must be directed especially at the leaders and officers of the army, navy and airforce, soldiers, rulers, teachers, political leaders, financiers, journalists, academicians, the personnel of radio and television, the working masses and the youth of all strata of society. And especially to the members of the clergy of the Catholic and the other Christian churches, which, unlike our clergy, usually, on grounds of a series of circumstances which we will investigate later, do not recognise the danger. The convincing and making known of the Jewish danger must proceed at the fringe of political activity, among the members of all political parties and of all religious confessions, so that from all these domains the natural defensive movements emanate, which must be coordinated.

If the majority of the peoples and the domains which have in their hand the vital forces of a nation as well as the means of propaganda, open their eyes and recognise the danger of enslavement threatening us all and the enormous wickedness

of Jewish imperialism and its dark intentions, the way to freeing of this nation and of the whole world is prepared.

The method of writing books in order to sell them in bookshops, so that a few persons obtain knowledge from them, is insufficient, for this alarm cry should be accessible to all houses and all men. The pamphlets or books should be distributed in the houses and given into the hand or, if possible, sent through friends to the recipients.

The clergy, the rich and all others who have money, should lay aside their chronic, sinful greed and work at the financing of this work of enlightenment, for if they do not help, there awaits them – according to the doctrines of Marx, Engels and Lenin, which predict the destruction of the clergy and of the Bourgeoisie – execution or concentration camps, should the Socialists dictatorship of Communism triumph.

CHAPTER TWENTY-TWO

JEWISH TERROR IN CASTILE IN THE 14TH CENTURY

After the treachery of the Jews which led to the fall of the Christian Visigoth kingdom and its conquest through the Musulmans, began the so-called "Reconquista". It was introduced by the Christians who had become powerful in the mountains to the north of the peninsula under the Visigoth Pelayo. This fight for freedom was to extend over nearly eight centuries and naturally began with bloody retaliatory measures against the Jews, who were held responsible for the fall of the Christian states and for the murder of Christians after this catastrophe.

This anti-Jewish outlook lasted through several centuries. Resulting from this, the Jews understood how on basis of their own slyness and skill to use all opportunities to dissipate these reproaches, in that they especially provided valuable services to the Christian kings of the peninsula, when they made Spain into a place of refuge for the Israelites, who fled from the whole of Europe. At first they were persecuted by the Christian monarchs and later by the Holy Papal Inquisition, which

reacted violently when the “Synagogue” attempted to conquer the Catholic states and to dismember Christian society.

In addition, the Jews at the beginning of the 10th century practised treachery on the Musulmans, whose allies they had once been, began to introduce the decomposition of Islamic society, and attempted to control it through secret organisations and false doctrines. The most important of these organisations were the criminal sects of murderers – undoubtedly a forerunner of modern freemasonry – whose secret power extended to the entire region of Islam and even to Christian Europe, until it was finally destroyed chiefly through the invasion of the Mongols. At all events the Musulman kingdom in the 12th century was facing a dangerous decline which is partly attributed to the manifold revolutionary activity of the Jews. The dynasty of the Almohades, which in North Africa and in Islamic Spain followed upon that of the Almoravides, wished to save Islam from a catastrophe and began to wage a war of life and death against Jewry. This resulted as usual in thousands of seeming conversions to Islam and the flight of many Jews from Christian Spain in consequence.

The monarchs of the Iberian peninsula, who were occupied with the driving out of the Saracens from their territory, forgot the former treachery of the Jews and used them in the Reconquista as money-lenders, tax-collectors and even as spies. Now the roles were exchanged. The Jews represented in Islamic Spain the “Fifth Column” in favour of Christian Spain and thus practised treachery on their former allies. Once again a historical event was repeated: the Jewish population of a Musulman monarch became a dangerous “Fifth Column” favouring the external enemies of this state – then the Christian kingdom of Iberia (Spain), which, on the grounds of the valuable services which they provided it, promoted the Jews to government members and even to ministers or royal state treasurers. As a result they violated the decisions of the Holy Church Councils, which excluded the Jews from government offices.

The Jews turned back once again to their traditional tactics, to gain their enemies through seeming good conduct and effective services, thus obtaining valuable offices which made it possible to them to later conquer the states which had offered

them protection.

They therefore left no opportunity unused in order to get into their hands control over this Christian kingdom, which had already become a second Palestine to them, into which they streamed ready and willing.

The Jews came to Castile at a time when they had reached the high point of their power. Peter the Cruel was then king, and for several years they controlled his government. The manner in which they conquered this Christian kingdom is extremely interesting.

Peter the Cruel ascended the throne in 1350, as a child of 15 years, and was soon subject to the influence of the Jewish leader Samuel Ha-Levi Abulafia. The latter incited the passions of the young prince and flattered him. Thus he was successful in eliminating the king's guardian, Juan Alfonso de Alburquerque and also the favourable influence of the queen mother. At first he was appointed as royal treasurer and in fact later to supreme minister of the kingdom.[188] As a result this Jew attained a political power like no other Jew before him in a Christian kingdom. In the ensuing time the influence of the Jewish counsellor on the monarch increased to such an extent that he was regarded by many as dangerous.

Even in the first years the outrages which the young king committed on the instigation of his wicked advisors called forth a general rebellion in the kingdom. The queen mother, the half-sister of the monarch, his aunt Leonora, Queen of Aragon, and many powerful nobles formed a league which made it its task to withdraw the young king from the influence of the Jewish counsellors and the evil-willed clique surrounding him. To the latter also belonged the relatives of his mistress, Maria de Padilla, on account of whom he had left his wife, the young Bianca of Bourbon, sister of the Queen of France.

When Peter saw himself abandoned by most of the nobles of the kingdom, he agreed to place himself under the guardianship of his mother. He therefore betook himself to Toro in the company, among others, of Samuel Ha-Levi – as Pero Lopez de Ayala, a Chronicler of this time, reports – who, according to the assertions of this Chronicler, "was his great favourite and advisor."[189]

There his mother and his aunt prepared him a hearty reception, at which, however, the taking captive of his retinue and also of the influential Jewish minister Samuel Ha-Levi took place.

The death of Juan Alfonso de Alburquerque, who, so it is asserted, was poisoned[190], was a heavy blow for the league, for this magnate represented the connecting-link between very unusual men and interests. In the following we now give a summary of the report by Prosper Merimee, the famous French historian of the last century. He shows us how Samuel Ha-Levi understood how to utilise the new situation and skilfully created disputes, in order to destroy the league, by his offering the Infanta of Aragon castles and rich districts in the name of the King in exchange for her releasing him. In addition the sly Jewish counsellor offered estates and knighthoods to numerous magnates until such time as he was successful in destroying the league and one day could flee with the young monarch when they were at the hunt.[191]

J. Amador de los Rios, another historian of the past century, reports to us the following concerning this crafty enterprise: “Thanks, however, to the clever action of Samuel, it was successful for the son of Alfonso XI to obtain again the freedom which his mother and sisters had taken from him. Thanks to the gold which he knew how to distribute, and thanks to the promises in the name of the King, he had carried mistrust and disunity into the league and rendered null the plans of the Bastard. The King was soon surrounded by powerful servants who promised him eternal loyalty. Samuel had gained the absolute confidence of the king.”[192]

Through the regard of the Jewish minister, the Jews gradually gained more and more influence in the kingdom. Concerning this the Jewish historian Bedarride gives us exact details, asserting that the Jews had reached “the high point of their power” under Peter the Cruel in Castile.[193]

Unfortunately, however, history proves to us that every time the Jews in a Christian or pagan state attain “the high point of their power”, a terrible wave of murders and terror is unleashed, and Christian or pagan blood flows in streams. Thus it also occurred under Peter from the moment when the Jews obtained decisive influence upon education and government.

This intelligent child – who later showed himself as far-sighted, had great illusions and possessed enormous energy – would perhaps have been one of the most important monarchs of Christianity, if he had not been destroyed in his youth through the bad example and the still worse advice of his Jewish favourites and counsellors. The people held them guilty for the wave of crimes and ambushes which were unleashed under this bloody government. The Jews attained high regard and the synagogues prospered, while the Churches decayed and the clergy and the Christians were disgracefully persecuted.

Many contemporary and later Chroniclers report concerning the decisive influence of the Jews on the young monarch and their malicious power in relation to the cruelties during this stormy time of government. The French contemporary Cuvelier asserts that Henry, the half-brother of the king, "was begged and implored by the Spanish nobles to once again bring to the notice of the King that he acted badly in allowing himself to be counselled by the Jews and to expel the Christians"... "When Henry came into the royal palace of his brother, the latter was just having a council with several Jews. No Christians were present." "Henry implored Peter, nevertheless, not to listen to the counsels of the Jews." The Chronicler reports in addition of a Jew named Jacob who was present and clearly stood very close to Peter.[194]Paul Hay de Chartelet, another well-known French Chronicler, adds further to this episode in reference to the aforementioned counsellor of King Peter, that Henry of Trastamara could not conceal his anger "when he saw a Jew named Jacob", who enjoyed the full confidence of Peter and whom was held to be the instigator of all his cruel actions.[195]

Concerning the terrible crimes during the bloody period of government of Peter the Cruel report the "Prima Vita Urbani V", the Italian contemporary Chronicler Matteo Villani, and the Mohammedan Chronicler – likewise contemporary – Abou Zeid-Ibn Khaldoun, who makes the assurance among others, "that Peter cruelly oppressed the Christian people and on account of his tyranny made himself so greatly hated that they rebelled against him." In the Chronicle from the time of Peter of Aragon the criminal action of this government is described in a hair-raising manner, and in his renowned Chronicle of reminiscences the Frenchman Jean Froissard mentions not

only the cruelty and tyranny which were characteristic of this government, but particularly stresses the hostile conduct of Peter the Cruel towards the Church and the Papacy.[196]

In the Annals and Chronicles written towards the end of the 15th century by Nicolas Gilles, Peter the Cruel is called “the great tyrant” and “rebel against the religion of Jesus Christ and his tragic end attributed to punishment by God.[197] Fernandez Nino, however, the loyal collaborator of Peter, who served him up to his death, writes in his renowned report – contained in the Chronicle of Pedro Nino – that the Monarch had selected “a Jew named Samuel Levi as confidant, who taught him to despise great men and to respect the little ones . . . he separated himself from many, drew his knife and exterminated many in his kingdom. Therefore he was hated by the majority of his subjects.” In this Chronicle the preference of the young King for astrology is also spoken of.[198] This fact is politically very important, since in fact the astrologers of Peter were Jews – among them Abraham-Abel-Zarzae especially distinguished himself – who influenced his political measures. For before every important measure the astrologers were asked if success was to be hoped for or not. It is interesting in this connection that Peter on the eve of his fall reproached this Abraham in that both he as well as the other astrologers had advised him to conquer Musulman territory as far as Jerusalem. But since things stood far worse than good, it was clear that they had deceived him.[199] It is understandable that, when the Musulmans defended themselves heroically against the Jewish threat and the Jews already controlled Castile, they accordingly wanted to get Peter to conquer the North of Africa as far as Jerusalem. In this way they wished to once again conquer their Islamic enemies with the help of foreigners, in order to perhaps even realise their desired dream of freeing Palestine. This last intention, which they had to abandon when Peter was overthrown, they achieved centuries later, when they were successful in controlling England and caused it to liberate a part of Palestine from the rule of the Arabs. Through astrology it was possible that the Jews controlled the policy of many Kings in times when this superstition was in mode.

The renowned historian Bishop Rodrigo Sanchez, who died in 1471, compares Peter of Castile with Herod[200], and Paul Hay, the second Chronicler of Bertrand du Guesclin, with Sardanapal, Nero and Domitian.[201]

The French historian P. Duchesne said in connection with the return of Peter to Castile, when the English troops set him back upon the throne: “Peter came to Castile like a ravening bloodthirsty wolf in a flock of sheep. Before him ran terror, death went at his side, and bloodbaths streamed behind him.”[202]

In his general history of Spain the Jesuit Father Juan de Mariana describes the disastrous period of government of Peter the Cruel in the following way: “In this manner the fields and cities, landed estates and castles, the rivers and the sea, were spotted with innocent blood, and everywhere one found signs of violence and cruelty. It is not necessary to assert that the terror of the people of the kingdom was very great. All feared that the same could happen to them, each individual was concerned for his life, and none could be certain of it.”[203]

It is worthy of note that this report, written almost 400 years ago, describes with astonishing accuracy the present situation of terror in the Soviet Union and in the other lands under the Socialist dictatorship of Communism. In addition there is an important concordance. In the Kingdom of Peter the Cruel the Jews attained, according to the renowned Jewish historian Bedarride, “the highest point of their power”. In the Soviet Union and the other Socialist states the Jews have also reached the high point of their power. This is a remarkable and tragic concordance of situations, which are separated from one another through six centuries.

As in every state, in which the Jews reach “the high point of their power”, Holy Church in Castile was persecuted under Peter while the Jews occupied high posts. The consequence of this were energetic protests by the Castilian clergy, which are recorded in interesting documents. Among these is found a work which was already prepared in the lifetime of the monarch, and in which the Chaplain of the Church of Cordoba describes Peter as a “heretical tyrant”.[204]

The Holy See broke with this protector of Jews and oppressor of Christians. The Pope excommunicated Peter and declared him in the Church Council as unworthy of the crown of Castile. He released the Castilians and other subjects from their oath of loyalty and invested Henry of Trastamara or the first successor to the throne with the dignity of king.[205] This

made easier the formation of a coalition of the kingdoms of France, Aragon and Navarra, which under the protection of the Pope, undertook a kind of crusade for the freeing of the kingdom of Castile from oppression.

While the Christian clergy and laymen were murdered, taken captive and oppressed in every way, Jewry attained such high regard as never before in Christian Spain. Toledo then was practically the capital of international Jewry, just as in the ensuing time it was to be Constantinople, Amsterdam, London and New York. In this city the powerful minister Samuel Ha-Levi held a Synod or a general Hebrew congress, in which delegates of Jewish communities from the remotest lands participated, in order apparently to admire the new synagogue, which Peter allowed Samuel to build against the orders of the Church.

Witness to this great assembly is given by two inscriptions – veritable historical monuments – in this synagogue, which later temporarily served as a church. From the text of these inscriptions it is revealed that Samuel Ha-Levi himself was the chosen leader, who clearly became the Baruch of that time, which, however, did not prevent that years later au influential circle of his Jewish enemies accused him of having stolen the royal state treasury and as a result hastened his overthrow and death. These envious Jews accused him of having deceived Peter for twenty years, and even occasioned the king to torture him, so that he might confess where the three giant mountains of gold, stolen by him, were to be found. But Samuel died without revealing his secret, and the Chronicler reports further: "And it (his death) caused the King much sorrow, when he learned of it, and upon the advice of these Jews he commanded to bring him all his possessions. The houses of Samuel were searched, and they found a subterranean chamber with three mountains of gold and silver coins, bars and pieces. Each individual one was so high that a man could hide behind it. And King Peter inspected them and said: "If Samuel had only given me the third part of the smallest of these heaps, then I would not have had him tortured. But he preferred to die, without telling me."[206] The fact that Jewish treasurers or finance ministers stole was not new. Many had been deposed for this reason. However, this occurrence shows us that even among the Jews themselves, in spite of brotherhood, astonishing cases of envy and disunity exist,

which take a tragic course, like that described here. The Jews, however, continued to exercise their influence on the government of Peter. Merely the persons were exchanged.

In order to overthrow Peter, he was not only accused of having handed over the government to the Jews, but he was also reproached with being a Jew himself. For King Alfonso XI, who had no male successor, was so enraged about this that he had seriously threatened the Queen, if the next child should again have been a girl. The Queen, in order to save herself, had therefore agreed to exchange the girl with a boy. The son of a Jew was brought, who had just been born, and who now grew up as heir to the throne, without King Alfonso knowing that he, whom they said to be his son, was a Jew. It was asserted in addition that Peter had secretly had himself circumcised when he learned of his Jewish origin, and for this reason also he handed over the government completely and utterly to the Jews. The renowned Chronicler and writer Pero Lopez de Ayala, who was in no way favourably disposed to King Peter, did not expressly mention this suspicion. But the fact that he describes Peter as the legal son of Alfonso XI allows it to be concluded that he did not recognise this accusation. In the same sense historians and Chroniclers express themselves who base themselves on the writings of Lopez de Ayala. If we also hold it to be correct that praise is given to this highly respected Chronicler in respect of this matter, then one must nevertheless take into consideration that he wrote a Chronicle about Peter when Catalina of Lancaster, the daughter of this king, was already married to Henry II, the grandson of Henry of Trastamara.[207] This marriage was concluded for political reasons and was intended to unite the two rival families and avoid future disunity. Since the Chronicle came into being at a time when the Castilian monarchy made efforts to wipe out the stigma of a possible Jewish origin, it is natural that Pero Lopez de Ayala was compelled to keep silent about everything which was connected with this and which could have injured the honour of Queen Catalina.

On the other hand, history has proven to us that the Jews in their striving for world domination are capable of everything, whether it be a matter of replacing a girl child through an Infanta or undertaking any other kind of deception which opportunity offers. However, in the case which we investigate here, the opinions expressed by the defenders of Peter the

Cruel seem most probable – Freemasons or Liberals – who assert that the accusation of exchanging of Infantas were made out of thin air, and were spread by Henry of Trastamara in order to justify his claim to the throne. However, this fairy-tale was held to be true in Castile and abroad and firmly adhered to in Chronicles of that time.

In the same measure, it seems possible to us that, if it really was a girl in question, that this was invented by the Jews themselves, who surrounded and influenced the young monarch, in order to convert him to Judaism and thus to be able to control him fully.

In favour of this possibility speaks the constant striving of the Jews to control Christian or pagan monarchs for whom they fabricated a Jewish origin. They wished to prove to Francis I of France that he was a Jew, however he laughed at them. Emperor Charles V became for the same reason so enraged that he had the Jews who wished in this way to influence him on behalf of the Synagogue burned. For Charles II of England they even carefully forged a family tree and convinced him to such an extent that he made them some concessions. Even the Emperor of Japan they wished to so deceive and make him believe that he originated from the ten lost tribes, in order to win him for Judaism and thus to control the land of the rising sun. But fortunately the Mikado held them to be lunatics. It is therefore certainly possible that they applied the same methods with Peter and the news seeped through into the hostile camp, where they later used Trastamara as a banner against Peter. However this may be, it is nevertheless evident that Peter, with his murdering of clergy, persecution of the Church and elevation of the Jews, acted more as a Jew than as a Christian, which had the consequence that the story of the exchange of children was believed.

The following Chronicles reveal that Peter was of Jewish origin: the Chronicle from the same period about Peter IV of Aragon, the Chronicle of the contemporary Carmelite Father Juan de Venette, the anonymous Chronicle about the first four Valois, the likewise contemporary Chronicle of Cuvelier among others. It is worthy of note that a century later it is mentioned in a couple of documents – in connection with Salomon-Halevi, the well-known Rabbi of Burgos, who by baptism received the name Pablo de Santa Maria, became priest and

later archbishop in the same city – that this prelate was descended from the girl Infanta who was exchanged with the Jewish boy, who was later King as Peter of Castile. The girl Infanta married the father of the renowned Archbishop. The following documents mentioned this widespread rumour: "El libro de los Blasones" (Book of Arms) by Alonso Garcia de Torres (surname Torres), Manuscript Page No. 1306, and the "Recopilacion de Honra y Gloria mundana" (Concerning worldly honour and worldly fame) of Captain Francisco de Guzman, Manuscript Page No. 2046, Excerpt Page 28 and 29.[208] Brother Cristobal de Sánchez assumed as certain, when in 1591 the first edition of his work "Vida de don Pablo de Santa Maria" (Life of Pablo de Santa Maria) was printed, that the renowned Rabbi and later archbishop was the son of the princess who was exchanged for the Jewish boy, who was later king of Castile.

In connection with the exerting of influence by Jews upon the government of Peter – beside the admission mentioned by the "Jewish Encyclopedia" and by respected Jewish historians – it is stated in the Chronicle from that time written in verse by Cuvelier: "He had the bad practice of allowing himself to be advised in all things by the Jews who dwelled in his land. He revealed to them all his secrets and not to his most intimate friends, blood relations or another Christian. Thus the man, who knowingly made use of such counsel, necessarily came to a bad end.[210]

Another Chronicler and contemporary of Peter, who as a second continued the Latin Chronicle of Guillermo de Mangis, asserts that the King and his government were controlled by Jews: "The monarch was reproached in that he and his house were controlled by Jews, who were present in Spain in great number, and that the whole kingdom was ruled by them."[211]

Paul Hay, the second Chronicler of Bertrand du Guesclin, speaks in this connection of the bad counsellors of Peter making difficulties throughout the whole of Castile, committing murders and calling forth dissatisfaction and disconsolation; that they in addition infected the monarch with a general disinclination towards the most highly regarded people in his kingdom and thus destroyed the mutual regard which binds good kings with their subjects and the peoples with their princes, that Peter called in the Church properties in order to

reward the ministers for their ill-will, and – so it is stated – rejected his baptism in order to allow himself to be circumcised, and practised countless cruelties, which filled Spain with blood and tears. He combined in his person all the faults of a Sardanapal, Nero and Domitian, and his spirit was controlled by, principally Jewish, favourites.[212]

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[84] Graetz, same work, Volume III. Page 51.
[85] Concerning the year in which the Council met, there are differences of opinion. Some, as for example Cardinal Aguirre, assert, that it was the 2nd year, on the other hand Tejada y Ramiro is of the opinion that the gathering took place in the 3rd year.
[86] *Neglectu et cupiditate.*
[87] 6th Council of Toledo. Law 3. Compiled by Juan Tejada y Ramiro, same edition. Volume II. Pages 333-334.
[88] 6th Council of Toledo. Canon 4. Compiled by Juan Tejada y Ramiro, same edition. Volume II. Pages 3 and 4.
[89] Graetz, same work, Volume III. Pages 51-52.
[90] J. Amador de los Rios, same work, Volume II. Pages 95-96.
[91] Amador de los Rios, same work, Volume I. Page 95.
[92] Council of Toledo. Canon 3. Compiled by Juan Tejada y Ramiro. Same edition, Volume II. Page 375.
[93] Graetz, same work, Volume III. Page 104.
[94] 9th Council of Toledo. Canon 17. Summarised by Juan Tejada y Ramiro, same edition. Volume II. Page 404.
[95] J. Amador de los Rios, same work, Volume I. Page 97.
[96] Mariana, Ibid, Book VI. Chapter XIII.
[97] Graetz, Ibid, Volume II. Pages 104-105.
[98] 12th Council of Toledo. Records. Visit of King. Compilation by Juan Tejada y Ramiro, same edition. Vol. II. Pages 454-455.
[99] 12th Council of Toledo. Canon 9. Compilation by Juan Tejada y Ramiro, same edition, Vol. II. Pages 476-477.
[100] Fuero Juzgo, Ed. Realacademia Espanola, 1815. Pages 186-192.
[101] Fuero Juzgo, same edition. Pages 192-193.
[102] Fuero Juzgo. Same Edition. Canon XIII.
[103] Fuero Juzgo, Edition of the Real Academia Espanola, 1815. Page 200.
[104] Fuero Juzgo, Book XII. Tit. III. Canon XX.
[105] Fuero Juzgo, Book XII. Tit. III. Law XXVII.
[106] Fuero Juzgo, Book XII. Tit. III. Law XXVII.
[107] 13th Council of Toledo, Law 9. Compilation of Juan Tejada y Ramiro, same edition, Vol. II. Page 505.
[108] 16th Council of Toledo. Canon 1. Compilation by Juan Tejada y Ramiro. Same edition. Vol. II. Pages 563-564.
[109] 16th Council of Toledo, Canon 8. Compilation by Juan Tejada y Ramiro. Same edition, Vol. II. Pages 602-603.
[110] 16th Council of Toledo. Records. Visit of the King. Compilation by Juan Tejada y Ramiro. Same edition. Vol. II. Page 593.
[111] 16th Council of Toledo, Records, Visit of the King. Compilation of

Juan Tejada y Ramiro, same edition. Vol. III. Page 594.
[112] Ricardo C. Albanes: The Jews in the course of centuries. Pages 167-168.
[113] Marcelino Menendez Pelayo: *History of the heterodox Spaniards*, Printer F. Marato e Hijos. Vol I. Page 627.
[114] Reinhard Dozy: *Histoire des musulmans d'Espagne*, Leiden 1932, Page 267, and Jewish-Spanish Encyclopaedia, same edition, Vol. IV. Word "Spain".
[115] Rodericus Toletanus: De Rebus Hispaniae, Book II. Chapter 15 and 16. Cronicon [short chronicle]. Lucas Tudensis: "Cronicon", Hispania Ilustrata. Vol. IV.
[116] J. Amador de los Rios. Same work. Vol. I. Pages 102-103.
[117] Father Juan de Mariana, S.J.: General History of Spain. Valencia, 1785. Vol. II. Chapter XIX. Pages 369-371.
[118] Ricardo C. Albanes. Ibid. Pages 171-172.
[119] Chronicon Moissiacense and Chronicon Sebastiani: Holy Spain, Chapter XIII, Page 477.
[120] Lucas Tudensis; Cronicon in Hispania Ilustrata, IV Father Juan de Mariana, S.J. Ibid, Vol. II. Chapter XIX. Other historians doubt that it went so far as to separate the Visigoth Church from Rome.
[121] Father Juan de Mariana, S.J. Ibid. Vol. II. Pages 372-373. Chapter XIX.
[122] Father Juan de Mariana. S.J., same work. Vol. II. Chapter XXI. Page 375.
[123] J. Amador de los Rios, same work, Vol. I, Pages 103-104.
[124] Lucas de Tuy: Cronicon Era 733. Rodericus Toletanus: Rerum in Hispania Gestarum. Book III. Chapters XV and XVI.
[125] Marcelino Menendez Pelayo: History of the heterodox Spaniards. Edition of Consejo Superior de Investigaciones Cientificas [Supreme Council for Scientific Research], 1946, Vol. I. Chapter III. Page 373.
[126] Ricardo C. Albanes, same work, Page 173.
[127] Ricardo C. Albanes, Ibid. Pages 173-174.
[128] Abjar Machmua. Translation by Emilio Lafuente y Alcantara. Collection of Arab works on history and geography. Publication of the Real Academia de la Historia, Madrid, Vol. I.
[129] Al-Makkari, quoted by Ricardo C. Albanes in his quoted work. Pages 175-176.
[130] Encyclopedia Espasa Calpe, Vol. XXI. Word "Espana", Page 906.
[131] Father Juan de Mariana, S.J. same work, [Ibid]. Vol. II. Chapter XXI. Page 377.
[132] Marcelino Menendez y Pelayo, same work, Vol. I. Chapter III. Pages 372-373.
[132] Marcelino Menendez y Pelayo, same work, Vol. I. Chapter III. Pages 372-373.
[134] Abraham Leo Sacher: History of the Jews, Edition Ercilla. Santiago de Chile, 1945. Page 227.
[135] Deborah Pessin: "The Jewish People, Book II. Edition United Synagogue Commission on Jewish Education, New York 5712-1952. Pages 200-201.
[136] Josef Kastein: History and Destiny of the Jews, translated from the German by Buntley Paterson, New York, 1953. Page 239.
[137] Graetz, Ibid, Vol. III. Page 109.
[138] Rabbi Jakob S. Raisin, same work. Page 429.

[139] Abjar Machmua, Publication quoted, Vol. I. Page 23 ff.
[140] Al-Makkari, quoted by Vicente Risco, History of the Jews, Surco Publishers, Barcelona, 1960. Page 212.
[141] Ibn-el-Athir: Chronicle El Kamel and Ibn-Khaldoun: Histoire des Berbederes. Translation from the Arabic into the French by Baron Freiherr von Salane. Algerian edition. 1852. Vol. I.
[142] Chronicle of Lucas Tudensis. Hispania Ilustrata. Vol. IV.
[143] Graetz, Ibid, Vol. III. Page 109.
[144] Encyclopedia Espasa Calpe, Vol. XXI. Word 'Espana'.
[145] J. Amador de los Rios, same edition, Vol. I. Pages 105-106.
[146] The differences in the orthography of the word "Tarif", "Tarik", "Taric", etc. are to be traced back to the different quoted sources, whose text was taken over liberally.
[147] Jewish-Spanish Encyclopaedia. Word "Spain". Vol. IV. Page 144.
[148] Council of Agde, Canon 34. Compilation by Juan Tejada y Ramiro, same edition, Vol. I. Page 403.
[149] Trulanian Council, Canon I, Compilation by Juan Tejada y Ramiro, collection quoted. Volume III.
[150] 2nd Council of Nicaea, Canon 8. Compilation by Juan Tejada y Ramiro, same collection. Vol. III. Page 819.
[151] Juan Tejada y Ramiro, same collection. Vol. III. Page 808.
[152] 2nd Council of Nicaea. Canon 9. Compilation of "Acta Conciliorum et epistolas decretales, ac constitutione Summorum Pontificium", Study by P. Johannis Harduini, S.J., Paris 1714.]
[153] Graetz. same work. Vol. III. Pages 122-123.
[154] Councils of Epaone, Orleans, Third and Fourth of Macon, quoted by Graetz, same work, Vol. III. Pages 37, 38 and 39.
[155] St. Gregory, Bishop of Tours; Historia Francorum, Vol. VI. Page 17.
[156] Rabbi Jakob S. Raisin, same work. Page 440.
[157] Council of Paris, quoted by Graetz, same work, Vol. III. Pages 39 and 40.
[158] Rabbi Jakob S. Raisin, same work. Page 438.
[159] 4th Council of Orleans. Quoted by Rabbi S. Raisin, same work, Page 439.
[160] Josef Kastein, same work. Page 229.
[161] Rabbi Jakob S. Raisin, same work.
[162] Graetz, same work, Vol. III. Pages 40 and 41.
[163] Graetz, same work, Vol. III. Chapter V. Page 142.
[164] Rabbi Josef Kastein, same work, Page 4. Page 252.
[165] Rabbi Jakob S. Raisin, same work. Page 441.
[166] Graetz, same work, Chapter V. Pages 141 and 142.
[167] Graetz, work mentioned, Chapter V. Pages 141 and 142.
[168] Rabbi Jakob S. Raisin, same work. Chapter XVI. Pages 441 and 442.
[169] Rabbi Josef Kastein, same work. Page 252.
[170] Graetz, same work, Vol. III. Chapter VI. Page 261.
[171] Pope Stephen III. Quoted by Rabbi Josef Kastein, same work. Page 252.
[172] Graetz, same work, Vol. III. Chapter VI. Page 162.
[173] As we will investigate later, the deep content of Judaism, its doctrines and its secret policy were never revealed to the new converts at the threshold, but only to the hereditary good of the blood descendants of Abraham, i.e. of the people chosen by God.
[174] Graetz, same work, Vol. III. Chapter VI. Pages 162-164.

[175] The Jews, their history, their contribution to culture. Publication of the Jewish association of Argentina. Buenos Aires, 1956. Page 186.
[176] He was veritably revered for a long time in Lyon and was known as St. Aguebald. In the breviary of Lyon he had his own service of God. But we have no proofs that Holy Church approved this canonisation. Under these circumstances, it is explicable that Graetz, who was so cautious, held him for a real saint.
[177] Graetz, same work, Vol. III. Chapter VI. Page 164.
[178] Graetz, same work. Vol. III. Chapter VI. Pages 165 and 166.
[179] Graetz, same work, Vol. III. Chapter VI. Page 167.
[180] Graetz, same work. Vol. III. Chapter VI. Pages 167 and 168.
[181] Graetz, same work, Vol. III. Chapter VI.
[182] Graetz, same work. Vol. III. Chapter VI. Page 168.
[183] Graetz, same work, Vol. III. Chapter VI. Page 170.
[184] Amolon, Tractate against the Jews. Published in the Library Patrum Maxima, Vol. XII and XIV.
[185] Council of Meaux. Quoted by Graetz, same work. Vol. VIII. Chapter VI. Page 173.
[186] Graetz, same work, Vol. III. Chapter VI. Pages 172 and 173.
[187] Rabbi Josef Kastein, same work, Pages 252 and 253.
[188] Gutienre Diez de Gamez: Chronicles of Pedro Nino, Count of Buelna. This chronicle was written in the year 1495. The details are taken from the edition of Madrid, 1782. Chronicle of King Pedro by Pero Lopez de Ayala, Year I, II, III, IV ff. This Chronicle was hand-written by its author in the second half of the 14th century. Jose Amador de los Rios, History of the Jews in Spain and Portugal, Madrid 1876. Vol. II. Page 220 ff.
[189] Pero Lopez de Ayala: Chronicle of King Pedro, 5th Year. Chapter XXXIV and XXXV.
[190] Others hold this version not to be true.
[191] Prosper Merimee: Histoire de Don Pedro. Edition of Paris 1848. Pages 182 and 183.
[192] J. Amador de los Rios, same work, same edition. Vol. II. Chapter I. Pages 223 and 224.
[193] Bedarride: Les Juifs en France, en Italie, et en Bretagne. 12th edition, Paris, 1861. Michel Levy-Freres Editeurs. Page 268.
[194] Cuvelier, Histoire de Monseigneur Bertrand du Guesclin, Manuscript of the Chronicler in verse. In the year 1387, Estoneville was given the task of writing them in prose. Spanish translation: Berenguer. Madrid, 1882, Pages 108 and 110.
[195] Paul Hay, Seigneur de Chartelet: Histoire de Monseigneur Bertrand du Guesclin, Paris 1666.
[196] Prima Vita Urbani V. Editio Bosqueti. Col. cum vetustis Codicibus MMS, published by Baluzius, in Vitae Paparum Avenionensium, Paris, 1693. Vol. I, Pages 374, 375 and 386. History of Matteo Villani. Florence 1581. Book I. Chapter LXI. Pages 30 and 31. Abou-Zeid-Abd-er-Rahman Ibn-Khaldoun: History of the Berbers, French translation: Baron de Slande, Algiers, 1586, Vol. IV. Pages 379 and 380. Froissard Jean: Histoire et Chronique Memorable. Paris 1574, Vol. I. Chapter CCXXX. Pages 269, and Chapter CCXLV. Page 311.
[197] Nicole Gilles: Les Annales et Chroniques de France, Paris 1666. Page 93.
[198] Gutierre Diez de Gamez: Chronicle des Pedro Nino, Count of Buelna, same edition. Pages 14 and 21.

[199] Summary of Kings of Spain. Chapter XC.
[200] Ferrer del Rio: Critical historical investigation of the government of Peter of Castile, edition unanimously recorded by the Royal Spanish Academy, Madrid 1851. Pages 208 and 211.
[201] Paul Hay, Seigneur de Chartelet: Histoire de Monseigneur Bertrand du Guesclin, edition mentioned. Page 93.
[202] Duchesne, Teacher of the Infanta of Spain: Short history of Spain. Spanish translation: P. Jose Francisco de la Isla, Madrid, 1827.
[203] Father Juan de Mariana, S.J.: General History of Spain. Madrid, 1650.
[204] Academy for History, Privileges of this Church. Page 18.
[205] Paul Hay, Seigneur de Chartelet: Histoire de Monseigneur Bertrand du Guesclin, same edition. Book III. Chapter VI. Page 94.
[206] List of the Kings of Spain. Summary in the edition of Llaguno y Amirola of the Chronicle of Pedro-Nino. Madrid 1782.
[207] Pero Lopez de Ayala in Chapter XIII of the 5th Year of his Chronicle of King Peter says about Catalina: “who is now the wife of the King of Castile.”
[208] For information about such valuable manuscripts we have to thank the zealous learned historian J. Amador de los Rios, History of the Jews in Spain and Portugal, Madrid 1876, Vol. II. Chapter IV.
[209] Sitges: The wives of King Pedro. Madrid 1910, Pages 178 and 179.
[210] Cuvelier: Histoire de Monseigneur Bertrand du Guesclin, written in prose by Estonteville, same edition. Page 107.
[211] Continuatio Chronici Guillemi de Mangis. published in “Specilegium sive Collectio Veterum Aliquot Scriptorum qui in Galliae Bibliothecis delituerant”, Paris 1722, Vol. III. Page 139.
[212] Paul Hay, Seigneur de Chartelet: Histoire de Monseigneur Bertrand du Guesclin, same edition, Book III. Chapter VI. Pages 92, 93 and 94.

CHAPTER TWENTY-THREE

THE JEWS BETRAY THEIR MOST MAGNANIMOUS PROTECTORS

Besides the murders of Christians during this hated Jewish dictatorship of Peter the Cruel, crimes were committed which caused the whole of Europe to shudder, as for example, the murders of Suero, the archbishop of Santiago, and of Pedro Alvarez, the deacon of this cathedral. The burning of the Abbot of St. Bernard on a fig-tree hastened the excommunication of Peter uttered by Pope Urban V. The announcement of this news nearly cost the representative of the Pope his life. But let us allow Father Joseph Alvarez de la Fuente to speak, whom we have to thank for the following details: "On account of this murder, as I have already said, and because King Peter had driven the Bishops of Calahorra and Lugo from their churches, Pope Urban V sent an archdeacon who was to inform the King of the excommunication. The latter came cautiously in a light galley down the river to Seville and went ashore at Tablada, in the neighbourhood of the city. He revealed to him the Bull from the Pope and escaped down the river with set sails, whereby the tide helped him." The renowned monk asserts that Peter rode into the water and wished to stab the archdeacon, that he was nearly drowned, since the horse became tired from swimming.[213]

During this time many horrible murders were committed. However, we mention here only that of the young innocent and helpless Bianca de Bourbon, the sister of the Queen of France, who was the legal wife of Peter and was taken captive and later shamefully murdered. The Chronicler Cuvelier, a contemporary of Peter, describes the murder of the young queen and gives us the assurance that Peter asked a Jew how he could get rid of the Queen unnoticed. The latter advised him to murder her and even offered to commit the crime himself with other Jews. The Queen was strangled in her own bedroom and left lying on the bed, where she was found dead. And the Chronicler further reports that there Jews killed four servants who wished to raise the alarm and locked in several others. King Peter later asserted that he had not given his approval to the murder, and had the murderers expelled from the land.

However, he only did this in order to justify himself.[214]

Another indisputably true document confirms to us the fact that the Jews were responsible for this rule of terror. This concerns the “Ordenamiento de Peticiones” (Order concerning visits), which was passed by King Henry in the Cortes of Burgos – after he had been proclaimed king in the year 1367. From this we take the following text, which we translate from the old Spanish of the publication by the Royal Academy for History in Madrid. The new king replies in this to the various representatives of the individual classes of the people in the “Cortes” (an organ which was similar to the Mediaeval parliament.)

No. 10. “Further the visits are approved to those who report that the inhabitants of the cities and towns in past times, upon counsel of the Jews, have suffered much evil, injury, death and banishment. The Jews were at that time favourites (i.e. highest ministers or chief counsellors) or officials of the former king. They wished to cause the Christians evil and injury, and the latter therefore begged us to allow neither admittance into our palace nor into that of the Queen nor the Infantas my sons, to Jews, neither that they might become officials, physicians or any other kind of profession.

“We give accord to this request and realise the reason. Never, however, were other kings in Castile begged for the like. And although there are Jews in our palace, we will not accept them in our Council and will not even give them such a great power that they could cause any kind of harm in our land.”[215]

One can here observe something astonishing: Henry of Trastamara rebelled against his half-brother and secured himself the moral support of the Pope and the material support of the King of France and other monarchs, in order to overthrow Peter, in that he accused him of having become a rebel, secretly honouring Judaism and having handed over the government of Castile to the Jews. He had in addition hoisted the flag of freedom and thus obtained the support of the nobility, of the clergy and of the people. Later, when he had triumphed and was crowned King, he acted in exact opposite to his promises and began to employ Jews in his palace.

What had happened during the civil war, that he, who had

come to Castile in order to kill Jews, later tolerated them in his palace? What did the Jews do in order to avoid a foreseeable catastrophe and to more or less cut a good figure if the opposite party triumphed? The following historical document solves this problem for us.

In the Jewish Encyclopaedia, the monumental work of modern Jewry, it is stated that Peter surrounded himself since the beginning of his period of rule, with so many Jews that his enemies called his court the "Jews' Court." In addition the Jews had always been his faithful followers.[216] The latter was to be expected, for the young monarch had, as a result of delivering himself to the Jews and bringing the latter to the high point of their power, been able to conjure up the fateful international civil wars which were to cost him the throne and his life. Contemporary Chroniclers and historians, whom one cannot accuse of any Antisemitism, prove to us how false it is to believe that the Jews would always unconditionally keep trust with their ally and friend. On the contrary, they cheated him in the most malicious way, as the Jews usually do with their best friends and protectors. For the Jews count neither the most upright friendship nor proven services or favours, however great these may also be. If it suits their political interests, they are even capable of crucifying those who sacrificed everything to do them a favour.

In his loyalty to the Jews Peter went so far as to apply terrible measures of retaliation against those who offended against them. Pedro Lopez de Ayala, the most important writer and chronicler of that time, reports that Peter, when he went to Miranda del Ebro, "in order to exercise justice, because here people had robbed and killed the Jews, had – with the support of the Court – two men of the city, Pero Martinez, son of Chantre, and Pero Sanchez Banuelos killed. Pero Martinez he had boiled alive in a cauldron and Pero Sanchez roasted alive in his presence. In addition he had still others from the city killed."[217]

In the fifth year of his rule he showed himself magnanimous and granted mercy, even in favour of those who had striven for the throne. However, this edict of mercy did not extend to persons who had caused injury to the Jews. One should therefore really expect the Jews to have kept faith with him in difficult situations. However, the opposite was the case.

The French Chronicler Cuvelier, who was eyewitness and accompanied Bertrand du Guesclin and Trastamara upon their campaign, writes about the time when, through the tragic defeat of Peter's armies, it became clear that the scales inclined to the side of his opponent. After Peter the Cruel had evacuated Burgos, Toledo and Cordoba, he made his way to Seville. Two of his most valued influential Jewish counsellors, named Danyot and Turquant, agreed with one another to betray him and to hand him over to Henry, as soon as opportunity offered.[218]

Jose Amador de los Rios, the learned writer and historian of the last century, who was favourably disposed to the Jews, openly admits: "It was known in Castile and elsewhere that the Jews themselves let in the Bretons Bertrand Claquins (du Guesclin), when Henry and his supporters appeared before certain cities."[219] (In Spanish the word "juderia" is used here. So were the Jewish communities in Castile called.)

When King Peter learned of this cunning betrayal by his protectors, he was doubtless beside himself. The French Chronicler quoted, who witnessed the events, reports that King Peter, when he learned that Cordoba had fallen into the hands of his half-brother, had a violent quarrel with the two Jews who had resolved to betray him, and said to them: "My Lords, a fateful destiny has caused me to listen to your counsel for years long. You are guilty of the murder of my wife and of the falsification of my laws. Cursed be the hour of the first day when I first believed you, now that I shall be thrown out of my land. Exactly in the same way do I throw you out from my high council and palace. Guard yourselves well, never to come back again and leave the city at once." And the Chronicler continues that the two Jewish counsellors had concluded a secret agreement with Henry of Trastamara, to deliver the city of Seville to him, into which Peter had withdrawn. They agreed with the scribes of the Jewish community in this city that they should let in the troops of Henry of Trastamara through the Jewish quarter. However, through a beautiful Jewess, who had been his lover and was very fond of him, Peter learned in time of the plans of the Jews against him. Therefore on the next day he left the city and fought through a retreat.[220]

Paul Hay de Chartelet, the second Chronicler of Bertrand du Guesclin, assures us that Peter learned this in Seville from a

Jewish concubine who loved him very much and, against the will of her father, informed him that the Jews planned a secret plot together with Henry of Trastamara to deliver the city to the latter. When Peter had received this news, the unfortunate monarch was completely downcast.[221]

Without doubt the Jews had followed their traditional tactics and had provided the King with Jewish lovers in order to keep him better under control. But love is often a double-edged sword. And in this case the love of the girl was stronger than her inclination to Judaism and the fear of reprisals.

If we read these Chronicles, it becomes ever more clear to us how dangerous these unassimilable circles of aliens were, who – as has been proven in the course of time – never kept faith with anyone and always inclined to become the deadly "Fifth Column" in the service of foreign powers, and even then when they harmed their most valuable, fanatical protectors and friends.

These facts show us how the Jews, when they saw themselves threatened through the victory of the Christian people in Castile, under the leadership of Henry of Trastamara, knew how to cross at the right time to the opposing side, i.e. to that of Trastamara, in order to thus transform approaching catastrophe into a triumph. This Machiavellian enterprise was perfected even more by the Jews in the course of centuries, and in our time they no longer wait until their enemies are on the point of victory. If a Christian or anti-Communist opposition threatens to disturb their dark plans, they introduce elements into their ranks which makes them fail, or at least occupy a valuable position in the enemy camp, and give the latter the death blow at the first opportunity.

ANTI-COMMUNIST ORGANISATIONS OF THE FREE WORLD!

Be watchful and defend yourself against the infiltration of Jewish elements into your ranks, for they only give themselves out to be anti-Communists in order to control your movements and to make them fail. Even if they also give you good services, it is only to gain positions.

When Peter was defeated, he fled to Portugal, and from there to England, where he was able to secure the support of the "Black Prince."[222] Supported by the English army and later by the alliance of the Moorish King of Castile. At this stage of the battle there were Jews in both rival camps. They had already discovered the secret of future triumphs: to bet upon two cards, in order to always win. To achieve success with this kind of manoeuvre, the Jews had naturally pretended schisms or divisions in their own ranks, so that attention was not drawn to the fact that one group stood on one side of the combatants and another on the opponents. Thus, after the defeat of Peter at Montiel, they obtained good positions in the government of the victor.

It is astonishing that Henry, in this despicable duel which cost Peter his life, was cynical enough to again call him a "Jew", although the Bastard at that time was bought both through the treachery of the Jews to Peter as also through the gold which the Jewish communities placed at his disposal, and allowed them renewed admittance – in spite of the justified concern of the Cortes of the Kingdom – to his Court. Thus the struggle, which should have ended with a complete victory for the Christians, was cruelly continued up to the end of the century, in the year 1391, with the terrible murders of Jews on the whole peninsula, when it came to an end. Responsibility for the latter was unjustly laid upon the sermons of the Catholic priest Ferrán Martinez. These, however, were only the spark which brought into flame the hitherto withheld alarm of an oppressed people, whom the Jews robbed, murdered and oppressed when they occupied high positions under several governments. For this the irresponsibility of the monarch was responsible, who had willingly given free range to this treachery. The Jewish "Golden Age" in Catholic Spain had dawned as a result. This situation had tragic results and also harmed the Musulmans when they made possible the Jewish "Golden Age" in Islamic Spain.

CHAPTER TWENTY-FOUR

JEWISH INFILTRATION IN THE CLERGY

In this chapter the ways and means will be investigated of

how the false Jewish mock-Christians usually undertake their infiltration into the clergy.

In order to conquer the Christian world, Jewish imperialism holds it indispensable to control the chief bulwark, the Church of Jesus Christ. Therefore they have applied various tactics – from direct attacks to infiltrations. The weapon preferred by the "Fifth Column" was to bring young Christians descended from Jews into the ranks of the clergy who secretly paid homage to Judaism. After ordination as priests, they were then to rise in the hierarchy of Holy Church – be it in the secular clergy or in religious orders – in order then to utilise the positions obtained in the clergy to the harm of the Church and in the interests of Jewry for its plans of conquest and heretical or revolutionary movements. With this delicate task Jewry makes use of talented young men, who intercede not only very religiously but also mystically and fanatically for the Jewish religion and are ready to sacrifice their life for the cause of the God of Israel and the chosen people.

In Judaism there are many such mystics. And to this the great successes are to be attributed which the theological Imperialism of the Jews has achieved. The child or the youth who enters into the seminary of the Christian clergy knows that he will be undertaking the holiest task, the destruction of the principal enemy of the chosen people, thus of Christianity and particularly of the Catholic Church. He knows that he makes possible with his future activity of destruction and weakening of Christianity the fulfilment of the divine will, and hence the rule of Israel over the whole world will be attained. The false Christian, who in secret adheres to Judaism, believes he is completing a sacred task which in addition secures him eternal salvation. The more damage he can cause the Church as priest, monk, minister, abbot of a monastery, provincial of a province, bishop, archbishop or cardinal, all the more services has he rendered, according to the opinion of the Jews, before God and the chosen people. One can say that this legion of mystics and fanatics was finally successful in bringing to an end the predominance of Holy Church in the Middle Ages, and as a result the revolutionary Jewish-Freemasonic or Jewish-Communist movements of modem time had their way made easier. The Jewish "Fifth Column" in the clergy is thus one of the basic pillars of international Jewry.

The aims of the infiltration of the Jewish mock-Christians in the clergy are clearly laid down in an interesting document which the Abbé Chabauty had published, and which is also mentioned by the archbishop of Port Louis, Monsignore Leon Meurin, S.J. This concerns a letter from the secret leader of the international Jews, who lived towards end of the 15th century in Constantinople, to the Jews in France. As answer to an earlier letter to him from Chamor Rabino de Arles, he gives them in this the desired instructions. This document fell into the hands of the French authorities and Abbé Chabauty had it published. The letter runs literally:

"Beloved brother in Moses, we have received your letter, in which you report of your anxieties of soul and the misfortune which you must bear. We suffer this sorrow with you. The advice of the Grand Rabbis and Satraps of our laws runs as follows:

"You say that the King of France compels you to become Christians. Well then, do his will, but preserve the law of Moses in your hearts.

"You say that they wish to seize your goods with violence. Let you children become merchants, so that through trade they may rob the Christians of their property.

"You say that there is a striving after your life. Let your sons become doctors and chemists, so that they can take life from the Christians without having to fear punishment.

"You say that your synagogues are destroyed. Let your sons become priests and abbots, so that they can destroy the Christian Church.

"You say that you are oppressed in other ways. Let your sons become lawyers or notaries or undertake some other profession which has usually to do with public affairs. Thus you will rule the Christians, you will gain control of their land and avenge yourselves upon them.

"Follow the commands which we give you and experience will so teach you that, although you are now downtrodden, you attain the high point of power."

Signed V.S.S.V.E.F. Prince of the Jews of Constantinople to

the leader of Casleo, 1489.[223]

The infiltration of Jewish mock-Christians into the French clergy of that time caused much harm, since it made possible the spreading out of the Huguenot movement in the 16th century. This sect was supported by Jews who pretended to be Christians, and clearly differed from the Lutheran churches which even seized upon anti-Jewish measures.

The purpose of this Jewish infiltration into the clergy is evident: the destruction of the Church from within. What was said in the aforesaid letter has been confirmed to sufficiency in countless trials by the Holy Inquisition against clergy who honoured Judaism. The treacherous activity of the clergy of the "Fifth Column" is indescribably many-sided, yet always directed at the same goal: to passionately defend the Jews or to favour heretical and today, revolutionary openly anti-Christian movements, to weaken the defence of the Church and to attack good Christians – especially the successful defenders of Christianity –, to denigrate and destroy them. Thus they prepare the victory of the Jewish heretical Freemasons and Communist organisations and hope in the future to be able to fully destroy the Church.

The trials brought by the Holy Inquisition against archbishops, abbots, deacons, priests and monks who were secret practisers of Judaism, give a wealth of information concerning the tactics applied by the clergy of the "Fifth Column".

The phenomenon of Jewish infiltration into the clergy has existed as proven since the beginnings of Christianity and was constantly one of the main dangers which Holy Church, not only in the one or other land, but in the entire Christian world, saw facing it. If we wish to investigate this problem in its entire extent, then a work of many volumes would be necessary. We will therefore restrict ourselves to one of the many tragic historical trials of Jewish infiltration into the clergy, which made possible the present triumph of Jewish Imperialism. The following example will suffice, in order to reveal how the Synagogue carried out its infiltrations into the Christian clergy, for its tactics were at different times and with different peoples always similar.

The learned Jewish historian Abram Leon Sachar, one of the directors of the Hillel de la B'nai B'rith Foundation, Jewish community leader and later president of the Brandeis University, writes in his work "History of the Jews", in connection with the conversion of the Jews to Christianity in Spain since the year 1391 and with the later results of these conversions, as follows:

"But after 1391, when the Jews were more strongly under pressure, whole communities confessed to the Christian belief. The majority of the new converts eagerly utilised their new status. Hundreds of thousands came together in places from which previously they had been excluded on account of their faith. They entered professions hitherto forbidden them and had admittance to the secret Senate of the Universities. They obtained important state offices and even penetrated into the Church of the all highest. Their power increased more and more with their wealth, and many could thus reckon upon being accepted into the oldest nobility families of Spain . . . An Italian who lived almost at the same time remarked that the converted Jews practically ruled Spain, while their secret adherence to Judaism destroyed the Christian faith. Like a wedge, hatred stood between old and new Christians. The neophytes were regarded as rogues, as 'infamous' or 'pig dogs.' They were despised on account of their success, their pride and their cynical attitude to Catholic practices . . . While the masses observed with gloomy bitterness the success of the new Christians, the clergy lied about their unfaithfulness and their lack of honesty. It was suspected with justice that the majority of converts were still Jews in their heart. The compulsory conversion had not been able to eliminate a legacy centuries old. Tens of thousands of the new Christians outwardly submitted, went as usual to Church, murmured the prayers to themselves, carried out rites and observed the customs. But their spirit had still not been converted."[224]

It is difficult to aptly comprehend the conversion of the Jews to Christianity who became a veritable "Fifth Column" in the bosom of Christian society. Alarming is the manner in which the Jews gained control of the government posts, of corresponding places in the universities and in all realms of social life and also penetrated into the nobility families and even into the sanctuary (all-holiest) of the Church; as the Jewish academician correctly writes, the Jewish infiltration

into the clergy.

After recounting how real Catholics grew suspicious when converted Jews, during the baptism of their children, “at once washed away the baptismal mark” from them, this Jewish historian continues:

“It was suspected that they celebrated the Jewish festivals in secret, ate Jewish-foods, maintained friendships with Jews and studied the ancient Jewish science. Reports of countless spies had the aim of confirmation of these suspicions. What son of the Church could have been able to look on calmly at how these hypocrites made merry at the Christian practices and accumulated riches and honours?”[225]

Althis was proved to sufficiency, for the Spanish Inquisition knew best of all how to introduce spies into the Jews’ own ranks, who then helped it to discover the most closely guarded secrets, even if they were still so well concealed under the mask of false Christianity. In this lies one of the main reasons for the deep hatred of the Jews towards the Spanish Inquisition and for this reason they have organised against it for centuries long a campaign of slander and blasphemy in the whole world, which has given occasion to short-sighted condemnations and covered the historical truth with dirt.

The Jewish historian Cecil Roth, so very highly regarded in Jewish circles, assures us in his “History of the Marranos”, an official Jewish publication of the Jewish publishing house in Buenos Aires, in connection with the same events that even if there were honest converts, nevertheless the majority were in their innermost hearts just as Jewish as previously. In appearance they lived just as Christians, had their children baptised in the Church, but hastened to efface the traces of the ceremony, as soon as they were back home again. They had themselves married by a priest, but this ceremony did not satisfy them, and they carried out yet a second one among themselves in order to render the marriage legitimate. They went often to confession, but their confessions were so unreal, that – so it is said – a priest once begged one of them for a piece of his clothing, as a relic of such a pure soul. Behind this outward concealment they remained what they had always been.

The Jewish historian speaks below of how they carried out the Jewish ceremonies down to the last detail, celebrated the Sabbath as far as was possible for them, and often entered upon a marriage with descendants of open Jews.

Then he makes the following interesting revelations: "They secretly attended the Synagogues, for whose illumination they regularly donated oil. They also formed religious communities under the protection of a saintly Christian, with apparent Catholic aims, which they used as pretence in order to be able to carry out their very ancient rites. As far as their race and their faith is concerned, then they were the same as before their conversion. They were one hundred percent Jews, and not only in name. Christians, on the other hand, they were only for the sake of outward form. After the religious hindrances had been cleared away, which had previously blocked the way to them, the new converts and their descendants in social and economic respect, made enormously rapid progress. However much their honesty was doubted, they might nevertheless nowhere be excluded any more on account of their faith. The legal career, the government, the army, the universities, and even the Church were soon filled by more or less doubtful new converts or their direct descendants. The richest married into the high nobility of the land, for only few impoverished Counts or knights could withstand the attractive power of money."[226]

The third remark of the Jew Cecil Roth to the third chapter of this work is very interesting and runs literally: "Jerome Munzer, a German, who travelled in Spain in the years 1494-95, reported that, until a few years previously in Valencia, where later the Church of the Holy Catalina de Siena was built, there was a church which was dedicated to Saint Christopher. Here were found the graves of the 'marranos', i.e., of the false Christians who were inwardly Jews. If a Jew died, they pretended to be in agreement with the rites of the Christian religion and carried in a procession the coffin covered with a golden cloth and image of Saint Christopher. But in spite of all, they washed the body of the dead and buried them according to their own rites. . ." A similar case is said to have occurred in Barcelona, where a marrano, if he said, "Let us go today into the Church of the Holy Cross", meant by this the secret Synagogue which was so named. A classical report about the situation and the hideouts of the marranos of this time is in the history of the Catholic Kings by Bernaldez,

contained in Chapter 18.[227]

On the ensuing pages of the already mentioned “History of the Marranos”, several examples are given of how it was successful for several of them to attain high positions. The Jew Azarias Chinillo, for example, who upon his conversion took the name Luis de Santangel, went to Saragossa and there studied law. Afterwards he obtained a high position at the court and a nobility title. “His nephew Pedro Santangel became Bishop of Mallorca and his son Martin a judge in the capital. Other members of the family occupied high offices in the Church and in the government of the state.” Then the famous Jewish historian enumerates further Jews in Church offices: “Juan de Torquémada, the cardinal of Saint Sixtus was directly descended from Jews[228], in the same way as the devout Hemando de Talavera, the archbishop of Granada, and Alonso de Orpeza, the head of the Hieronymite Order . . . Juan the Pacheco, Marquis of Villena and head of the Order of Santiago, who during the rule of Henry the Incapable was sovereign ruler in Castile and tenaciously sued for the hand of Isabella, was descended on both father as well as mother’s side from the Jew Ruy Capon. His brother, Pedro Giron, was the head of the (Catholic military) Order of Calatrava, and his uncle was archbishop of Toledo. At least seven of the head Prelates of the kingdom had Jewish blood in their veins. The same was the case with the Chief paymaster . . . The numerical proportion of converts with their rapidly increasing descendants and far-reaching family connections was very great. In the south of the land it formed – so it is said – a third of the population of the most important cities. Accordingly it must have been three hundred thousand on the entire peninsula, inclusive of the pure-blooded and the half-pagan relations. The former were not so numerous. All in all they represented in the state organism an all-embracing, unassimilable community in no way to be despised. The Jews who had been converted to Christianity, together with their most distant descendants, were known in Jewish circles by the name Asunim, ‘Compelled’, i.e. persons who were compelled to accept the ruling religion . . .”

And the Jewish writer continues his interesting report: “A new generation had grown up, which had been born after the conversion of their parents and was naturally baptised in childhood. The position of Church Law could not have been clearer. They were Christians in the truest sense of the word,

and the practice of Catholicism placed them equal to every other son or every other daughter of the Church. However, it was known that they were only Christians in name. They publicly supported the new faith only very rarely, while they clung all the more in secret to their old one. The position of the Church had become far more difficult than before the fateful year 1391. Previously there had existed countless unbelievers who were easy to recognise and who were made harmless through a succession of systematic government and Church laws. But the same unbelievers were now found in the bosom of the Church and spread out in all realms of Church and political life, often openly derided its teachings and through their influence infected the mass of the faithful. Through baptism they had merely changed from former unbelievers outside the Church to heretics within it."[229]

The words of the authoritative Jewish historian speak for themselves and comments are superfluous. It describes to us in a few words the character and the deadly danger of the "Jewish Fifth Column" in the clergy in the course of centuries up to the present.

Besides their efforts to control the Church from within, by their controlling of the highest offices, the false Christians infected through their influence the mass of the faithful. Thus arose heresies and the Jewish-influenced revolutionary movements.

Jose Amador de los Rios, whom the Jews rightly hold to be one of the most important sources of Jewish history on the Iberian peninsula and whom up to the present only the Jew Cecil Roth equals, says in this connection about the converted Jews: "On the grounds of this improvised demand, they gained control of all state offices and all dignities and honorary offices of the republic. They risked much and attained still more, mixed their blood with the Hispano-Latin in a liberal way, penetrated suddenly into all realms of Christian life and into the highest nobility and climbed with their proud demands up to the steps of the throne itself." "Their inborn lack of shame came to their advantage and they supported themselves upon the well-weighed single-mindedness of their race, whose origin they now proudly and arrogantly sought in the most regarded families of the tribes of Judah or Levi, the representatives and traditional preservers of the priesthood and of the kingdom.

We restrict ourselves now to the converted Jews (as the converts were also called) in Aragon and Castile. One can in fact assert with justice that the Jews, in contrast to the converted Moors who were satisfied after baptism to be respected in the same modest position, advanced themselves in all realms of official life and took up all social positions. In the curacy of the Pope they sat in his private rooms; at the head of the government, of public property, and of the highest courts of law; in the teachers' chairs and in the rectorate of the universities, as well as in the chairs of the diocesans and abbots. And as spiritual dignitaries they demanded and received from the crown, knights' estates, counties, margravedoms and baronial properties, which led to the noble stamp of the old nobility vanishing. Everywhere and in every respect the calm investigating gaze of the historian falls upon the hectic neophytes. With manifold aspects they offer themselves for rational study and also long fruitful investigations. In all realms of activity and intelligence their initiative was to be traced. The converted Jews became to the same measure statesmen, financiers, lease-owners, soldiers, prelates, theologians, legal scholars, Bible preachers, physicians, merchants, industrial workers and craftsmen, for they laid claim upon all." After this exposition the historian poses the following question: "Should the Spanish race be completely abandoned in the face of the never satisfied ambition which the fortunate combination of the new Christians with Catholicism has called forth among the latter?"[230]

He speaks of the sons of Rabbi Salomon Ha-Levis, who with his conversion took on the name Pablo de Santa Maria and was priest and later archbishop of Burgos. After enumeration of the distinctions which Alvar Garcia de Santa Maria received, it is further expressly stated: "The distinction was allotted to the first born of Pablos, Gonzalo Garcia, who was already invested with the archdeaconship of Briviesca in 1412. In 1414 he was chosen to represent Aragon at the Ecumenical Council of Constance. There he had the fortune that the assembled fathers chose to address him and other noble young men with the difficult, sublime problems which were to be discussed in this high assembly. Alfonso, who was born after Maria, attained the title of doctor when he was already no more than 5 years old and shortly afterwards became deacon of Santiago and Segovia. It is worthy of note that, in this Chronicle, up to his election as

archbishop he is always called deacon of the Church of Santiago and Segovia, which proves that he combined both dignities in himself. When he was still very young, Pedro already received the important honorary office of protector of the King."[231]

In the following chapter of the work quoted, José Amador de los Rios comes back once again to the fact that Jews claimed for themselves high offices and says something very revealing in this respect: "In the preceding chapter we have seen how the converts in Aragon and Castile, through the freedom which conversion brought with it, and by their own education, their riches and their natural daring, had occupied not only all offices of the republic but also social positions, and conquered by storm the highest dignities in the Church, if they were not freely conceded to them."[232]

This felicitously chosen expression "to conquer the highest dignities (offices) of the Church by storm" is interesting, because today it is an actuality. For the "Fifth Column" in the service of Jewry in different dioceses – by its naturally making its influence felt in Rome – has really taken the highest dignities by storm. As a result it becomes completely clear that upon different occasions those who, on the grounds of their virtue and loyalty to the Church, would really have deserved these offices, were not taken into account and treated differently. Preference, however, is given to the clergy who defend Jewry, favour the victory of Freemasonry and Communism, and violently attack the real defenders of Holy Church. In these cases the mechanism of intrigues and influence of the "Fifth Column" has deceived the goodness and sincerity of the Holy See and can therefore record new triumphs, not only through the securing of successors in the Dioceses under control but also in foreign ones, which again injures those who had greater claims to occupy the vacancies. Luckily this kind of manoeuvre has in many cases failed completely and one hopes that in the future, when the truth becomes known and the enemy is unmasked, the "Fifth Column" will have to record greater failures. In addition the Church – as already before – recovered anew from the deadly cunning of the "Synagogue of Satan."

Our Lord Jesus Christ announced clearly and distinctly that the truth will make us free. Therefore we taken the risk of

speaking the truth, although this will be highly unpleasant to the clergy and laymen, who secretly confess to Judaism and betray the Church and Christianity.

Concerning Saragossa, the capital of the kingdom of Aragon, the famous historian says the following: "The converts who held themselves to be preservers of the ancient culture of their predecessors, strove not only for the lower offices in the Republic, but also for Church dignitaries." In another passage he provides us with interesting details concerning the connection between a Jewess and the Prince Alfonso of Aragon. The latter fell in love with the daughter of the public Jew Aviatar-Ha-Cohen, who "upon the request of the Prince, first confessed to the faith of the Saviour, before she gave herself to him. With baptism she received the name Maria and presented him with four sons: Juan of Aragon, first Count of Ribagorza, Alfonso of Aragon, who became Bishop of Tortosa and later, at the time of the Catholic Kings, Archbishop of Tarragona, and Feroando of Aragon, Prior of San Juan and Catalonia."[233]

The renowned historian enumerates further concerning converted Jewish families who married into the oldest nobility families. This trial continued for so long until the Holy Inquisition dissolved the old Courts of the faith. The learned writer also mentions the fact that many of these families originating from Jews boasted of going back to David and being directly related to the Holy Mary.[234] One thus sees that they have made use of this trick for five hundred years.

He asserts that the family of La Caballeria was related to Boniface: "Simuel received, as well as Bonafoz, the name Pedro; Achab was called M. Filipe, Simuel-Aban-Jehuda-Juan, Isaac-Femando, Abraham, Francisco; and Salomon, Pedro Pablo. The Jewish name of Luis is not known, since he was baptised very young. It suffices for us to know that Pedro (Simuel) obtained great regard in his spiritual career and became Prior of Egea. Felipe became representative of the Knights and hereditary landed noblemen in the Cortes of the kingdom (a kind of parliament). . . The sons of Fernando (Isaac) had, together with the other converts, a share in the taxing of public income, under the protection of his uncle Luis. Of the latter's three sons, Luis, the firstborn, was chamberlain of the cathedral Church and Juan occupied a position in the

same Church."[235]

Different members of the Santa Maria and La Caballeria families were later accused of being inclined to Judaism and prosecuted by the Inquisition. The entire family of Vidal de La Caballeria was burned in Barcelona by the Inquisition, and even Tomas Garcia, the highly regarded jurist and historian, was put on trial. Whoever wishes to investigate further this interesting subject can take for additional reference the work quoted, the so-called "Green Book of Aragon" by Juan de Anchias, which provides interesting details concerning the Jewish infiltration into the clergy, the government and the nobility.

This valuable document was later published and is found in the National Library in Madrid. In this respect the book which was written by Cardinal Mendoza y Bobilla in the 16th century "Tizon de la Nobleza Espanola" ("Blemish of the Spanish Nobility") is also interesting, which is also preserved in this library.

In conclusion to this chapter we will quote in addition other respected sources and begin with another publication of the Israel Publishing Co. in Buenos Aires. In the work "Israel – A History of the Jewish People" by Rufus Learsi, which was prepared by the author with the "magnanimous support of the Jewish History Foundation Inc," it is expressly stated that: "The universal anger was in fact directed against the new Christians and constantly increased. It was not only assumed that they secretly remained true to their faith, from which they had sworn to have freed themselves, although for the clergy this heresy was the greatest crime. The new Christians called forth through their successes even greater indignation. A too great number had now, since religion no longer prevented them from this, become rich and powerful. They took up high positions in the government, in the army, the universities and even in the Church... All, even the priests and monks, were regarded as heretics and the spite of the people was directed against them, until acts of violence broke out. In the years 1440 and 1467 the rabble rioted in Toledo and many new Christians were murdered and their houses set on fire. Six years later the bloody rebellions against them in Cordoba, Jaen and Segovia were repeated."[236]

It was only natural, that the clergy regarded the descendants of Jews, who belonged to the Church orders, as heretics, and when a half-century later the Spanish Inquisition was founded, this was fully and completely confirmed. On the other hand, the author holds the clergy responsible for the wave of anti-semitism against the Christians of Jewish origin. In order to understand this situation, one must, however, know the motives in all details which led to such proceedings against the marranos.

The Jewish historian Joseph Kastein investigates this motive in his interesting work “History of the Jews” and speaks of the false conversions of the Jews to Christianity: “At first both the people as well as high society regarded the converts as a homogeneous group. Particularly the nobility and the clergy saw in them the result of a victory and at first they were enthusiastically accepted. Countless converts passed through the open doors and obtained admittance into Spanish society and the clergy.” In the following the Jewish historian emphasises that the converted Jews “soon appeared in the highest positions of the clergy.” “The converts were accepted with equal rights into Spanish society. However, as a result they did not sacrifice their capabilities. Previously they had been especially merchants, industrialists, financiers and politicians. So now also, only with this sole difference that they belonged to Spanish society. One had compelled them to enter in order to eliminate dangerous foreigners. But now they found themselves inside the house. The problem had only been displaced from the outside into the interior of the social structure.”[237]

It is not easy to find such a deep-reaching, painfully exact study concerning the nature of Jewish infiltration into Christian society and the clergy through outward conversion. The Jewish historian ends the chapter with the most contemptuous opinion concerning the utility of baptism for the Jews, by his placing into the mouth of a Jewish defendant the following assertion: “There are three ways of wasting water. 1. To baptise a Jew. 2. To allow it to flow into the sea, and 3. To mix it with wine.”

On the following page he continues his study about the new Christians and writes that the converts “supported themselves with their social elevation, in the same way as those who have

compelled them to accept the new religion, upon the higher circles of the court, of the nobility and the clergy. They had less the intention to become stronger in the economic respect, but also to attain political and social influence... They had become members of the Church, but not adherents of the faith. The indissoluble connection of a thousand years long religious development compelled them to secretly preserve the indestructible Judaism in their heart and to carry it with them in its deepest form. They went cautiously to work, in order not to be discovered by the adherents of their new religion. They timidly followed all rites and laws, festivals and customs of their own faith and fought in secret for this right, led a double life and each individual bore a double burden." When the Church noticed what was taking place – adds the Jewish historian we quote – "there arose a new battle-cry, that the Church was in danger. The Jews have forcefully obtained admittance into Church and society in order to undermine it from within. The unavoidable, if also absurd consequence of this was, that war was declared on the inner enemy. For this purpose for support, reported the intrigues at the Court, and did everything possible in order to influence high society. The converts, whom the national policy had concerned itself with, became 'swindlers', a vulgar word, which comprises the epithets 'accursed' and 'pig'."[238]

It would certainly not have easily occurred to us to describe so exactly – as the Jewish historian – the essence of the "Jewish Fifth Column" in the bosom of Holy Church and Christian society. Also we could certainly not have explained so well the motives which gave occasion to the creation of the Holy Inquisition Court, which was regarded by the people and its leaders as "aids of Heaven against this evil." Its necessity and value was, however, later denigrated through a campaign of slander lasting over centuries.

In the Jewish-Spanish Encyclopaedia it is stated: "Daniel Israel Bonafou, Miguel Cardoso, Jose Querido, Mardoqueo Mojiaj and others praised the "Swindlers" affair as a method to undermine the foundation of the enemy as a means to shape the struggle against it more elastically." In another passage it is stated of the swindlers: "Queen Esther, who revealed neither her race nor her origin, was held by them to be a prototype."[239]

The description New Christians, which the false Jewish

Christians, especially those of Spanish and Portuguese origin, still use today, is also customary among the Musulmans. The Jewish Encyclopaedia which we mentioned cites examples under the word “criptojudios” (= Christians who secretly admit to Judaism): “This phenomenon (criptojudaismo) is still not very old. It appeared in 1838, when the Shah of Persia compelled the Jewish community of Meshed to admit to Islam. Several hundred Jews then formed a community, which was known under the name Dja-did-ul-Islam. The new Musulmans seemingly followed the Mohammedan rites and undertook the usual pilgrimages to Mecca. In secret, however, they practised the religious customs of their forefathers. The members of the community of Dja-did-ul-lslam held religious gatherings in underground synagogues, circumcised their sons, observed the Sabbath, respected the laws of diet and survived the danger to which they exposed themselves. However, later many of them left Meshed and founded two settlements of the sect in Herat, Afghanistan, Merv and Samarkand, Turkestan, Bombay, Jerusalem and even in Europe (London). Through emigration their number in Meshed grew to 3000 and in Jerusalem there were 500 believers. The traveller and orientalist Walter Fischel described the customs and traditions of Dja-did-ul-Islam in his work “A Swindler” (gauner = swindler, rogue, gypsy) in Persia (in Hebrew, 1930).[240] May the English take heed, for many Musulmans who live in London, as well as in the entire Islamic world, are concealed Jews.

CHAPTER TWENTY-FIVE

A JEWISH CARDINAL BECOMES POPE

The highest aim of the “Jewish Fifth Column” in the clergy has always been to gain control of the Papacy and to place a secret Jew on the chair of St. Peter. For this would make it possible for it to use the Church for the revolutionary Imperialist plans of the Synagogue and to cause harm to our religion. In the year 1130, 832 years ago, Jewry nearly attained its goal. For the investigation of this horrifying chapter in history we have also made use of recognised Jewish and other sources, which are free of Anti-semitism.

The world-renowned historian Fernando Gregorovius — as

is known in scholarly circles — and who was in addition extremely favourably disposed towards the Jews, reported about these historical events in his work "History of the City of Rome in the Middle Ages." The first translation into Italian was financed by the city government of Rome, which in addition provided the author with the title of "Honorary citizen of the city of Rome". The following quotations are taken from his work: "Book II. Vol. 2, Chapter III. The Pierleoni. Their Jewish origin. The Synagogue. Peter Leo and his son Peter, the Cardinal. Schism between Innocent II and Anacletus II. Innocent in France. Letter of the Romans to Lothar. Roger I, King of Sicily.

A purely civic schism would necessarily have proved to the world that the German kings were not always responsible for the division of the Church. The wealth and the power of the Pierleoni and still more their great services in relation to the Church awoke in them the hope of making a member of their family into Pope. The astonishing fact that they were descended from Jews and had reached such high regard, gives us opportunity to cast a glance at the Synagogue in Rome."

Gregorovius describes the development of the Jewish community in Rome and then mentions that Benjamin de Tudela, the famous Jew, travelled over half the world to visit all Jewish organisations of his time. Of the Jews in Rome he says that, at the time of Pope Alexander III, they had great influence in the Papal residence, and he enumerates very intelligent Rabbis, such as Daniel, Geiele, Joab, Nathan, Menahem and others of Trastevere. According to Gregorovius the Jews have only once been persecuted and enslaved in the eternal city. "Their race understood how, on the basis of their slyness, their inventive talent and the power of gold accumulated in secret, to assert themselves against their oppressors. The first physicians and richest bankers were Jews. In their wretched houses they loaned money at usurious interest, and in their book of debts stood the names of the most respected Consuls of Rome and even of the Popes, who were short of money. And from this despised Jewish Synagogue emanated a family of senators who had to thank the usurer for their wealth and their power."

The grandfather of the mentioned Peter Leo, who played an important role in the investiture dispute, also had relations in

his capacity as banker with the Papal residence and often helped out with money. He finally allowed himself to be baptised and received the name Benedictus Christianus.

Very soon his son Leo, who with baptism had received the name of Pope Leo IX, could ensure himself an important future, as was fitting for a rich, sharp-minded, bold and ambitious young man. He intermarried with Roman magnates who wished to marry their sons to rich Jewesses, or their daughters to the sons of baptised Jews.[241] Gregorovius assures us that one of his sons, by name Peter Leo, who was the first to bear the surname Pierleoni, "had much influence in Rome and was always asked for advice."

Besides his fortress alongside the Marcellus Theatre, which no doubt his father had built, he also controlled the Tiber Islands situated nearby. Urban II also made him into protector of Castel Sant'Angelo and died — to use the words of Gregorovius — in the house of his creditor and protector. His successors — so it continues — therefore made efforts to obtain the favour of the powerful Pierleoni. However, the people detested him because he was a usurer. The nobility hated him, and we can observe that he, in spite of his friendship with Pope Paschalis, did not ask the Prefecture for his son, because he was of "the new nobility."

The friendship of the Popes, the glitter of kinship, wealth and power very soon wiped away the stain of his Jewish origin, and a short time later the Pierleoni became the most respected princely family in Rome. Leo and his successor bore the tide "Consul of Rome" — according to Gregorovius — "proudly and with masterly dignity, as if they were very ancient Patricians." The famous historian adds further that the Pierleoni were Welfs, i.e. were of the Papal party against the German Emperors, for we must not forget that at that time, at least in appearance, they were devout Christians.

The following report by Gregorovius is also very revealing. From this we learn that Pierleoni was buried on 2nd June of the year 1128 with so many marks of honour as never before for a Consul in ancient Rome. Even if the tombs of the Popes of that time were destroyed, then the "Mausoleum of this fat Jew", as Gregorovius calls him in this connection, although he was officially very Catholic, continues to stand. He reports that

he "left behind many descendants. These sons of the Ghetto were so unbelievably rich, that one of his sons became Pope and another Patrician of Rome. One of his daughters married Roger of Sicily. This powerful lord had selected a Church post for his son Peter. Would one have been able to refuse him the violet cloak of a Cardinal? Was even the striving for the robes of the Pope to be dared for a son of the Pierleoni? Young Peter was sent to Paris, in order to complete his education. There he belonged without doubt to the students of Abelard. After ending of his study he became a monk of Cluny. This was doubtless the best recommendation for a candidate for the Papal dignity. . . Upon the wishes of his father, Paschalis summoned him back to Rome and named him Cardinal of San Cosmo and San Damian. . . Together with his brother he then accompanied Gelasio to France, returned with Calixtus and became Cardinal of Santa Maria in Trastevere, whence his family originated. Later he became Papal ambassador in France, where he convened Councils, and in England, where he was received by King Henry like a prince."[242]

Holy Church had accumulated experience in the centuries long struggle against the "Synagogue of Satan", and now correspondingly built up its defence. It passed anti-Jewish Church laws which, if followed, would have provided a defence. Unfortunately there were — as we have already seen — monarchs like Witiza, Ludwig the Pious and Peter the Cruel, who submitted to the influence of the Jews and caused the anti-Jewish Church Laws to become ineffective. Thus they protected the principal enemy of Christianity and allowed him to become deeply rooted in the government of the state, which had tragic consequences for the Church as also for the peoples who fell into the hands of the Jews.

These tragedies were, however, locally restricted, for while Witiza or Ludwig the Pious delivered their people to the enemy, the Papacy and other Christian states conducted further the struggle for defence of the Church and Catholicism in a zealous manner. This new situation in the 11th century for the Holy See itself was doubtless the prelude for a universal tragedy, not locally restricted, which was to extend to the whole of Christianity; for the enemy was on the point of conquering the chair of the Church, and this crisis had necessarily to draw the entire Christian world into its effect.

The bitter investiture dispute between Pope and Emperor and the problem of predominance were to offer Jewry the favourable opportunity of advancing to the Holy See, by their offering their valuable services and doubtless revealing themselves as pleasing. In this struggle between Popes and Emperors the Jews began to take decisive side with the party of the Welfs, i.e. for the Pope, who under the existing conditions could not reject this unexpected, seemingly valuable support — also in the economic respect, which was then urgently necessary for the Holy See.

In this trouble, the Church Laws, the results of centuries of experience, were at first forgotten. Through their gainful-seeking adherence to the Popes the Jews had penetrated into a domain which had hitherto been refused to them. The fratricidal struggles among the Christians themselves helped the "Synagogue of Satan" best of all to further their imperialist plans.

This they now attained by their supporting the Church power against the civic. In the 16th century, thus 450 years later, they wished to finally destroy Christianity, by their defending the Kings against the Papacy.

In this case they made themselves indispensable as bankers, and the Pope had to hold to them in order to solve his economic problems. The famous Rabbi, poet and historian, Louis Israel Newman writes in his extremely interesting work "Jewish Influence on the Reform Movements of Christianity" concerning the schism called forth by Cardinal Peter Pierleoni in Holy Church. He attributes to the latter a decisive importance for the development of the so-called Jewish heresy in the Middle Ages, in which Popes, Councils and Inquisition with justice see the origin of all heresies. For the Inquisition proved that the secret Jews, i.e. the Jewish heretics, were the organisers and spreaders of the remaining heretical movements.

The Rabbi quoted states that "the chief factor for the outbreak of Jewish heresy in the 12th century was the election of Anacletus II, one of the members of the Jewish Pierleoni family, as Pope in the year 1130."[243] This confession is extraordinarily important, because it comes from a well-known leader of Jewry and in addition corresponds exactly to reality.

For such a bold stroke must necessarily not only bring about the fall of Christianity, but also certainly very much encourage the Jews, who now believed that everything was attainable for them. The Rabbi mentioned confirms this view in another passage in his interesting work: “Additional proofs of how the rise of Anacletus had effect on the Jews, one can find in the numerous literature about the mystical, Jewish Pope, who in Hebrew legend is called Andreas or Eichanan. It is to be granted that the rise to power of the member of an ancient Jewish family has stirred the Jewish communities in Italy to activity and has led to a powerful confirmation of their own traditions and opinions.”[244]

Here the Rabbi mentioned already goes too far and uses one of the chief arguments which the Jews usually advance at their secret meetings in order to prove that their religion and not the Christian is the true one. They assert that the fact that they successfully rose in the hierarchy of the Church up to bishops and cardinals and even reached the throne of St. Peter through all kinds of infamy — even if the Popes in question are really anti-Popes — confirms their opinions and traditions or proves that they can assume that their religion is supported by God.

We will answer this sophistry with an eloquent argument: every human institution which cannot reckon with God’s support would already many centuries ago have been controlled through the devilish “Jewish Fifth Column” in the clergy. The latter believed, eight hundred and thirty two years ago, that they had finally conquered the Holy See and had Holy Church in its power. However, this devilish attempt failed then, just as is the case today, eight hundred years later, and that conquest is simply to be regarded as Utopian striving. If Holy Church could not count upon the support of God, it would already have been subjugated by the hellish mechanism of Jewry, which many with Justice hold to be the powerful tool of the Anti-Christ.

Our Lord Christ called Jewry the “Synagogue of Satan”, and described the Jews as sons of the Devil. Not only on account of their wickedness, but apparently also on account of the extraordinary power which the Devil lends them. Not in vain are the clergy who support the Jews to the harm of the faith described by the already mentioned Holy Council of Toledo as

followers of the anti-Christ, and the Jews were called "Ministers of the anti-Christ" by famous Fathers and Saints of the Church.

This many times supernatural seeming capacity to do evil goes back to the dragon, exactly as John has prophesied in his "Apocalypse". "The Beast and the dragon will be overcome after passing temporary dominance." So was it resolved by God and Saint John prophesies this in the 13th Chapter of the Apocalypse:

"1. And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. 2. ... And the dragon gave him his own strength, and great power. 3. ... And all the earth was in admiration after the beast. 4. And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him? 5. And there was given to him a mouth speaking great things, and blasphemies... 7. And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation."[245]

The power, which the dragon lent to the beast, agrees in astonishing manner with the capacity of the "Synagogue of Satan." In addition the latter's power over the Good — as it is written — is transitory. It was also predicted that the Beast, especially in the Communist lands, would utter blasphemies. The interpretation of various Fathers of the Church, theologians and highly-regarded Catholics at different times who equated post-Biblical Jewry with the Beast of the "Apocalypse" seems thus fitting. Reality concords in such astonishing extent with the prophesy, that no doubt seems any more possible.

However, God has also prophesied that the Beast and the dragon, after their temporary victory, will be finally conquered and cast into the fire. This is stated in the 20th Chapter of the Apocalypse:

"9. And there came down fire from God out of heaven, and devoured them; and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast 10. And the

false prophet shall be tormented day and night for ever and ever."

In the Prophecy yet a second Beast is mentioned, whose characteristics concord in astonishing manner with the "Jewish Fifth Column" in the clergy. It looks outwardly like a lamb, however acts like a dragon. It is its task to support the first Beast, as it is the task of the "Fifth Column" to make easier the triumph of the "Synagogue of Satan". In the 13th Chapter it is stated:

"11. And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon. 12. And he executed all the power of the former beast in his sight; and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed. 14. And he seduced them that dwell on the earth, for the signs, which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived.".[246]

It is really astonishing that Jewry, which was fatally wounded through the Inquisition and the activity of the good, has survived and recovered from its wounds. On the other hand, it is the task of the Beast with the exterior of a lamb to attain that men admire the first Beast. This agrees again astonishingly well with the work of the clergy of the "Fifth Column" which is directed so that believers almost worship the Jews. They pretend to be descended from our Lord Jesus. The latter, however, called them Sons of the Devil, and they are the principal enemy of Holy Church.

One must take into consideration that they who follow the Beast are those "whose names are not written in the book of life" (Apocalypse 17:8) and "whosoever was not found written in the book of life was cast into the pool of fire" (Apocalypse 20.15).

After this parenthesis, which was necessary, in order to prevent that the tragedy analysed here led the timid astray, we continue in synthetic form in the relation of the developing tense drama.

One saw completely clearly that Cardinal Pierleoni and his

supporters made all preparations in order to obtain the Papal dignity, if the ruling Pope died. The cardinals and better orientated clergy of the Holy Church were directly in an uproar, for they were convinced that Pierleoni secretly adhered to Judaism and that, if he ascended the throne of St. Peter, Holy Church, its centuries old enemy, would be delivered to the Synagogue. The accusations against the cardinals mentioned were among others the following: 1. Under the mask of an apparently zealous, honest Christianity he paid homage in secret to Judaism. He concealed this fact behind pious eloquent sermons — for Pierleoni was one of the best preachers of his time. In addition he cloaked his Jewish belief with good works and his impressive work as director and organiser of Church affairs, as Ambassador of the Pope in France, where he summoned Councils, and also as Cardinal. 2. Besides his private property, he collected other riches, which he had robbed from the Church, in cooperation with other Jews. This money was later used for the purpose of bribing the Cardinals and, through intrigues and influence, of making his adherents bishops and cardinals. He had even bought dearly the votes of several Cardinals for the next Papal election.

In the face of this deadly danger, there formed under the leadership of the chancellor Aimerico and Giovani de Cremas a strong anti-Jewish opposition against Pierleoni, in the Holy Collegium of Cardinals. Cardinal Pierleoni was however clearly superior in this bitter struggle, since he was supported by the nobility, which was strongly permeated with Jews and also by the people whom the Jewish Cardinal had brought onto his side with gold and force. In addition he had been cautious enough to control the army.

Since Pierleoni knew that his opponents among the Cardinals accused him of practising the Jewish religion, he sought to quash these accusations through his pious, blamelessly orthodox sermons, his outstanding activity in the most different domains and even — so it is stated — through the new construction of Churches, to punish lies. As a result he deceived clergy and laity and convinced them that the accusations against him were slanders, and Cardinal Pierleoni was in reality an honest Catholic, who was unjustly attacked by envious opponents of the Jews — who wished to see Jews where none were.[247]

Pope Honorius II was already suffering when he was exposed to the strong counter-pressure of the two groups. When the anti-Jewish Cardinals recognised that the Jew-friendly block of Pierleoni's gained more and more in strength and had the voices of most Cardinals in their pocket, they applied cunning. Upon the urging of the energetic, resolute French Cardinal Aimerico, the Chancellor of the Roman Church, the fatally sick Pope was suddenly conveyed to a monastery, San Gregorio, situated on a mountain. In the midst of the disputes between the two parties, they agreed with Honorius that the new Pope should be chosen by eight Cardinals, who were apparently appointed by the ruling Pope. Pierleoni was also among them. These Cardinals betook themselves to the deathbed of the Pope and awaited the end, in order to be able to choose the new Pope.

Honorius died — as if ordained by divine providence — just at the time when Pierleoni and Jonathan were not present. The six other Cardinals rapidly buried the dead Pope and then in San Gregorio secretly elected the virtuous anti-Jewish Cardinal of Sant'Angelo, Gregorio Papareschi, as Pope, who took on the name Innocent II.

When Pierleoni, who already almost saw himself as Pope, learned that Papareschi, one of his rivals, was already chosen as Pope, he did not, however, regard himself as defeated, but — according to Gregorovius — "went, supported by his brothers Leo, Giordano, Roger, Uguccione and numerous clients, to St. Peter's and forced an entry. He had himself dedicated as Pope by Pietro di Porto, stormed the Lateran, placed himself on the Papal throne in this Church, went to Santa Maria Mayor and confiscated the Church treasure. In the whole of Rome civil war raged, and thousands greedily stretched their hands out for the gold which Anacletus scattered."[248]

Without doubt, Pierleoni, as far as Simony was concerned, was a worthy pupil of his predecessor, the likewise Jewish Simon Magus, and exceeded him where possible on grounds of the centuries long experience which the Jews had gathered. With the most diverse means, he attained that more than two thirds of the Cardinals chose him as Pope, and took on the name Anacletus II. This obese Jew rapidly made himself master of the situation and all the world applauded him, while Innocent II, with his loyal Cardinals, had to flee and withdrew

into the Palladium, where the Frangipani protected him. The troops of Pierleoni attempted in vain to storm the Palladium. But since Innocent — as Gregorovius remarks — "foresaw how the gold of the enemy would penetrate through the walls, he fled in April or May to the Trastevere, where he kept himself concealed in the tower of his family. Anacletus in the meantime calmly celebrated the Easter Festival, excommunicated his opponent and replaced the Cardinals, who were opposed to him, through others. Through the fall of the Frangipani, Innocent was without protection, and he was left no other choice than to flee."[249]

Seen with human eyes, everything was lost for Holy Church. The triumph of the "Jewish Fifth Column" in the clergy seemed final, and its centuries long dream of the conquest of the Papacy had finally become a reality. Christianity on the other hand had apparently lost the struggle against the Synagogue.

CHAPTER TWENTY-SIX

SAINT BERNARD AND SAINT NORBERT FREE THE CHURCH FROM THE CLUTCHES OF JEWRY

In this case divine providence — as promised — came to the aid of the Church and allowed capable men to come forward, who were resolved to sacrifice everything for the salvation of Catholicism. These leaders recognised at the given moment — through the aid of God — the whole extent of the disaster which had occurred and of the approaching catastrophe and flung themselves fully and completely, with selflessness, highest mysticism and great infectious energy into the struggle against the Synagogue and its supporters. Thus Saint Irenaeus appeared when Jewish Gnosticism threatened to split Christianity. In the same way Saint Athanasius, the great anti-Jewish leader appeared when the heresy of the Jew Arius had almost uprooted the Church, and thus appeared later under similar circumstances Saint John Chrysostom, Saint Ambrose of Milan, Saint Cyril of Alexandria, Saint Isidore of Seville, St. Felix and the archbishop Agobardo, Amolon and many others, who all — illuminated by divine grace —

mercilessly combated the Jews, the centuries old enemies of Holy Church and also their “Fifth Column,” their heresies and revolutionary movement.

Who would now come to the aid of the Church, since it passed through perhaps the most difficult crisis since its origin? Who would be the anti-Jewish leaders, whom Christ had chosen in this case for salvation of Holy Church?

As usual, God’s help was revealed through the appearance of two great fighters: Saint Bernard, Church scholar and Abbot of Clairveaux, and Saint Norbert, founder of the Order which bears his name, and archbishop of Magdeburg, who was related to the German Imperial family.

When Saint Bernard received news of the disastrous events in Rome, he made the rare decision to give up his peaceful quiet life in a monastery, in order to throw himself into a hard, uncomfortable, sorrowful and dangerous struggle, which in addition was already regarded as lost, since the Jewish Pope, thanks to his gold and the support which he continued to receive, was complete master of the situation. Innocent II on the other hand, forsaken and in flight, was excommunicated by Anacletus, and everything seemed lost for him. According to the opinion of important theologians and historians, he could in addition scarcely make his claims valid, since his election did not correspond to Church Law. Saint Bernard took on this already almost lost cause, because he was convinced that it was a good cause and Holy Church ought not in this manner and way to fall into the hands of its worst enemy, Jewry.

He proceeded from the correct standpoint and concerned himself neither with the majority of the 23 Cardinals who had voted for Anacletus, and the six who chose Innocent, nor with how the election had proceeded. In a letter to the German Emperor Lothar he writes among other things: “It is a disgrace for Christ that a Jew sits on the throne of St. Peter’s.” With this the Church scholar had struck the sore point and alluded to the seriousness of the situation. For it was simply impossible that a Jew, an enemy of Holy Church, was Pope. In the letter to the Emperor it is stated among other things: “Anacletus has not even a good reputation with his friends, while Innocent is illustrious beyond all doubt.”

The Abbot Ernold, a contemporary biographer of Saint Bernard, reports that Pierleoni, as ambassador and cardinal, had collected enormous riches, “and had later robbed the Churches.” And when even the bad Christians who followed him refused to destroy the golden chalices and crucifixes in order to melt them down, Anacletus had Jews put this plan into action. The latter destroyed the sacred cups and engravings with enthusiasm. These objects were sold, and thanks to this money Anacletus was — as was reported — in the position of persecuting the supporters of Innocent II. Bishop Hubert of Lucca, Andreas Dandolo, the Doge of Venice, the abbot Anselmo of Gremblous and other chroniclers and historians accuse the Jewish anti-Pope on account of this and other grave crimes.[250] In this struggle principally the German Emperor, but also the King of France were of greatest importance, for Germany and France were then the most powerful Catholic states. Saint Bernard, supported by his great friend Saint Norbert, used all his power in persuading the two irresolute monarchs to support Innocent. For this purpose he wrote them letters and undertook all possible steps. Louis VI of France could not make up his mind and had a Council called, which, corresponding to his wish, took place in Etampes.[251] Through his eloquence and his zeal Saint Bernard there attained that the Fathers of the Synod declared for Innocent. He cited the already mentioned grounds and in addition proved that Innocent was the first to be chosen and that this first election would be valid until it was legally annulled, even if later the overwhelming majority of Cardinals had voted for Anacletus. In addition he proved that Innocent had been consecrated as Pope by the competent Cardinal bishop of Ostia. The courage and energy of the heroic Cardinal Aimerico, who had rapidly and secretly buried the dead Pope and thus in somewhat unusual manner hastened the election of Innocent, were now very much of advantage. Holy Church, Christianity and the whole of mankind must be grateful to this courageous, active Cardinal, and maintain his memory, for with his action he began the struggle for the salvation of Holy Church and thus contributed to the salvation of the whole world. If the Jews had been successful in controlling Christianity eight centuries ago, then the catastrophe would have occurred several centuries earlier, which now threatens the globe in terrible forms. Islam was then also threatened through the network of secret revolutionary organisations of Jews — such as those of the

"Batinis" and of the "Murderers" — which wished to control and destroy it.

Innocent II had fled from Italy to France and had now, since the Council of Etampes supported his — (so he believed) — already lost cause, hoped once more. Upon the recognition and support of the Council followed the very valuable, temporal support of the King of France, who from now on became the principal mainstay of the legal Pope against his rival, the anti-Pope, as the Synod then described the latter. The French monarch followed the guiding principles of Saint Bernard, and there were no further discussions concerning which of the two elected Popes was the legally justified, but which was the more worthy — as the famous Abbot of Saint Denis, Sugerius, expressed it. In the face of the overwhelming activity of Saint Bernard the skilled diplomacy of Anacletus failed, who praised devout Catholicism and attempted with all attainable means to secure himself the support of the King of France. He pretended excessive piety and based his plans for reform on that he wished to give back to the Church the purity of its first period, which was always a very popular slogan, because it went back to praiseworthy and noble motives. He had for this reason also taken on the name of the first successor of St. Peter, i.e. of Pope Anacletus I. We are here thus dealing, from all appearances, with one of the first manifestations of that "apocalyptic beast" which outwardly looks like a lamb — i.e. like our Lord Jesus Christ — but nevertheless acts like a dragon. Not in vain was Anacletus held in that time by Saints, Bishops, Clergy and Laity to be the Anti-Christ or, in less crass cases, as forerunner of the Anti-Christ.

The conduct of Lothar, the German Emperor, was to be decisive in this struggle. He remarked quite correctly that this affair concerned the Church itself, and therefore a second Council was called in Würzburg. Here Saint Norbert intervened decisively so that the German Bishops granted Innocent their full support. The almost decisive battle was, however, to be fought at the Holy Council of Rheims, towards the end of the year 1131. This Synod signified a defeat for Pedro Pierleoni, for there the Bishops of England, Castile and Aragon recognised Innocent as the legal Pope and in this respect joined themselves to the French and German bishops, who had already previously recognised him. At this Synod Pierleoni was excommunicated in addition. Concerning this we must

recognise that the religious Orders also played a decisive role in this struggle. They then recognised the danger which Jewry represented for the Church, and held Anacletus for the greatest evil which had so far threatened Christianity. Passionately and dynamically, they directed the activity of the monasteries at saving Holy Church from this deadly threat.

Unfortunately at the present day, when Holy Church is threatened to such a high degree by Communism and by the "Jewish Fifth Column" in the clergy, no sign is present for the enormous strength of the religious Orders. These could perhaps save the situation, if they equipped themselves for the struggle. They spend the day with devout services, which are very praiseworthy, but which under the present circumstances prevent them from dedicating themselves to the main task of saving the Church. In our opinion the Orders, when they awake from their lethargy, must take note that today — exactly as in the time of Pierleoni — it is impossible to perform all devout services since these take up their whole time. It would be necessary to abandon a part of these for the moment, in order to have sufficient time for the struggle for the salvation of Christianity. As a result a decisive step would already be taken.

May God, our Lord, illumine the highest Fathers of the Orders and lead before their eyes the necessity of a supreme decisive resolution in this matter! The prayers and the activity of the rules of the Order are very important; however, it is even more important to preserve Holy Church from the Jewish-Communist danger, which threatens to destroy her. Saint Bernard and a great number of monks had to leave their quiet monasteries and disregard the strict rules of their Order (naturally with corresponding permission), in order to go upon the street and save Christianity. And they had success! After the Council of Rheims Pierleoni could still only count on the support of Italy (for the greater part) and especially on that of his brother-in-law, the Duke Roger II or Sicily, who ruled practically the entire peninsula. The marriage of the converted Jewess Pierleoni, the sister of the anti-Pope, nevertheless possessed a value in itself. This marriage, concluded for strategic reasons, now revealed itself as useful. However, in order to finally conquer the Jew on the throne of St. Peter's a military invasion, a kind of crusade, was necessary. Saint Bernard and Saint Norbert persuaded Lothar, the Emperor of Germany, to undertake this. Accompanied by a modest-sized

army, the Emperor met together with Innocent in North Italy and advanced unhindered as far as Rome, for many Roman noblemen betrayed Anacletus at the last minute. Lothar brought Innocent to the Throne in the Lateran, while Pierleoni fled to Sant'Angelo and had St. Peter under control. Therefore the Emperor was crowned in the Lateran by Innocent. But since Roger of Sicily then advanced at the head of a powerful army, Lothar had to order a retreat. For this reason the Pope could also not stay in Rome and had to flee. The Jewish anti-Pope was again master of the situation there. Innocent had withdrawn to Pisa and in this city summoned a great Council, in which Bishops of the whole of Christianity and a great number of abbots participated, who played an important role in this struggle. Among them was found St. Bernard, who, as always, conducted the struggle.

A year later Lothar advanced again to Italy, in order to set the legal Pope in Rome and to drive out the Jewish usurper. The conduct of the German Emperor is really worthy of note, for at those moments, critical for the Church, he left to one side his personal interests and the resentments of the Empire on account of the hard investiture dispute, and placed himself fully and completely for the salvation of Christianity.

If only there existed in the present world crisis some men, who imitated this noble conduct, placing behind them personal interests and national requirements and forgot often unfounded spite, in favour of the uniting of all peoples in the common struggle for liberation against Jewish Imperialism and its Freemasonic and Communist dictatorships!

With justice wrote Innocent II to Emperor Lothar during the terrible struggle: "The Church has chosen you — thanks to Divine intercession — as lawgiver like a second Justinian and has chosen you to combat the heretical infamy of the Jews like a second Constantine."

In this campaign Lothar was in fact successful in defeating Roger and caused him to retreat to Sicily, but he could not take Rome, where to the disgrace of all Christianity the Jewish anti-Pope remained in office. When Lothar left Italy with his armies, Roger of Sicily won it back almost completely, and Pierleoni seemed again to gain dangerously in power. The concern of all Christianity increased more and more, for the

power of the anti-Pope again became threatening. Arnulf, the bishop of Liseaux, Manfred, the Bishop of Mantua and other respected Prelates described the latter simply as a Jew. Archbishop Walter of Ravenna called Anacletus's schism "Heresy of Jewish faithlessness", and the rabbi Louis Israel Newman gives the assurance that the party of Innocent held Anacletus for the "Anti-Christ." These opinions were communicated to Emperor Lothar by the Cardinals, who supported the legal Pope. Innocent made into a battle-cry the assertion that the theft of the throne by Anacletus was a "foolish Jewish falsehood." The Rabbi, eager for knowledge, whom we quote, closes his report about the struggle with the following commentary: "The 'Jewish Pope' held his position successfully up to his death on 25th January 1138." This Jewish leader, a very honourable historian, thus admits quite clearly and without reserve or fear that Pierleoni was a Jew and describes him expressly as "Jewish Pope" while he risks at the same time to call Innocent II an anti-Pope.[252]

When the Jewish usurper in Rome was buried with all Papal honours, his Cardinals' collegium — whose members, so it is said, almost all secretly practised the Jewish religion — were concerned with appointing a new Pope or, better, anti-Pope. The choice fell upon Cardinal Gregor, who was named with the approval and support of Roger of Sicily. The new Pope took on the name Victor IV. Saint Bernard had in the meantime through his restless sermons and through the pressure of the German armies for the legal Pope been able to conquer the chief bulwarks of Pierleonis, such as Milan and other Italian cities. Finally the eloquent St. Bernard was also successful in taking Rome itself. During the last days the Jewish anti-Pope had to once again take refuge in St. Peter's and had also occupied the powerful palace of Sant'Angelo. The party of Pierleoni, however, became smaller and smaller and gradually dissolved, so that for the new anti-Pope Victor IV the situation was practically untenable. Thanks to the eloquence of Saint Bernard, he surrendered.

In this episode we encounter anew the tactics which play the decisive role for Jewry in all its political struggles: a Jewish party, or one controlled by Jews, attempts, if it believes itself lost, to prevent that the imminent defeat becomes total destruction or catastrophe by surrendering at the right time to the enemy and begging him for mercy. Or it negotiates the

permission to be able to retain the highest possible positions by its promising subjection and loyalty. If this Jewish power remains preserved from destruction, it often retains valuable posts in the new government of the victor. However, it does not give thanks for this, but in secret instigates conspiracies, in order to gain powers again, to extend them in time and at the given moment to carry out the treacherous stroke which destroys the blissfully trusting, great-hearted enemy who gave the ungrateful opponent, instead of destroying him when it lay in its power, the possibility of gathering new strength and recovering for a new blow. This has been repeated again and again in the history of the struggles between Christians and Jews for more than a thousand years and was one of the principal reasons for the re-enlivement of the Synagogue after its great defeats. Unfortunately, however, the time had come, when the roles were changed.

Giordano and the other brothers of Pedro Pierleoni pretended to repent and legged for forgiveness, abjured all heresy and reconciled themselves with the legal Pope. With their hypocrisy they touched the heart of Innocent II and Saint Bernard, who magnanimously pardoned them. Instead of casting them down, the Pope left to them their positions at the Papal court. Later he even honoured them through homage and offices in the intention of achieving a stable permanent uniting of the Church. He attempted to win over the Jews with extreme kindness, so that they would perhaps become ashamed through such great-heartedness, and finally honestly repent.

On the Church level Innocent proceeded more energetically. In 1139 he called a Ecumenical Council, the second of the Lateran, which rejected the teachings of Arnaldo de Brescia and Pedro Bruys and simultaneously declared the actions of Anacletus as illegal and deposed all priests, bishops and cardinals. To put it briefly, all clergy who had been appointed by Pierleoni were declared to have lost all their consecrations,[253] above all particularly those who were regarded as schismatics. The Generality regarded those as schismatics who tolerated heretics and such of Jewish origin among themselves, in a word, all who in a concealed manner adhered to Judaism. Thus the Holy Father purged the clergy of secret Jews of the “Fifth Column”, purified the hierarchy and made with one blow all Jewish infiltration into the clergy

impossible, which was naturally carried out under the protection of the "Jewish Pope" — as the renowned Rabbi Newman calls him. The liberality of the Pope in the political domain towards the defeated Giordano Pierleoni and his brothers was to become fateful for the Holy See. It must be remarked that Saint Bernard had certainly influenced the Pope in this policy of forgiveness. The former believed, in his over-great kindness, that Holy Church could perhaps soften the hardened hearts of the Jews if it pursued a different policy. Saint Bernard admittedly combated the schisms and heresy of the Jews, but exercised extreme caution and did not wish that they should be persecuted or any harm done to them. Put in another way, he wished to tame wolves with kindness.

As always the Jews abused the kindness of Saint Bernard and proved irrefutably that it is impossible to make wolves into obedient lambs. The occurrences of the past century have proved this and forced the Holy Church to proceed energetically and often mercilessly in her struggle against the Jews. The bonfires of the Inquisition were largely the consequence of the liberal policy of forgiveness. The tolerance and kindness preached by St. Bernard had failed lamentably.

CHAPTER TWENTY-SEVEN

A JEWISH-REPUBLICAN REVOLUTION IN THE 12TH CENTURY

Several Popes had previously liberally tolerated the Jews at the papal Court, had acted towards them in a friendly manner and had used them as bankers. The consequence of this was the schism at the time of Pierleoni, which had almost destroyed Holy Church. The kind liberality of Pope Innocent II towards the family of the converted Jew Giordano Pierleoni were to embitter the last hours of the latter and cause the Papacy great harm in the political domain.

Five years after the death of the Jewish Anti-Pope, his brother Giordano used the valuable positions and aids which he had preserved thanks to the kindness of his opponents, and prepared in secret a revolution which, if it had not been defeated, would have had incalculable consequences. The

conspirators proved their great political talent and worked out a fighting programme which was extremely attractive for the Roman people. Indeed, it was perhaps the only one which possessed sufficient attractive power, in order at a time, when the religiosity was very great, to move the nobility and the people in a movement of rebellion against the highest Pontifex of Christianity. With this battle plan or this battle platform, as we would call it today, the Pierleoni proved that they were capable of carrying out training and preparing future norms for the "Fifth Column" in the clergy, not only on the religious but also on the political front. The movement led by Giordano Pierleoni reminded the inhabitants of the "Eternal City" of the glorious republic when Rome was ruled by the patricians and the people and not by autocrats, and had thus become the first nation of antiquity. Intensive personal labour was carried out. The glittering Roman Senate was recalled and the contrast shown between that glorious time of the Republic and the condition of enfeeblement in which the State found itself in the 12th Century. It was necessary that the Romans made efforts to rise again and made Rome once more in a political, military and economic respect the first city of the world. Then the Romans set through their will and their laws in the whole world. Unfortunately the temporal power of the Pope was a hindrance. All Christians respected the Pope, but he should be no hindrance for the rise and enlargement of Rome. He must therefore restrict himself to his religious functions and allow the city to make efforts to recover its former glory and to take up again the form of government which had made possible this glorious past.

The Roman nobility, which — as we have seen — was fairly undermined through its Jewish relationship (inter-marriage), and the rest of the inhabitants of the city were intoxicated by these sermons and gradually joined themselves to the movement led by Giordano Pierleoni. In the year 1143 this had become so strong that, with a kind of coup d'Etat, he was able to eliminate the "City Prefecture", which had been diminished in authority through the propaganda of the conspirators. In addition, the movement did not recognise the temporal power of the Pope over the city, summoned the Senate to the old Capitol and proclaimed the Roman Republic under the leadership of the renowned Patrician Giordano Pierleoni. Thus this Christian descended from Jews, whose honesty of belief was dubious, repaid the forgiveness of Pope Innocent II and of

Saint Bernard and the permission to be able to retain his wealth and his position, which he now used to lead this new revolution to success. But that is in fact the law of life. Every magnanimity and tolerance which one exercises towards a wolf gives the latter the opportunity of devouring the sheep.

The heroic meritorious Pope Innocent II died embittered, without having experienced the triumph over this painful rebellion. His successor, Celestine II became Pope for five months. He had to take refuge in the fortress of the Frangapini, while the nobility and the people of Rome censured the Pope and cheered the Republic, the Senate and the new lord of the situation, Giordano Pierleoni. The next Pope, Lucius II, attempted with the help of some noblemen who had remained true to the Church, to free himself from captivity and to conquer the Capitol. However, he was mortally wounded by a stone thrown by the mob of Pierleoni and died eleven months after he had been consecrated as Pope. So was strengthened the power of Giordano Pierleoni and his band over the new Republic. Under such difficult circumstances a modest monk was elected and consecrated as Pope, who had lived apart from the world in a monastery on the outskirts of Rome. When he became Pope in the year 1145, he took the name Eugene III. Immediately after his election the revolutionary forces attempted to persuade him to approve the Republican Constitution and to recognise the Senate. However, the Pope refused and therefore had to flee from Rome. That is also the reason, why he was consecrated in a monastery outside the city. Afterwards he went to Viterbo, where he proved himself as very energetic and excommunicated the revolutionary leader Giordano Pierleoni and the members of the Senate, while the mob under the latter's protection stormed the palaces and fortresses of the cardinals and noblemen who were for the Pope, and committed cruel murders of Christians who kept faith with the Holy See. That liberal forgiveness, which the renowned Pope Innocent II had shown to the Pierleonis, made it possible for the latter to win great political power, which not only represented a serious threat for the Church, but also seriously endangered the life and the property of the Cardinal, and manifested itself in treacherous murders of the disciples of the Church. Without doubt liberality towards the Godless, especially towards Jews, can lead to a serious danger for the good. However, the farmers had remained true to the Pope and together with various landed nobility supported them in the

besieging of the city, to which he cut off the supply of provisions. So the rebels were finally compelled to negotiate with the Pope. They recognised him as authority under the condition that he recognised the Republican Constitution and the Senate, whose dispositions should be restricted to the city government. Through this agreement Pope Eugene III could set up his residence in Rome in the year 1145.

This was, however, only an armistice, which the Jews as usual used for gathering strength in secret, winning greater power, and then renewed their attacks. When the revolt broke out a second time, a new leader of the popular masses, by name Arnaldo de Brescia, was involved. The Holy Father had to leave Rome again, and a renewed intervention by St. Bernard in his favour was not heeded by the mass of the people of Rome, whom the revolutionaries had influenced. Arnaldo de Brescia supported the movement of Giordano Pierleoni. From the pure political realm, where it had taken its beginning he went over, however, to the religious, accused the Cardinals of avarice and arrogance and asserted that they enriched themselves at the expense of the people. The Pope he described as a bloodthirsty creature and hangman of the Church, who understood how to fill his pockets with money that he had robbed from strangers. In addition, he asserted that Holy Church was no Church but rather a den of robbers. Neither the Church nor the clergy had the right to claim property which legally belonged to the laity and especially to the Princes. Thus he skilfully stirred up the ambition of the monarchs and nobility, to appropriate the property of the clergy. The Pope had to flee to France, which, apart from the German Empire, supported Holy Church most magnanimously and was her chief bulwark in the struggle against Jewry. There the warlike Pope secured the support of King Louis VII of France and gathered together an army, at whose head he marched to Italy and advanced as far as the gates of Rome. Therefore Roger of Sicily offered him every support, in order to re-establish his regard. During this year the Norman magnate had really changed. He had married a sister of Pierleoni and applied his whole power in favour of the Jewish Anti-Pope, as well as tolerated the Jews and Musulmans at his court, whose influence there was very great. But the Jews as always misused the protection granted them and the positions they had attained as a result, until finally Roger of Sicily recognised the Jewish danger. He therefore altered his policy

and attempted to destroy Jewry. In addition he applied the outworn, ineffective method of compelling the Jews to conversion through laws. At all events, after Roger of Sicily had offered the Holy Father his help, having changed his earlier policy, the Pope naturally accepted his support. Supported by the troops of the Normans he entered Rome on 28th November 1149. Unfortunately the revolutionaries had the people of Rome completely in their hands and gave themselves out as their liberators. Scarcely seven months later the Pope had to leave the city anew in all haste and withdraw to Anagni, where he died in the same year as the great St. Bernard.

After the brief period of office of Anastasius IV the English Cardinal Nicholas Breakspeare, the Bishop of Albano, was elected as Pope. When this famed, energetic Pope ascended the throne of St. Peter, the position of the Church in Rome was catastrophic. The revolutionaries under the leadership of the Jew Giordano Pierleoni had the city in their hands and carried out treacherous murders, even on pilgrims, who on account of their faith travelled into the capital of the Catholic world.

With his speeches Arnaldo de Brescia aided the progress of the revolution and it began to extend threateningly to the whole of Italy. The daring of the revolutionaries even went so far as to severely wound Guido, the Cardinal of Santa Prudenciana. This made the measure full, and the Pope resolved to proceed against them in a radical way. For the first time in history he uttered an “Interdict” against the city of Rome, as a result of which all religious ceremonies were stopped. Although the people had also allowed themselves to be deceived by the leaders of the revolution, they were nevertheless very religious, and the majority now left the inciters in the lurch. Simultaneously the Pope utilised in a masterful way the support which Friedrich Barbarossa, the new German Emperor, had offered him. As condition for his crowning he should put down the rebellion and deliver to him Arnaldo de Brescia, which he did when his troops captured Rome. As usual the Jews set all levers in motion, in order that the Pope spare the life of Arnaldo de Brescia. But with this warlike Pope, who was himself fully conscious of the danger, their intrigues were of no avail. If in fact they had been successful, the plotters would have been in the position to continue their revolution in the future, in the manner that had already occurred.

Under mandate from the Pope the Emperor had Arnaldo taken prisoner and delivered him to the Prefect of Rome, who had him hanged, his corpse burned and the ashes scattered in the Tiber. As the Pope had acted in an unexpectedly energetic way, the rebels in Rome were seized with fear, and finally the desired peace was restored in the city and its environs.[254] Holy Church had not wished to use any force against her foes. The latter, however, had abused her kindness, spread anarchy and created such great desolations and committed countless crimes, that the energetic English Pope understood that it was necessary to suppress the evil in order to protect the life and the rights of the good, although the deputy of Jesus Christ was against the use of force. The Church of Rome now pursued a new policy. The wolves were to be destroyed, so that the sheep could be saved. Not the Pope – as Jewish writers and their supporters have asserted – but the "Synagogue of Satan" is responsible for this change in policy. The latter compelled Holy Church through their conspiracy, their heretical-revolutionary movements, their crimes and the anarchy they provoked, to seize upon fully effective defensive measures. In conclusion to this chapter we must still make clear that Arnaldo de Brescia had gone in his youth to France, where he became a pupil of the heretic Abelard, who imparted to him his destructive doctrines. Concerning Abelard it must be said that he defended the heresy of the Jew Arius and was therefore condemned. In addition the teachings of Abelard about the Jews are very interesting. Rabbi S. Raisin assures us that Abelard, the most popular teacher of that time, said among other things: "One must not lay guilt for the crucifixion of Christ onto the Jews." Abelard attacks in addition the authority of the Church Fathers[255] and was in general favourably disposed to the Jews.

On the other side there exists no doubt that, if Pope Innocent II had not purged the clergy of Holy Church — by deposing all clergy, including the Bishops and Cardinals who were for the Jewish Anti-Pope and had received consecration from him — of the members of the "Fifth Column", then Holy Church would perhaps have been subjected to the pressure of the revolutionary movement which we have investigated in this chapter or would have fallen a victim to the cunning attack of the heretical secret organisations which the false Christians, who secretly practised the Jewish religion, had founded in the entire Christian world. If the members of the "Fifth Column" in the decisive moments of this struggle had still occupied their

posts in the College of Cardinals or in the Bishoprics, they would have worked together with the revolutionaries of the heretical sects in order to destroy the highest hierarchy of the Church. The purging by Innocent saved Christianity during the following decades from a direct catastrophe. Concerning the revolutionary activity of the Jewish-Italian family of the Pierleoni it is stated in an official document of the Synagogue, word for word in the quoted Jewish Spanish Encyclopaedia: "Pierleoni, a respected Roman family in the 11th-13th century. Baruj Leoni, financier of the Pope, had himself baptised and took on the name Benedict Christian. His son Leo was the leader of the Papal party which supported Gregory VII. The son of Leo, Pedro Leonis (Pierleoni), was also leader of the Papal party and defended Paschal II against the German Emperor Henry V. His son Pierleoni II was promoted Cardinal in 1116 and in 1130 elected as Pope. Lucrezia Pierleoni had inscribed on the socket of her statue her family connections with the royal houses of Austria and Spain. In spite of baptism and of mixed marriages the Pierleoni were connected for centuries long with the Jewish community."[256]

In a highly regarded and above all not anti-Semitic work there is a brief reference to the false Jewish Christians of the Pierleoni family who set up strategic norms more than eight hundred years ago, which often repeated themselves and were decisive for the triumphs of the Jews then and also in later centuries. These norms are:

I. It is necessary to introduce oneself into the Church and political hierarchy and to gain influence through financial support.

II. To infiltrate the Catholic and Conservatives parties, in order, after the leadership has been attained, to make the cause fail.

III. With mock-Christianity, to deceive not only intelligent but also such brilliant Popes as Gregory VII, who in addition — as we have already elaborated in another passage — was a radical energetic enemy of the Jews.

IV. Make one's services indispensable, as for example through the defence of Pope Paschal II against the Emperor, as a result of which the Jews obtained favourable laws and the

Cardinal's hat for one of the Pierleoni. The latter was later to bring about the terrible schism in Holy Church, which we investigated in the preceding chapters, and was close on gaining complete control of the Church.

V. Finally, a relationship was to be invented with the royal houses of Spain and Austria. As a result incautious rulers were again and again deceived, who granted the Jews protection and valuable political advantages always to the harm of the Christian nations and of the defence of mankind against Jewish Imperialism. In addition, it is revealed that in Italy and in the whole world a family descended from Jews, in spite of different baptisms, mixed marriages and their seeming Christianity, remained bound for centuries to the Jewish organisations.

CHAPTER TWENTY-EIGHT

QUINTESSENCE OF THE JEWISH REVOLUTIONS.
SECULAR ATTACKS ON THE TRADITION OF THE CHURCH

Rabbi Benjamin of Tudela, in his famous: "Itinerary", manifests that the situation in the Islamic World is magnificent in the Twelfth Century, with the reign of The Prince of the Captivity giving his title to the Rabbis and Cantors of the land of Sinar or Chaldea, of Persia, Khorasan, Sheba or Arabia Felix (Yemen), Mesopotamia, Alania, Sicaria, as far as the mountains of Georgia, as far as the Gihon River, Tibet and India. All those synagogues received, according to the illustrious traveller, his permission to have Rabbis and Cantors, who went to Baghdad to be solemnly installed in their orders and to receive their authority from the hands of The Prince of Captivity, called by everyone "Son of David."

On the contrary, in the Christian world, in the same Twelfth Century, another outstanding authority of Judaism said: "These are the days of exile in which we now are, and we have neither King nor Prince in Israel, but we have the dominion of the Gentiles and their Princes and Kings."[256a] In reality, according to the data we have, The Prince of the Exile

(Diaspora) had jurisdiction only over the Hebrew communities of the East; those of the West, although in close alliance with the former, were governed by communal councils and general synods of directors, one of which we have seen took place in Toledo. But the interesting thing is the confession of the said Rabbi in pointing out that, in the Twelfth Century, the Jews dominated the Gentiles (among whom they include us Christians) and their Princes and Kings. This was a sad reality, not only in the East, but likewise in the West. Jewish Imperialism, as confessed by the distinguished Rabbi, had already made enormous progress in its task of dominating the Gentile nations. It is true that in Christendom, in certain kingdoms and seignories in accordance with the Canons of the Church, the Jews were forbidden access to the offices of government, but, for one thing, some monarchs disobeyed the Canons, and for another, those who adhered to their mandates, could not prevent the clandestine Jews, under cover of generations of false Christianity from away back, from infiltrating by well organized plans into the offices of government in France, Germany, Italy, England and other countries of Christendom, as they likewise got themselves into the laity and the religious orders, reaching to the hierarchy of the Church. Judaism in those times already had a gigantic invisible power which penetrated everywhere, without the Popes, Emperors and Kings being able to avoid it.

Nevertheless, this occult power encountered serious obstacles in its attempt to obtain a rapid domination of the Christian world. In the first place, the monarchy and nobility in which the title was inherited by the first born, made the task of the Jews secretly to scale the supreme authority of the State with rapidity, very difficult. They could gain the king's confidence, get to be ministers, but it was almost impossible for them to become kings. In the second place, their position in the royal government was somewhat insecure, and they were liable to be removed at any time by the monarch who appointed them, thus bringing down a dominion brought about by many years of preparation and effort. On the other hand, the princes of the blood royal could only wed princesses of the blood royal, thus safeguarding the headquarters of these States with a wall of blood, which made it impossible or almost impossible for a plebeian accession to the throne. Under these conditions no matter how much the Israelites were able to infiltrate into the government offices of the Christian society, the wall of blood

impeded their attaining the throne. Something similar occurred during several centuries with the nobility. Notwithstanding, as we have already seen, the Hebrews in some exceptional cases succeeded in penetrating that wall of blood of the aristocracy, which resulted disastrously for Christian society, for, with mixed marriages with members of the aristocracy, they succeeded in achieving important positions from which they supported their schisms and revolutions.

But the blooded aristocracy was, especially in some countries, an exclusive case, difficult to penetrate by the plebeians, so that in order to infiltrate it and control it, for example in England, the Israelites were obliged to work for several centuries. By contrast, in other places such as Italy, Spain and France, they achieved in a few decades great progress in the penetration of the aristocracy, although the Inquisition upset their conquests which were greatly reduced. Nevertheless, during the Eighteenth and Nineteenth Centuries they were sufficiently powerful to facilitate the triumph of their Masonic-Liberal revolutions which overthrew the monarchies.

In one way or another, the nobility presented a barrier of blood which, in many countries, obstructed the infiltration of the Hebrews into the upper spheres of society. Hereditary monarchy presented the principal obstacle for the Jews, disguised as good Christians, in capturing the offices of chief of state.

Although whenever they could they attempted infiltrating into royalty, in almost every case they failed, with the exception of Ethiopia, where they succeeded in installing a Judaic dynasty, and in England, where it is said they have already judaized royalty.

It is understandable that the Israelites of the Twelfth Century should not want to await the fruition of a long and frustrating labour of centuries, consistent with the progressive infiltration of the royal and noble dynasties; for that reason, without ceasing for a moment their attempts to do so, they nevertheless thought out a more rapid way to reach the desired goal: the destruction by revolutionary means of the hereditary monarchies and blooded aristocracies and the substitution of Republics for these regimes, thus making it possible to scale

the offices of chiefs of state quickly and with little difficulty. That is why the revolution organized in Rome by the Jewish Giordano Pierleoni, which reached quickly the highest office of government in the small republic, is of such importance. Although this revolution was not directed against a king, by this coup de main, which in a few days placed him in the apogee of power, the brother of the Jewish anti-pope had shown universal Judaism how to penetrate and destroy in short order that barrier of blood presented by hereditary monarchy. In some of the heresies of the Middle Ages, in addition to the Reformation of the Church, there was projected the overthrow of monarchies and the extermination of the aristocracies; and in modern times they have been succeeding in doing so, raising the flag of Democracy and the abolition of privileged classes.

Nevertheless, the attempt to achieve so many goals with a single blow, only succeeded in the Middle Ages in uniting the kings, the nobility and the clergy, who, as long as they remained united, defeated the revolutionary intentions of Judaism. Faced with these failures, they finally understood that it was not possible to achieve at one stroke so many ambitious objectives. The Hebrews have always had the great characteristic of being able to profit from the lessons of the past; for that reason, in their new revolution, which began in the Sixteenth Century, they no longer attacked simultaneously the kings, the nobility and the clergy, but, on the contrary, attempted to reform and dominate the Church with the help of monarchs and aristocrats in order later to overthrow these with new revolutionary movements.

Another obstacle which interfered with the rapid domination of the Christian peoples by the crypto-Jews, was the Holy Church, its clergy, its hierarchies and, above all, its Religious Orders. It is understandable that for these false Christians, judaizing secretly, it entailed a great sacrifice to infiltrate the clergy, especially the Religious Orders, without having a real vocation, and solely for the purpose of controlling the hierarchies of the Church in order to prepare its ruin. If they did it and continue doing it, it is because they have a paranoiac mystique and fanaticism, but doubtless a more rapid solution entailing fewer sacrifices must have seemed to them preferable. Faced with the impossibility of destroying the Church, due to its roots among the people, they chose to attempt a revolutionary Reformation by heretical methods,

while it was yet possible to destroy it completely. Therefore, the heretical sects organized by the secret Jews from the Middle Ages until this day, among other objectives, always favoured the following:

1. First, suppression of the monastic Orders, whose vows of poverty, communal life, hard discipline, and difficulty in satisfying their sexual appetite, made difficult their infiltration. Incontrovertible documents, among them the Inquisitorial Processes, demonstrate to us that the crypto-Jews, in different times, achieve dangerous penetration in the Monastic Orders which it was important for them to infiltrate, as, for instance, at one time the Dominicans and Franciscans, and later, the Jesuits, and others as well, demonstrating that the Judaizers as well as the Christians were capable of major sacrifices for their cause. But undoubtedly for subterranean Judaism the most convenient way was to destroy these difficult barriers, by achieving in some way or other the dissolution of the Religious Orders.

2. Suppression of celibacy among the clergy. Although the records of the Inquisition show us that the crypto-Jewish clergy always had a way of having their women clandestinely with the help of their coreligionists (Jews), or of introducing into the Christian clergy young crypto-Jews with homosexual tendencies who did not have that problem, for under-cover Judaism, wearing the mask of Christianity, it was much more convenient to contrive a revolutionary reform of the Church which would do away with the celibacy of the clergy. That is why, wherever they could in an heretical movement, they abolished clerical celibacy.

3. Suppression of the hierarchy of the Church. The actual hierarchy is difficult to achieve; albeit the Jewish fifth columnists have reached the pinnacle, it is also true that this work has always been very difficult and slow. Holy Church has gradually, with time, been accumulating natural defences in its own institutions; that is why, in those heretical movements of the Middle Ages and the Renaissance, which were controlled by the Jews, the ecclesiastic hierarchies were suppressed, being substituted by Councils of Presbyteries and by a kind of religious democracy. It is clear that in the Soviet Union, where they have absolute dominion, they (the Jews) have no great interest in suppressing the hierarchy. Having assassinated the

independent bishops, they have replaced them with Jews placed in the Dioceses, according to various writers. Under these conditions, the hierarchy also serves them by giving them a more secure control over the churches.

But in the Middle Ages, and later in the time of the crypto-Jews Calvin and Zwingli, the situation was different; in those times the shortest road to domination of the Christian churches was by the revolutionary suppression of the ecclesiastical hierarchy, because, in this way, any crypto-Jew could elevate himself to the leadership of the Church, without having to go through the long and uncertain process of rising from presbyter to pope.

That is why in the Protestant monarchies they fought bloodily against the Episcopal Churches, attempting to establish those of a Presbyterian character; and, if they failed in their endeavour, it was because of the support given by the kings to the former.

The fact that the monarchs played a decisive part in the appointment of the bishops, if it did not completely prevent it, at least hampered the infiltration of the crypto-Jews into the Protestant Churches, as was also the case with the Orthodox Churches of Eastern Europe. The control of the kings over them (the churches) saved them for several centuries from falling under Judaic dominion.

The Jews had been for centuries infiltrating secondary positions of command in both Church and State, but, commencing with the Eleventh Century, they felt themselves strong enough to decide to scale the highest posts, resolving then that if it could not be done by slow and difficult infiltration, they would do it by rapid and impressive revolution. In order to accomplish this it was necessary to destroy the obstacles preventing it, by revolutionary reform of religious, political and social institutions.

This plan could not be executed by Israelites identified as such, who practised their Judaism publicly, since the Holy Church and the Christian monarchies had, over the centuries, created ecclesiastical and civil laws which prevented their access to the governing positions of society; and, although this legislation was violated by some monarchs, it remained in

effect in most Christian States. Besides, in cases where (this legislation) was forgotten, giving right of way to the Jews to the peaks of power, as in the example we examined in Castile, the redeeming Crusades, organized by other monarchs under the auspices of the Holy See, saved the situation.

But the clandestine Jews certainly were in a position to attain these objectives. Identified with the other inhabitants of a region by baptism, their subterranean Judaism, transmitted from father to son, from one generation to the other, was becoming less visible, until already in the Eleventh Century it was impossible to detect it in the Christian States in which a very secret Judaism existed in many families which appeared to be Christian for generations back, some of which, although in small numbers, had managed to keep the tides of nobility acquired in the manner we have already analyzed. The great majority of these secret Jews belonged to a social class which was arising: the bourgeoisie (yeomanry), in which they were without a doubt the most powerful element and, above all, the best organized and the richest. It cannot, therefore, be considered a coincidence that, as the yeomanry grew in power, Judaism was increasing its potentialities for dominating the peoples.

To understand the decisive strength the Jews had in Medieval Yeomanry, it is necessary to take into account that in some cases they monopolized commerce and in others played the principal role in its control, that of the bankers and usurious money-lenders.

At the same time, the sons of Israel formed a good percentage of the artisans.

4. Another thing that disturbed exceedingly those undercover Judaizers disguised as Christians was the veneration they had to render to the images of Christ, the Virgin Mary and the Saints. The business of having to go so frequently to churches filled with images was most repugnant to the crypto-Jews, not only because of their religious convictions which consider such adoration as idolatry, but also because of the hatred they have for the Virgin Mary and for the Saints, especially those who distinguished themselves as anti-Jewish leaders. The most odious thing of all for these false Christians was to be obliged to have their own homes filled

with images in order to avoid suspicion from their Christian neighbours and friends. Therefore a form of worship devoid of images was, for these undercover Hebrews, much more comforting, so, whenever they could, in their heretical movements, they abolished the veneration of images. Nevertheless, there are instances of Christian churches, already under their control, in which they cannot yet accomplish this for fear of hurting the peoples feelings. But we have good reason to believe that they will do so as soon as they can do it without losing control of the masses.

5. Another of the objectives of the crypto-Jewish action in Christian society was to suppress what is now called "anti-Semitism", because they realized that, as long as the Christian were aware of the danger of the Hebrews for them, for the Holy Church, and for the Christian nations, they stood a better chance at defending themselves against the conquering action of Jewish imperialism, provoking, as they did provoke, constant defensive reactions which would continue to cause the failure of the Synagogue's attempts at dominion now and again, as was the case at that time. On the other hand, if the Holy Church and the Faithful lost this sense of their peril, they would have less chance of defending themselves against their dominating action. That is why, in the first millennium, and especially in the Middle Ages, one notes a tendency to achieve the transformation of the Christian mentality and that of the authorities of the Church and State intended to change their anti-Semitism into a philo-Judaism, a plan which originated those constant pro-Jewish movements organized by the Hebrew fifth column infiltrated into Christian society and the clergy of the Church.

Thus we see obtruding in many of the Medieval heresies these philo-Jewish tendencies, defended with ardour by many of the most distinguished great heretics of Jewish stock, a phenomenon which was repeated in various Protestant sects of Unitarian or Calvinist origin in the 16th and 17th Centuries, sects which were denounced by the Spanish and Portuguese Inquisitions as enterprises secretly controlled by the occult Jews disguised as Christians.

But how achieve all the foregoing if the doctrine of the Fathers of the Church, of the Popes, of the Ecumenical and Provincial Councils and of the principal Saints of the Church

condemned the Jews in some way or another? Did it have to be embraced by loyal Christians? The Israelite conspirators solved this problem by "cutting through the live part" of the branch and including in their heretical programs ignorance of the Tradition of the Church as a source of revelation, and maintaining that the only source of the Truth is the Holy Bible. This war to the death against tradition was renewed by the crypto-Jewish clergy, that is, by the worthy successors of Judas Iscariot, whenever they could, repeatedly from the 11th Century until now, with a perseverance worthy of a better cause; achieving their first success in the Protestant Reformation. With this fierce (bloody) struggle against the traditions of the Church, the Judaists and their agents, infiltrated in the clergy, strove to throw out the anti-Jewish doctrine of the Fathers of the Church, the Popes, and the Holy Councils, in order to instil in Christianity a philo-Jewish thesis which facilitates the work of The Synagogue of Satan in achieving dominion over the Church as well as the Christian People. In all this there is astonishing coincidence in all the heretical sects of Jewish origin which arose between the 11th and the 20th Centuries.

On the other hand, as in the rituals and liturgy of the Church there were included frequent allusions to Judaic perfidy, the crime of deicide, etc., in order that the clergy might have constant and frequent reminders of how dangerous was the mortal enemy and be prepared to defend their flocks (sheep) against the ambush of the fiercest of wolves, the first accomplishment of heresies of this type was the suppression of all these anti-Jewish allusions from the Liturgy and the Ritual, which is a very significant fact.

Removing from the sacred tradition all authority as fountain of revealed truth, there remained as such only the Holy Bible, and, although the New Testament has many allusions to the wickedness of the Hebrews, the only thing left for the Jews to do was to attempt to falsify the Holy Gospels, suppressing in them those concepts odious to the ears of the Israelites. And, incredible as this may seem, in some heretical sects they have gone to the extreme of truly falsifying certain portions of the New Testament, alleging that the Vulgate is an apocryphal bible which falsifies the original documents.

6. Another of the proposed objectives, with the change in

Christian ideology from an anti-Semitism of centuries to a philo-Semitism, was to repeal all civil and canonical laws which impeded the action of the Jews, in order to gain dominion of the people, especially of the Hebrews who lived, and live, identified as such, that is to say, of the publicly admitted Jews. By this is meant those who could achieve what they call the liberation of the latter would have to be the clandestine Jews, who, upon achieving by infiltration or revolution the control of the Christian governments, could repeal the laws which prevented their Hebrew brethren, open practitioners of their sect, from participating in the dominion of Christian or gentile nations. In the Middle Ages, the underground Jews had some isolated and fleeting successes; and only commencing in the 18th Century were they able to emancipate their brother Jews (publicly avowed Jews) with the help of Freemasonry.

7. Another of the maximal aspirations of the Hebrews has been that of appropriating the wealth of other peoples. Elsewhere we have seen how they gave this pretension theological basis, affirming that it (wealth) is the product of the will of God. By means of usury, they were able, during the Middle Ages, to achieve in part this goal and accumulated gigantic wealth with cruellest plunder. Even in some of their Medieval heresies they already preach communism, the abolition of private property and the general expropriation of the properties of the Church, the nobility, royalty, and the Yeomanry.

Their expropriation of the rising yeomanry did not affect the Jews, since the only ones to suffer were the Christians and the Gentiles, since the Israelites, controlling the new communist regime, in their hands rested the riches of kings, clergy, nobles and Yeomanry. However, experience showed the Jews that the wish to achieve so many objectives all at one stroke only succeeded in uniting all those affected, resulting in violent defensive reactions against them, which altogether succeeded in smashing their revolutionary intentions. They learned that they could not defeat all their enemies at once; and in the following centuries they preferred achieving their great revolution piece by piece, dividing the enemy camp and making use of one part to attack the other, until they gained their objective, little by little, but at a safer pace.

But these sinister ends of the Judaic revolutions have been

carefully concealed from the masses, which have always been deceived with attractive programs designed to carry them along, making them believe that the heresy or revolution is a movement arising from the people themselves, for their benefit, to establish democracy and liberty, to suppress the abuses and immoralities of the clergy or the civil authorities, purify the Church or the State, end tyranny and exploitation until the earth is converted into a paradise. The crypto-Jewish leaders have always been masters of deceit; dragging with them the people with a beautiful program, whereas, in secret, they are planning something quite different. This clever stratagem has always been another of the keys to the success of the Jewish heretics and revolutionary leaders. The universal fact that the Israelites, under cover of Christianity or some other religion, are scattered among the people, using their own names without anyone suspecting they are Jews, that is, foreigners planning conquest, has made their heresies and revolutionary movements seem to spring from the people themselves.

True, in the Middle Ages the Hebrew origin, recent or remote, of many false Christians was still remembered. This permitted the clergy, monarchs and aristocrats to trace the Jewish origin of these revolts and these sects. But, as centuries passed, the origin of these families was forgotten. They, for their part, did everything possible to erase the memory of their Jewish descent until one fine day nobody suspected that, under the appearance of a pious Christian, was concealed an undercover Jew who conspired constantly against Church and State. And who never missed an opportunity to organize revolts and conspiracies, which, in such circumstances appear to spring from the people themselves and to be internecine wars between members of the same nation, while being in fact real wars inflicted upon an people invaded in the worst manner, against disguised invaders, deliberately utilizing for this purpose a large portion of the same people caught in the nets of the fifth columns by clever revolutionary plans. Very fine programs with which they make their future victims believe that, by helping them, they are labouring for their own betterment and that they are fighting for the improvement of their political, social and religious institutions. This has been the deception of all the crypto-Jewish subversive movements since the 11th Century and until our times; and this has also been the cause of the victories of the Israelite deceivers and

swindlers, in guise of being sincere redeemers of the people, saviours of the nation or reformers of the churches. Initiating a revolution with the highest and noblest ends in view in order to take it later into the most perverse objectives, has been the traditional tactics of Judaism for nine hundred years. Naturally, these unwary people, entrapped by the deceitful leaders and by programs as fake as they are attractive, one day become aware of the criminal deceit, but sometimes this occurs when there is no longer any remedy and the betrayed ones are either annihilated or enslaved, suffering the consequences of their ingenuousness.

If we analyze the cases of the heretics of the Middle Ages, comparing them with the crypto-Jewish or above-board Jews, revolutionary leaders of the present days, we are frequently confronted with individuals who have known how to surround themselves with a hypocritical aspect of kindness and sincerity, with an aura of sanctity, such that anyone not familiar with Judaic fables will wind up believing he is actually face to face with a true Apostle, when in reality they are false prophets and false apostles, against whom we were thoroughly warned by Christ Our Lord and by Saint Paul, who knew better than anyone else what Judaic hypocrisy was capable of. Add to this that their crypto-Jewish gang which assists them knows how to cover them with incense to consolidate their good name and prestige, converting them into actual fetishes to gain the unconditional support of the people, later using their influence in favour of the Judaic plans for dominion and their subversive enterprises.

In the records of the Spanish Inquisition, it can be seen how the new Christians, Judaizing, would give one another prestige in order to elevate them to positions where they dominated the old Christians (Spaniards of Visigoth and Latin blood) and how they managed to pass off as good Catholics men who, being clandestine Jews, cursed the Holy Church in secret.

In few words we have just summed up what we could call the quintessence of Hebrew revolutionary movements from the 11th Century on. Whoever desires to dig deeper into this theme and learn it thoroughly must study the Archives, not only of the Pontifical Inquisition, but also of the Spanish and Portuguese Inquisitions, which we have enumerated elsewhere, since those institutions were able to penetrate the innermost secrets of

undercover Judaism and of the heretical and revolutionary movements it concocted in secret, since these Inquisitions had the means of making the most secretive Jews talk and forcing them to reveal their greatest secrets. In addition, they utilized another system of great utility for this purpose.

CHAPTER TWENTY-NINE

SECRET JEWRY AND THE HERESIES OF THE MIDDLE AGES. THE ALBIGENSIANS

It is a significant confirmation that, particularly in the regions of the Christian world where a great percentage of the population were Jews and the Israelites were most influential of all, the most important heresies and heretical movements in the Middle Ages without doubt won the greatest power.

Mostly they began as protest movements against the apparent immorality of the clergy, against Simony and the accumulation of riches by the clergy. They demanded a return to the poverty and asceticism of the first Christians and attacked the apparent oppression and tyranny of the Popes Kings and Nobles. The Church hierarchy should be abolished. Since they were against the priests, their religious leaders much resembled the Rabbis of Judaism, who are not actual priests but religious and political leaders, who lead the same life as the other Jews, from whom solely their calling as Rabbis distinguishes them. In several heretical movements the social-revolutionary aspect was especially important, for they also revealed the tendency to free the poor and they often showed strivings to set up a Communist government.

In all heretical movements, however, it is rather noticeable that they are begun with programmes which are very enticing for the people but are gradually deflected towards aims which no longer have anything at all to do with the original ones which were successful in binding the beginners. In a word, cheating was at the bottom, which is characteristic of all revolutionary movements of Jewish origin.

The Archbishop, Bishop of Port-Louis, Monsignor Leon

Meurin, S.J., says citing Hurer in his work “Innocent” (p. 50):

“In France in 1184 a carpenter, named Durad, pretended to have had a vision of the Virgin Mary. For this reason he gathered a large number of fellow citizens around him, under the name of the Brothers of the White Cap. He applied all principles of heresy and wished with all strength to take by force the highest power. He pretended to wish to create the State of equality of primitive men, in which all must be externally equal. Every worldly or spiritual power was declared to be harmful. His supporters worked out a pact of brotherhood, in order to prepare the sudden rule of their sect. The new thing about this sect, to which all elements opposed to order joined themselves, was the fanatical zeal of their supporters and promoters. However, the support given by the Jews was nothing new.”[257]

This is the absolute limit! To use a vision of the Virgin Mary to influence the masses and then to make this influence felt in the founding of a sect, which wishes at one stroke to abolish the existing order and to found a new one with similar principles as those of present-day Communism.

Bishop Lucas de Tuy, a Chronicler from the 13th century, writes that “the heretical teachings found admission with the Princes of the State and the Judges of the cities through their Jewish relatives and friends.”[258] With good reason the 3rd and 4th Ecumenical Councils issued an Order from the Lateran and Pope Innocent NI, which divided the Jews from the Christians, so that they did not infect the latter with their rebellious teachings. The rabbi Louis Israel Newman writes in his already mentioned and valuable work “Jewish Influence on Christian Reform Movements” on page 135: “The presence of the Jews in southern France favoured the rise of liberal thought”, and on page 136 he states: “Simultaneously with the increase of liberal thought in southern France gradually developed a more liberal conduct in the face of the Jews . . . This circumstance favoured Jewry in Provence and not only gave heresy an upward trend in general, but made it possible that the Jews and Judaism also contributed decisively to the development of heterodox movements, and caused, wherever heresy prospered, diverse Jewish tendencies and groups to arise.”[259] On page 137 it is stated: “Not only the scholarly Christians but also Jewish researchers — among them Levy — have observed that the

decline of hostility against the Jews went hand in hand with the opposition against the 'Secrets' of the Church, which offended reason, and the visible abuses in Church circles."

In the ensuing, the interesting rabbi Newman gives proof for his facts and mentions that the Jewish writer Leeb, in his work "La Controverse Religieuse," pages 25-26, also alludes to the fact that a relationship exists "between Jewish activity and the religious movement in Languedoc."[260] St. Bernard for his part describes in his letter No. 241 his stay in Languedoc and laments that there "the Churches are regarded as synagogues, and the sanctuary of the Lord is no longer holy."[261] In the monumental work of Spanish Jewry, the Spanish-Jewish Encyclopaedia, it is stated expressly: "From the 11th to the 13th century the regions in southern France most affected by heresies enjoyed a material and spiritual well-being such has never yet again been encountered in the Christian world and can only be compared with the cultural rise of Moorish Spain. There the Roman Church became more and more corrupt and the clergy more and more worldly. This called forth in all strata of the population a great number of rich Jewish communities that were respected by the rulers and the people. . . In addition a mutual tolerance was practised, which in Europe was no longer possible until the Enlightenment. The Jews had admission to public offices, were active in the land and community government and respected in academies and schools. They lived together peacefully with the heathens (gentiles) who frequently shared table with them and even jointly celebrated the Sabbath. Jewish rabbis, physicians, scholars, bankers, merchants and farmers cultivated close contact with their Christian colleagues and mutually influenced each other on the cultural realm. It was thus only natural that the Jews, with their original Bible, powerfully supported the anti-Papal movements which, in spite of their different teachings, were united in the struggle against the falsification and distortion of early Christianity through the Church."[262]

It is strange how the Jews regard the mutual tolerance between Hebrews and Christians which — according to their assertions — prevailed in regions where the Jewish influence was very great, and which is only comparable with the tolerance at the time of the Enlightenment. The fact must be alluded to that the Jewish-Christian brotherhood and the mutual tolerance which then degenerated into a powerful

support for the anti-Papal movements, bloody revolutions and murder of Christians, was also a prelude at the time of the Enlightenment of the French revolution for the murders of Catholic priests and laymen, which the Freemasonic Jacobins exerted under the control of the Jews — as we have already proved. Through the apparent tolerance and the peaceful coexistence, as they now call it, the Jews desire namely not only to attain freedom of movement, in order to be able to control the Christians and their political and religious institutions. The terrible revolution, not only against Church but against the existing social order in general, which could be prepared in the shadow of this apparent tolerance in the 17th and 18th centuries, proved clearly what these clever, seductive demands signify for the Jews.

The writer Dr. Hesekiel Teyssier, who bases himself among other sources on the handbook of Freemasonry, supported by Condorcet, describes the important Albigensian revolution in the following words: “They formed a giant group, to which belonged citizens, soldiers and even such important personages as the King of Aragon, the Count of Tolouse, the Count of Toix, the Viscount of Beziers and Carcassonne . . . they apparently gained great public power. Their theological theory was the deadly Dualism. In the social sphere they strove for anarchy. This occurred in the 13th century. The Pope and the kings soon learned about it. . . Since they saw themselves discovered and held themselves to be powerful enough, they called for rebellion and made a revolution which put that of 1792 in the shade, and which had its headquarters in Albi. Hence also the name ‘Albigensians’. Their weapon was terror, common ownership, the independence of men from every authority, hatred for social institutions and especially for the Church.

“They revealed their secrets only to persons whom they had previously subjected to long, difficult examinations, and laid a duty upon them of maintaining secrecy even to their relatives. Their leaders were unknown to the masses, likewise the signs of recognition by speech and manner of agreement. (Condorcet, “Manuel Maçonnique”).

“The Albigensians were protected by powerful magnates and instigated fires, caused devastations and committed countless hideous crimes. With armies of a hundred thousand men they plundered the cities and above all destroyed the

churches and monasteries. Every kind of crime was familiar to them and delighted them. The peoples were seized by terror."[263]

Thus ended the peaceful coexistence of Jews and Christians in southern France. In order to defeat this widespread revolution which threatened to destroy the whole of Christianity, the Papal Inquisition had to be introduced and a great crusade organised by Pope Innocent NI. This army of a half million soldiers, which belonged to the most powerful of that time, was able to defeat the revolution after a long bloody war. The revolutionaries in their most radical regions strove for the collectivisation of property, i.e. Communism Another was that they skilfully understood and understand how to turn to their own advantage all shortcomings of the ruling government and the immorality of respected clergy and politicians, so that they then get themselves to be regarded as reformers of these shortcomings and correctors of this immorality. Thus they secure the support of the people, which is later deceived. If in fact the existing order is once abolished, the Jewish liberators usually fall into worse shortcomings and greater immorality than those which they pretended to correct. In the Spanish Encyclopaedia "Espasa Calpe" it is recognised that, among other things, the immoral conduct of many clergy has favoured the development of the heresy of the Albigensians:

"One of the first acts of these heretics was a robust opposition to the clergy, upon whom they could let loose the hatred of the people, for certain clergy left much to be desired with regard to their knowledge and virtue . . . the people sided with the heretical party."[264]

The anti-Catholic historian Henry Charles Lea confirms this and writes: "From the other side we hear that the principal arguments were based on the pride, the avarice and the impure mode of life of the clergy and prelates."[265] Even if these attacks are also much exaggerated, then we nevertheless all know that, in relation to the conduct of life of various clergy, they were certainly well justified. In this case also — as always — the Jewish plotters skilfully used the faults, the bad conduct or the immorality of the civil or church personages of a ruling government, in order to arouse the people against them and the government. In order to prevent the victory of the Jewish rebellions, it is therefore indispensable to moralise our own

ranks and to avoid that the enemy on grounds of the real shortcomings can justify his rebellions and can deceive the masses.

This was also the opinion of St. Bernard, Francis of Assisi, Santo Domingo de Guzman and the Popes Innocent N and Innocent NI, who then fought bitterly against the corruption of the clergy and through this truly purifying work triumphed over the heresies of their time, by their taking from them one of their principal rallying-cries to gain supporters and spread their heresies.

In the official publication of the respected Jewish historian N. Leven, intended for internal use by Jewry, "Fifty Years History. The Universal Jewish Alliance." (25 copies in Japan paper and 50 copies in Dutch linen, numbered 1-75), which was intended for highly-regarded Jewish leaders, it is stated word for word:

"At the beginning of the 13th century the Church faced the heresy of the Albigensians, which had arisen in southern France. The Albigensians are not the only Christians who attack the Church and its dogmas. On the other side also there are unbelievers. For this the Jews are guilty; the Albigensians received their instructions from them, and many a one admits that the Jewish doctrine is to be preferred to the Christian. The Jews are the founders of heresy. The church recognises this, and therefore the Jews alarm it. They were destroyed in material aspect, but in all their spiritual power they have received no harm. . . Pope Innocent III, who strove for domination over Europe, encountered in this little people (Israel) a hindrance which he had to overcome. At the commencement of his period of office he wished for neither the death of the Jews nor their compulsory conversion. He hoped to be able to triumph over them through humiliation and leniency. The Pope directed his attack against the Albigensians. South France is conquered with blood and fire. The Jews are thrown into one pot with the Albigensians and die with them. . . . When in 1197 he took over the Pontificate, he had forbidden the crusaders to rob the Jews and to convert them with force. In 1209 they were confused with Albigensians and cut down with them. . . The Council of Avignon later obligated all Barons and free cities under oath to remove the Jews from all positions and services with Christians and to

compel them to practise the Christian religion."[266]

The last refers concretely to the false Christians who were secretly given up to Judaism. Admittedly then Holy Church forbade the conversion of the Jews to the Christian religion by force. However, the Christians of Jewish origin who practised the Jewish religion in secret were certainly very well compelled to abandon this and to honestly confess to their official religion. One thus wished to exterminate the "Fifth Column." On the other side it is not remarkable that, together with the Albigensians, many Jews lost their lives, for they were indeed the instigators and founders of this heresy and therefore lived together with the heretics. In addition it is recognised in this important Jewish work that the Jews were also the instigators of other heresies and unbelief.

The historian Vincente Risco reveals that: "In Provence and in Languedoc, under the rule of the Earls, the Jews enjoyed great well-being and influence. They had positions and public offices and even occupied the stewardships and exerted a real influence on the Christians in philosophy and religion. Therefore several Jewish authors assert that they were responsible for the origin of the heresies of the Catharsians and Albigensians."[267]

The learned Rabbi and writer Lewis Browne writes: "If the truth were known, then one would know that the instructed Jews in Provence were partly responsible for the existence of this Freemasonic sect of the Albigensians. The doctrines which the Jews have spread for centuries long in all nations must positively undermine the power of the Church."[268]

However, it is known that the heresy of the Albigensians therefore became a serious danger for Christianity, because many southern French nobles supported it and even led this enormous movement of revolution which caused blood to flow in streams and true Christians and devout priests to be murdered.

Jules Michelet, the renowned Gallic historian of the previous century, who was one of the directors of the French spiritual archive, establishes in his monumental work "French History": "It was amongst the nobles of Languedoc that the Albigensians found their principal support. This 'Judaea of

France', as it has been called, was peopled by a medley of mixed races, Iberian, Gallic, Roman and Semitic." The nobles there, very different from the pious chivalry of the North, had lost all respect for their traditions, and Michelet expressly asserts: "There were few who in going back did not encounter some Saracen or Jewish grandmother in their genealogy."[269]

No particular importance is attached to the existence of a Saracen grandmother, for the Musulmans in France generally converted sincerely to Christianity. The matter of a Jewish grandmother in a family tree is, on the other hand, very serious, for all Jews regard it as a duty to be fulfilled fanatically, to guide their children to the Synagogue, be it only concealed, if it is publicly impossible. In fact the Count Raymond VI of Toulouse and the Count of Comminges among others were repeatedly accused, at the time of this terrible revolution, of being only apparent Christians and in secret practising the Jewish religion. Both Counts supported the heresy very assiduously.

The cautious English historian Nesta H. Webster confirms the assertions of Michelet, and adds in addition that then: "The South of France was a centre from which went forth much of the basic occultism of Jewry as well as its theosophical dreams."[270] She writes in addition: "The Comte de Comminges practised polygamy, and, according to ecclesiastical chronicles, Raymond VI, Comte de Toulouse, one of the most ardent of the Albigensian Believers. had his harem. The Albigensian movement has been falsely represented as a protest merely against the tyranny of the Church of Rome; in reality it was a rising against the fundamental doctrines of Christianity—more than this, against all principles of religion and morality. For whilst some of the sect openly declared that the Jewish law was preferable to that of the Christians (Graetz, 'History of the Jews', III, p. 517), to others the God of the Old Testament was as abhorrent as the 'false Christ' who suffered at Golgotha; the old hatred of the Gnostics and Manicheans for the demiurgus lived again in these rebels against the social order. Forerunners of the seventeenth-century Libertines and eighteenth-century Illuminati, the Albigensian nobles, under the pretext of fighting the priesthood, strove to throw off all the restraints the Church imposed."[271]

The famous Rabbi Louis Israel Newman, mentions certain

anti-biblical doctrines of the Cathars, the forerunners of the Albigensians, and writes later in his work "The Jewish Influence on the Christian Reform Movements," on Pages 173 and 174 of the edition quoted: "The chief dogma of Catharism, namely the dualism of God, has a parallel in certain aspects to Jewish tradition. . . In spite of strict monotheism, there existed in Judaism an original Dualism, which was founded on declarations of the Haagadah and even on apocalyptic allusions in the Old Testament. . . During the period of flowering of Catharism we encounter a sharpening of the Jewish discussion about Dualism, in the contemporary 'Cabbala'." And on Page 176 it is stated: "Between the ideas of the Cathars and of the Cabbala exact parallel passages can be found."

One must not forget that the heresy of the Albigensians not only goes back to the Cathars but also, exactly like the latter, retains the theological dualism.[272]

The influence of the Jewish Cabbalists on the Cathars and Albigensians and on their theological Dualism is recognised by distinguished Jewish writers. On the other hand, it seems evident that Jewry unscrupulously introduced into the movement of the Albigensians, and especially among their foot soldiers, an apparent anti-Jewish ideology in which Jehovah was frightfully slandered; just as today they show no scruples in spreading atheism in Communist lands.

But this is understandable. Since in Europe then the great mass of Christians was strongly disposed against the Jews, they could not be awakened through a pro-Semitic movement, but, in order to capture them it was necessary to surround the sects, especially in the lower strata, with an atmosphere, which caused the incautious to believe that the Jews were not participating in the movement. The best suited means for this was to slander Jehovah, to renew the Gnostic theories which identified him with the maleficent Demiurge, and to take over the teachings of the Manicheans. Since the leaders of the sects were in addition secret Jews who pretended to be Christians, it was not easy to recognise at first sight — as centuries later with Freemasonry and the conspirators — that many of them were Jews, since they had disguised themselves very well and had taken on their Christian origin, their Christian baptismal and surnames according to the religion.

Holy Church not only discovered that the sect was directed by secret Jews, but also that this ideology, apparently anti-Jewish in the lower spheres, was little by little being transformed in the higher circles, to such a point that the Jewish law, i.e. the Jewish religion, was asserted to be better than the Christian.

Also in the Freemasonry of the 18th century the ideology of the founders was gradually altered, always according to the different grades. The latter joined an official Christian association, which seemingly refused Jews admission in its ranks. However, gradually the ideology was altered through lectures, addresses, liturgy, ceremonial and special instruction in the different degrees, always according to how the Freemason rose, and anti-Semitism, which ruled in the then society, was transformed into pro-Semitism. So it was successful for the secret Jews, who gave themselves out as Christians, to create legions of allies among the Freemasons, who were ready to organise the liberal revolutions, to pass laws, which emancipated the public Jews and placed them equal to the rest of the population politically and socially, and to abolish the Churches — and civil laws, which for centuries had represented the principal bulwark of Christian society. When the secret Jews had brought the anti-Jewish disposition to silence through Freemasonry and liberalism in the society of the 18th and 19th centuries, they dropped the pretence and left out from the Freemasonic constitutions the articles which forbade the Jews admission in the organisation. Soon afterwards the leading places were occupied by Jews, who openly confessed to their religion. Several free men, like Benjamin Franklin, were astounded and alarmed about this invasion.

In conclusion we will add an interesting revelation concerning the principles of the Albigensian heresy, which Rabbi Jacob S. Raisin makes in his work “Gentile Reactions to Jewish Ideals”: “The revolution against the hierarchy was especially strong among the Albigensians. They appeared for the first time in Aquitania in the year 1010, and in 1017 we have evidence of a secret society in Orleans, to which ten priests of a church and a father confessor of the Queen belonged. A short time later we find them in Luttich and Arras, in Soissons and Flanders, in Italy and also in Rome, where many nobles and the people enthusiastically joined them. One called them good

men (Bonhommes).”

And the rabbi quoted continues: “In spite of the repression ordered by the Church, the heretics remained stiff-necked, continued to preach their doctrines and were able to win over several archbishops and noblemen.”[273] The details given by the zealous rabbi are very interesting and give us an opportunity to allude to one of the tactics which the Jews use in the founding of their revolutionary movements in Christianity. These movements consist at first of a group of secret Jews who give themselves out to be Christians. Hence it appears as if there are in this circle no Jews, but in reality it consists only of such. In addition they usually provide the secret society or the public movement with Catholic, Protestant or orthodox priests, always according to the religion of the land in the individual cases. This is easy for them, for through the “Fifth Column” in the clergy they have at their disposal priests, prebendaries or clergy of high rank. This measure should make possible that the true Christians believe with their admission into the association that it is the matter of a good cause, which indeed a devout prebendary or a respected cardinal belongs to. The clergy of the “Fifth Column” are thus in this case used as birds of decoy, in order to capture the incautious. Thus the heresy of the Albigensians began with prebendaries and even a father confessor of her Majesty the Queen. Afterwards bishops honoured the secret gatherings through their presence, in order to allow it to appear as a good cause and thus to easier capture the naive people. The same method was used centuries later with Freemasonry, which as a result up to their lowest grades appeared to be a Christian institution and humanitarian society. Their lodges were occupied with priests, prebendaries and even with clergy of highest rank. Thus Jewry could mislead the Church and the Christians for a long time and guide thousands of the disillusioned to the sect. The secret Jewish clergy were principally responsible for this deceit. They were aggressive Freemasons, who served as bait to capture the incautious.

When the Holy See and the monarchies noticed this swindle, the Pope excommunicated the Freemasons. However the brotherhood had everywhere obtained such a great power, that neither the Church nor the monarchs were successful in holding up the onslaught which pulled away with it, for the initial ties had revealed decisive results. The secret Jews in

England and the U.S.A. still represent Freemasonry as a Christian institution, and in its lowest strata as a humanitarian association. They even make outcries, which have nothing to do with politics, so that the chivalrous Anglo-Saxons, when they have once made the oath, remained caught in the mouse trap and unconsciously serve Jewry as pliant tools. Thus the "Synagogue of Satan" maintains its rule over two great powers. With Communism the Jews apply similar methods. There are secret Jewish priests in the clergy of the Catholic Church. In the Protestant and orthodox churches, which have joined the Communist parties, they attempt to lead Christians astray and to convince them that Communism is not all too bad and that alliances could be made with it. It is the task of these Jews to lull the free world to sleep, so that it neglects its defence and to weaken the anti-Communist resistance of the peoples, whose shepherds these priests wish to be, in order to introduce the final triumph of Jewish Communism. The tactics applied at the time of the Albigensians in this respect are today essentially the same. The higher the "Fifth Column" rises in the hierarchy of the clergy, all the greater harm can it cause Christianity in every respect. Also among the members of the present day existing Jewish-Christian brotherhoods we find hypocritical and seemingly devout clergy of the "Fifth Column" who through their membership of these organisations deceive and entice many good-willed personages of the Church. Since they do not know the secret aims of these brotherhoods — which make the Christian members into satellites of Jewry — they join themselves to these. As a result, the believers are naturally led still more astray and these organisations can capture them more easily and then make use of their activity to serve the "Synagogue of Satan" and to oppress the patriots who defend the Church and the peoples threatened by Jewish imperialism.

CHAPTER THIRTY

THE JEWS AS MOST DANGEROUS ENEMIES OF THE CHURCH. THE WALDENSES

Then in the 12th century Jewry attempted to gain control of the Papacy with help of the Jewish cardinal Pierleoni, and the sect of the Albigensians also prepared in secret the greatest

revolution of the time. Through this Christianity was to be destroyed, and simultaneously in secret other sects were founded, which wished to master all Europe, abolish the existing order and destroy Holy Church. Jewry thus restricted itself not only to organising one sect, one revolutionary movement, but caused secretly several, differing from one another, to arise. The ideologies and principles were different and suited to satisfy the taste of all. If one did not agree with the programme, the dogmas or the confessions of faith of one sect, then perhaps the others would convince him. And if one sect failed, another would triumph.

At all events they supported each other mutually in secret, even if also following apparently opposing and. incompatible programmes. Thus Jewry began to apply another of its tactics: not to trust to the victory of one single organisation, but to found many organisations with different and even contrasting ideologies, which did justice to the most diverse wishes and opinions. The Jews do the same today. They found Christian-democratic parties, extreme Right parties — without the name playing a role —, Centre parties, socialist, anarchistic and Communist parties, as well as Freemasonic, Theosophical and Spiritualist organisations, Rotary Clubs, Boy Scouts Organizations and many others. It would require too much space to mention all those which — as well-known writers have proved — are controlled by international Jewry. Thus the Synagogue can control men of the most different tendencies and ideologies, watch over Christian and gentile peoples and drive onward their plans for world rule.

Before we investigate other heretical sects which participated together with the Albigensians in this great Jewish revolution in the 12th century and which nearly conquered Europe and destroyed Holy Church, we will quote highly regarded Jewish sources, which provide us with details about the role which the Jews played in the heresies of that time.

The Jewish-Spanish Encyclopaedia mentions the attitude of the Church to the mediaeval heresies and confirms the assertions of priests and writers of most different epochs, who made the assurance that “the Jews were the fathers of the heresies.” Then it is stated expressly:

“In the same way as the Inquisition, it accused the Jews of

having instigated the mediaeval heresies, and all heterodox movements were for the Church the result of a Jewish conspiracy, and the instigators and leaders Jews."[274] It is clear that neither Holy Church nor the Inquisition lied. In addition they had sufficient proofs to base their assertions upon.

The rabbi Lewis Browne writes in addition in his interesting "History of the Jews," in a chapter with the title "The Disunion of the Church" and the subtitle "The Help of the Jews in the Protestant Reformation": "It is more than only a thorn. Since the Synagogue was represented in all Christian lands, it had the effect everywhere like a network of small swords, which injured the self-satisfaction of the Church. This explains the fact that the Church allowed the Jews no pause to rest. It was her most dangerous foe, since everywhere it wandered, it promoted heresies."[275] This learned Rabbi expresses not only completely openly the greatest of all truths, by his describing the Jews as the worst enemies of the Church, but also gives us the solution to what was for many a great mystery, i.e. the rapid spreading of the mediaeval heresies, later of freemasonry and finally of Marxist Communism, over the individual lands. Since there have been Jewish organisations all over the world for many centuries, which have the effect of "a network of small swords," being represented in all lands through influential personalities and having everywhere a great financial power, it is naturally an easy thing for them to spread with astonishing rapidity every revolutionary, public and secret movement or every other kind of connection and to provide it with international regard. Only an institution like the synagogue, which has been rooted for centuries in all parts bf the world, could provide so many perverse movements rapidly with an international character. As a result it has attempted and still attempts through its favourite weapon, deceit, to rule the peoples and to make freedom impossible. In connection with another of the great heretical movements, which in the 12th century, threatened to tear down the existing social, political and religious order, we will once again quote very highly respected Jewish sources.

Rabbi Jacob S. Raisin writes about the Waldenses: "Another heterodox group went back to Waldo, a rich merchant from Lyons. He diligently studied the Bible and commissioned two priests to translate it into French. The rich young man had the wish to set the counsels of Jesus into deeds and divided his

wealth among the poor and also among those from whom he had acquired it, and praised poverty (1175). Many men of the city followed his example, and the poor of Lyons — under this name the Waldenses were known — were imitated not only in North France, but also in Spain and Italy."[276] The motto of this sect could thus not be more attractive, especially for the poor population strata, who as always were in a majority. The appearance of holiness and purity, with which its leaders surrounded themselves, was extraordinarily captivating. All this caused the revolutionary power of the movement to become enormously great. It is understandable that, with such a pure, clean and, for the lower classes, so beneficial exterior, great masses of believers were captured. However, later the poison made itself perceptible. The same rabbi writes:

"For these devoted pupils of the Ebionites the Roman Church was 'the scarlet woman' of the Apocalypse, and its idolatry (revering of Holy Images) was the same as the cult which they had displaced."[277] Up to then, however, everything alluded to a movement of unblemished purity, which was led by men who divided their wealth, followed exactly the rules for perfection of our Lord Jesus, and fought against the immorality of the clergy, for which reason they — as they pretended - compared the Church with the "scarlet woman" of the Apocalypse. It is natural that great masses allowed themselves to be deceived by this appearance and joined the heresy.

On the other hand, their doctrines departed less from the orthodox than that of the Cathars and Albigensians who were Gnostics and Manicheans, and would therefore be more easily accepted by the masses. Who would even suspect that behind so much beauty was also concealed a renewed dark attempt on the part of the Jews to control Christian society?

We quote once more the "Jewish-Spanish Encyclopaedia," that official work of Jewry, in which the later course of this apparently purely humanitarian movement of the Waldenses is described: "The Waldenses, a sect which arose in 1170 in Lyons under the leadership of Peter Waldo, represent that aspect of the Jewish movement which also later the protestants Huss, Münzer, Zwingli and other reformers of later centuries made use of. This heresy took on a considerable extent and stretched from Lyons and Provence up to Lorraine and south Belgium in the North and Hungary and Moravia in the East. It is certainly

not by chance that it arose in Lyons, as also the sect of the Passagii in Milan, since the two cities were great centres of Jewish life and influence. The Waldenses' Bible, which is preserved in some copies (MS Cambridge, 14th century, and Grenoble) contains no less than 32 Jewish books. It was read at the secret gatherings under the direction of the preachers or ancients (one assumes that this word originates from the Hebrew). The Waldenses also held themselves to be the 'real Israel', or, as their leader Muston expressed it, 'Israel of the Alps'. Comba and Muston spoke of Exodus and the scattering of the faithful. Peter Waldo is the 'Moses of this little people which migrated from the land of slavery' and 'the father, the Abraham of Israel of the Alps, before he became Moses.' The Ancients of the Waldenses sent missionaries to Italy 'in order to call for repentance and to feed the lost sheep of Israel in the valleys of the Alps.' The Ancients themselves, who were well skilled in the sciences, the languages and scripture, compared themselves with the Ancients of Israel, whose communities consisted of the Israel of the Alps, and whose Levites and Judges they were."[278]

The tactic of the Jews of accusing their enemies of what they themselves do, attained its peak in the attacks of the Jewish heresy of the Waldenses against the absolute anti-Jewish tradition of Holy Church. As the rabbi Louis Israel Newman assures us, it was asserted that "the tradition of Holy Church was the tradition of the Pharisees." This reproach is frequently made by heretics. The Waldenses of Lombardy asserted that their separation from the Roman Church was justified, for it was no longer the Church of Jesus Christ but was ruled by scribes and Pharisees."[279]

Later on Page 236 and 237 of the work mentioned, the rabbi, in connection with the personal relation between Jews and Waldenses, states that "cities, as for example Lyons and Metz in which the Jews were powerful and influential, were also important centres of the Waldensian heresy." And he asserts: "Not only during the 12th and 13th century did the Jews and Waldenses join together." On Page 238 of the work quoted it is finally stated:

"It is not only evident that a personal relationship existed between the Jews in Provence and the Waldenses in the 13th century, but in the 15th century also the Hussites were

frequently in contact with the Jews, and the Hussites and Waldenses were directly and indirectly connected with one another. During the 16th century, before and after the Reformation, the personal relations between Jews and Waldenses became strong. . . And as late as the 19th century we find the Waldenses and Jews associated, not in intellectual relations, but in governmental ones. Thus, on 13th September 1849, in Italy, a ministerial committee was founded which was to regulate anew the special government of Waldenses and Jews."[280]

In conclusion we will quote an interesting revelation of the Jewish historian Gerson Wolf. The latter asserts that the Jews in the 15th century were accused of having conspired together with the Hussites and Waldenses against the then government.[281] This Jew was prosecuted by the Austrian government on account of his book "Democracy and Socialism", which reveals revolutionary tendencies.

One finds valuable details concerning the said Jewish conspiracy in a report which is contained in the Protocols of the Theological Faculty in Vienna, and in fact in the Protocol of the 10th January 1419. Those who are interested in investigating still further this Jewish-Hussite-Waldense conspiracy in the 15th century, which wished to abolish the existing order, can refer to the original mentioned.[282]

CHAPTER THIRTY-ONE

THE GREAT POPE GREGORY VII (HILDEBRAND) DESTROYS A JEWISH THEOCRACY IN NORTH ITALY

Another movement provoked by the members of the "Fifth Column" in Christianity was that of the Passagii, the Sabbatarians or the circumcised. These sects naturally made the greatest progress in North Italy and South France, i.e. in the regions of Europe, where the Synagogue was then particularly strongly represented. These sects can be regarded as the left wing of the manifold revolutionary movements of the secret Jews in the 12th century against Christianity.

In order that the reader can form an idea of this revolutionary movement, we will take over word for word in the following interesting passages from the already mentioned "Jewish-Spanish Encyclopaedia": "The Sects of the Passagii, of the Sabbatarians or circumcised, arose in Lombardy, where Jew-friendly erroneous beliefs had always found favourable ground. Approximately between the years 884 and 1058 there ruled over Milan and neighbourhood a theocracy founded by Angilberto de Pusterla and Jose de Ivres, which held faithfully to the Old Testament. Its sanctuary in Caroccio received the Bundeslade. The people was ruled by captains (judges) and Levites (priests), and its entire political and spiritual life bore the imprint of the Old Testament, as later with the Baptists and the Puritan communities in Europe and the New World. This theocracy was at once overthrown after Gregory VII became Pope. The Jews in Lombardy occupied a leading position in it. The Pierleoni family, who provided the Pope Anacletus II (1130-1138) and from which one queen, the wife of Roger II of Sicily came, has made itself a name in history. The Jewish influence in Lombardy was so great that in many cities Christians honoured the Sabbath (Saturday) instead of Sunday, and even the Cathars in this region accepted parts of the Old Testament in contrast to the Provencals. Arianism had left behind deep traces in North Italy, and its tolerance towards the Jews favoured their position and at the same time prepared the climate for countless anti-Papal sects, among whom stood out the Jewish. Without doubt the most important, that of the Passagii, was strongly influenced by the flourishing Jewry in Lombardy."[283]

One must read this paragraph over again before one grasps its entire importance in every respect. Here we will limit ourselves to seeing in it a further proof that tolerance towards the Jews, as is admitted in the Encyclopaedia, prepared the climate for countless anti-Papal sects – as the Jews called them. This tolerance towards the deadly enemy thus signifies giving him freedom of action, so that he can destroy the Church and rule the Christian peoples.

On the other side Gregory VII, one of the most important Popes of the Church, the famous Hildebrand, has given us an example of how one should proceed against Jewish rule. When he entered the Pontificate, he at once began to fight and suppress the Jewish theocracy on Christian soil in North Italy.

Oh, if only all of us in our struggle against the Communist and atheistic forces, which are led by the same foe whom Gregory VII destroyed, would behave in the same way as this great Pope! Concerning the confession of belief of the Passagii, it is stated in the Jewish Encyclopaedia mentioned: "Their teaching prescribed the literal following of the Law of Moses, the Law of circumcision, the diet instructions, feasts, etc. However, sacrifices, in agreement with the then Rabbinical teaching, were rejected. . . They recognised Jesus and the New Testament, which they attempted to bring into harmony with the Old Testament, so that the latter became in time most important of all, according to the extent – it is assumed – that Jewish scholarship increased."[284]

Here the Jewish Encyclopaedia gives us a revelation which yet again confirms the development of this tactic. The movements are introduced with some demands which are suited to capture the Christians and pagans (Gentiles). Afterwards there is a gradual alteration, in the same measure as those captured are prepared to accommodate themselves to this development. Great as Jewish influence may then have been in North Italy, it was naturally nevertheless difficult to induce at the first attempt the Christians, who knew that the Apostles had lifted the Jewish Law and given preference to the New Testament, to join a sect which represented the exact opposite and did not recognise the teaching of Paul and the Apostles. The more the "Jewish scholarship" of the Neophytes increased on the basis of the instruction given by the sects, the more members were prepared to be convinced of the opposite. The rescinded Law of Moses was declared as valid and the Old Testament given privilege over the New. As a result a decisive step was taken on the way to the ideological influencing of Christians through the Jews and their control through Jewish Imperialism.

But let us allow the Synagogue to speak further through its quoted monumental work: "The Passagii universally believed in general that the Jewish Law was better than the Christian and naturally rejected the dogma of the Trinity. In this sense their leader Bonacurso declared, 'They (the Passagii) say that Christ, the son of God, was not equal to the Father. Father, Son and Holy Ghost were not a single God, no single being', and Muracon asserts: 'Thus it is said, Christ was a first, pure creature, i.e. God created Christ.'"[285]

Rabbi Louis Israel Newman writes in his work "Jewish Influence on the Christian Reform Movement" about the Passagii: "The sects of the Passagii visibly represent the Jewish aspect of the heterodox movements in Christianity of the 12th and 13th century. Particularly when the Catholic Church seemed strengthened, violent protest movements began, which placed its authority in question. In the 12th century arose many sects, which in spite of all efforts to destroy them, maintained themselves."[286]

Whoever has not occupied himself thoroughly with these questions, confuses these sects of Jewish Christians and the circumcised who celebrate the Sabbath and follow the Law of Moses in all rigour, with the false Christians who are Jews in descent and practise their religion in secret. The latter are described in the terminology of the Inquisition as Jewish heretics.

However, the Papal Inquisition with its effective methods of investigation exactly laid bare the difference. Although it was known that the Passagii, Sabbatarians or circumcised were controlled by the Jews and practised a religion which stood closer to Judaism than Christianity, the Inquisition separated them clearly from the actual Jews. The archive of the Inquisition in Carcassonne (South France) supply us, among other things, with the proof that the Holy Office was very well informed about this. The Inquisition asked the captive Jews or the false converts from Judaism, who were called "relapsed", "How does the circumcision of Christians differ from that of the Jews?" ("Quomodo circumcidunt christianos aliter quam suos? Interrogatoria ad Judaeos.")[287] Further enlightenment concerning this point is given us in a treatise about the heretics written in the 13th century, in which the appropriate differentiation is made: "Take ye to knowledge that the Jews circumcise their own sons in other manner than the grown-up Christians who confess to Jewry. With the latter they cut only a semi-circle into the upper skin, while with their own sons they cut a whole circle."[288]

As we will investigate still more thoroughly in a sequel to this work, the Jewish religion is very racially conscious, destined only for the chosen people. The new-converts at the door, i.e., the gentiles, who are converted to Judaism, are always kept remote from the real Jewish organisations and

used only as satellites and common tools of the really pure-blooded Jews in lower organisations. Although they look like Jewish communities and synagogues, they are nevertheless simple mouse-traps for the incautious, who are controlled by secret pure-blooded Jews, and the naive adherents or pure Jews are radically excluded from the circles where decisions are made about the important affairs of Jewish imperialism. The pantomime Jewish organisations are watched over by pure-blooded Jews who give themselves out as new-converts or spiritual Jews, and so it appears that these organisations rule themselves. However, they do not know that they are influenced by a secret circle of pure-blooded Jews who belong to these communities, watch over them in different manner and use the new-converts simply as tools of Jewish Imperialism. They do the same with the Freemasons and Communists. They make the unwary believe that they belong to the elite which directs the affairs of the Synagogue, so that they fight with the greatest dedication for the cause.

CHAPTER THIRTY-TWO

THE JEWISH "FIFTH COLUMN" IN THE RUSSIAN ORTHODOX CHURCH

Before Jewry took root in Russia, the Jews had become powerful in the Ukraine. Their revolutionary activity was suppressed, and the consequence of this was that many of them were apparently converted to the Christianity of the Greek-Orthodox and later to the Russian-Orthodox Church. As with Catholicism, they were also in these churches the spreaders of the heretical-revolutionary movements.

Concerning one of these revolutionary organisations which shattered the Russian church and Christianity, the "He-brew Encyclopaedia" studied by us reports the official work of Jewry. The sect was spread by the Passagii. In the Encyclopaedia it is stated literally: "The concealed Jewish nucleus of the Passagii revealed itself in the development of its doctrine with the 'Shidovstvuyushtchiye' (Judaizers) in Russia in the 15th century. This sect, whose first apostle was the Jew Shkariya of Kiev who even won over the princes and the highest clergy of Moscow, believed that Christ had still not

come, and, if he came, then not as son of God, as essence, but through his good deeds like Moses and the Prophets'."[289]

As one can see, this sect first spread itself in the Catholic world and was then introduced by a Jew into the Russian-Orthodox Church. Other sects, on the other hand, such as those of the Cathars, arose apparently in the Byzantine Empire and were later spread in Christianity. How serious this crisis was, can be recognised from an assertion of the Jews in their Encyclopaedia mentioned, where it is stated that the heresy provoked by a Jew in the middle of the 15th century, i.e. approximately five hundred years ago, gained to its side the greatest part of the orthodox clergy of Moscow. Also under the word Rusia (Russia) in Volume IX of the "Jewish-Spanish Encyclopaedia" this powerful heretical movement is mentioned, and it is asserted that the Church "attributed it directly to the influence of Jewish preachers", and other sources see a connection between it with the sects of the Sabbatarians which were very widespread in south and east Europe during the time of the Reformation, and concerning which the Jewish Encyclopaedia affirms that they had "unquestionable nexuses with Judaism". Accordingly this monumental work of the Synagogue quotes the opinion of Dubnovs: "At the same time there arose in Moscow, as result of secret Jewish propaganda, a religious movement, which is described as Jewish heresy. According to Russian chronicles, its founder was the learned Jew Sjaria (Zejarya), who, together with several fellow believers, emigrated from Kiev to the old Russian city of Novgorod. During the religious unrest then prevailing in Novgorod, the new sect of the Strigolniki (named after their founder Carp Strigolnik) had come into existence in this city, who announced the lifting of the Christian rites and did not recognise Christ as God. Zejarya approached various representatives of the orthodox clergy and was able to convert them to Judaism. The leaders of the rebels of Novgorod, the priests Denis and Alexei, went in 1490 to Moscow and there converted a great number of Greek-Orthodox believers. Some of them even had themselves circumcised. The Jewish heresy soon took firm root among the Moscow nobility and in court circles. To their adherents belonged also Helene, the daughter-in-law of the Grand Prince.

"The Bishop of Novgorod Henadio declared the spreading of the Jewish sects to be dangerous and made courageous

efforts to root them out in his diocese. In Moscow the struggle against the new doctrine was exceedingly difficult. However, there also it succeeded in finally blocking their further progress thanks to the vigorous efforts of Henadio and other righteous stalwarts. Upon decision of the Church Council of 1504, and upon command of Ivan III, the chief rebels were burned alive and their supporters taken prisoner or concealed in monasteries. Through these measures the Jewish heresy was destroyed."

And the quoted Jewish Encyclopaedia closes with the following interesting commentary: "However, the Jewish tendencies did not completely die out in the Russian people and occasionally made themselves perceptible centuries later in a way and manner which disturbed the imperial government."[290]

The Jewish "Fifth Column" in the Russian-Orthodox Church later gained in strength through the following mock conversions of the Jews to Christianity. In the 17th century apparently many Jews were converted to Christianity and pretended to be good Christians. But in their innermost heart they remained secret Jews and hated the Russian tradition. These secret Jews were known in Jewish circles by the name Shobatnik. Several studies were made of them. Chachem Joseph Israel Benjamin, the famed Jewish leader, compiled, for example, the historic data about the Shobatnik and published it in Tiemsan, Algeria, under the title "Four Years War of the Poles against the Russians and Tartars, 1648-1652." The Czar Nicholas 1 attempted to solve the Jewish problem, but made the tragic error of compelling the Jews to be converted to Christianity. The catastrophic result was an enormous number of mock-conversions. The Jews displayed in public a dishonest Christianity, while in secret they were as Jewish as before and had their sons ordained as priests, infiltrating them into the hierarchy of the Orthodox clergy, just as their crypto-Jewish brothers had done in the Catholic and Protestant clergy.

One must, however, recognise that the Czars, the Orthodox Church and the Russian people in equal degree violently opposed the Jews penetrating into Russia. Although the latter at first came in great masses, especially at the time when Russia conquered a great part of Poland, the Orthodox Church, the state and the people continued to fight heroically against

the Jewish communities, which became as numerous as no others in the world. With the aid of international Jewry the Jews were finally successful in triumphing at first in the March revolution of 1917 and later in the Bolshevist October revolution. The help of the Jewish "Fifth Column" in the Russian Orthodox Church was thereby decisive. It would otherwise have been impossible for such a weak Communist party, which in a land with a total population of a hundred million inhabitants had only a few thousand supporters, to triumph so easily and quickly. It triumphed because the members of the Jewish "Fifth Column" possessed the key positions of the parties of the Right, of the Centre and of the extreme Left, sabotaged the defence of traditional Russia and with evil-willed intrigues destroyed and brought into discredit those who could have saved the country. At the decisive moment the Jew Kerensky and his accomplices handed over power to a band of Jewish criminals, who tyrannised the Russian people from then onwards.

As soon as the Jewish band under Lenin imposed their bloody dictatorship in Russia, it had archbishops, bishops, priests and clergy of all ranks who held firm to their faith, murdered and replaced them with Jews in the Soutane, as intellectuals who have fled from the lands ruled by the beast have informed the free world. These Jewish Communists in priestly garb (in the sequel to this work we will prove, that they do in fact exist) snatched to themselves the patriarchate and the Bishoprics of the heroic old Russian-Orthodox Church. Although the latter favoured the schism of Constantinople to the harm of our Catholics, it must nevertheless be recognised that it fought bitterly to preserve the nation from falling into the hands of the "Synagogue of Satan". As the exiled bishops of the real orthodox Church of the "Free World" have informed us, today both the Patriarch of Moscow as also the remaining clergy are Communist agents in priestly robes, who use their holy office in order to carry on Bolshevist propaganda, in order in various ways and means to make easier the triumph of Communism. They wished to weaken the defence of the free world and to deceive it with the myth that Communism does not persecute the Church and that a peaceful coexistence is possible with atheistic Marxism. As we already know, with this coexistence only the intention is followed, of causing the Holy Catholic Church to conclude an alliance with the anti-Christ, in order to demoralise the activity of the Russian exiles and the

patriots in Poland, Hungary, Rumania, Yugoslavia and the other tyrannised lands and to nullify the efforts of those who fight persistently and tenaciously to free their states from the bloody criminal yoke of the Jewish Marxists. This pact with the Devil would finally also demoralise the Christians in the U.S.A. who, in spite of high taxes, make great sacrifices in order to finance the defence of the free world.

The American people, which is already weakened through the treachery of many rulers, would be completely demoralised if it noticed that Holy Church threw its sheep into the gullet of the wolf and concluded a league with the Devil.

This is the plan for the next Ecumenical Council. As we have experienced, they will then make use of the Communists in the Soutane, who have illegally appropriated the offices in the Russian-Orthodox Church, as well as of the World Church Council, which controls a great part of the Protestant Churches. Protestant patriots of the USA have repeatedly accused the World Council of Churches in the press of treachery against Protestantism, the U.S.A. and the Free World, for its policy was clearly directed to a pact with the Kremlin and the betrayal of the Free World. However, we are convinced that God will allow His Holy Church to continue to exist and will once again cause the rancours of the dragon of Hell and its synagogue to fail. At the Council a new Athanasius, Ambrose, John Chrysostom or St. Bernard will appear and at a critical moment cause the failure of the dark plans of Jewish Communism and its "Fifth Column" in the clergy, even if they believe they already have the Council under their control and break out into a cry of jubilation. They claim to be able to cause the Council to approve reforms which would finally ruin the Church and would allow international Communism to triumph.

Among other things, they wish to attain that the ban against Communism is lifted and peaceful coexistence with the anti-Christ is approved. The Jewish bands of the Kremlin and their clergy of the "Fifth Column" wish that the Soviet authorities should suddenly liberate bishops and priests imprisoned for years, in order to then lead them in triumphant procession through Rome. Exaggerated good-will letters to the Pope and the Holy Council from the side of the Communist authorities and other proofs of friendship shatter the resolution of the Fathers of the Council to continue to fight

against Communism and are intended to cause them to approve the policy of peaceful coexistence, which Jewry and its satellites wish to force upon the higher clergy of the Church. The Communists know how to negotiate and in exchange for a few gestures, which shows good will, to obtain in exchange the destruction of the Church defence against Marxism and to attain that a peaceful coexistence is made possible, which shall only occasion Holy Church to no longer fight against atheistic Communism, so that the latter can more easily rule the world. For relatively insignificant concessions they wish to attain essential advantages, which secure to them the victory over the free world. Why do they not abolish the atheistic materialism of Communism if they really wish to conclude peace with Holy Church? Why do they not release the Catholic Poles and Czechoslovakia from slavery, withdraw Soviet troops from these lands and allow free elections? Why do they not do the same with the remaining Christian nations which they have subjected? Why do they not abandon the anti-Christian and anti-religious propaganda which takes their faith from the true Christians? But they wish that the hands and feet of the Church are bound in practice and that the "Red Beast" is able to gradually consume the whole world. In exchange they make a few gestures which show apparent good will but stand in no relation to the concessions which they demand. A learned Rumanian academician, who fled to the west from the Communist tyranny, gives us a valuable report about the present position of the Russian-Orthodox Church, which we reproduce below.

"Among the thousands of priests whom the Jews have murdered in Russia are:

The Archbishop Veniamin of Petrograd
The Bishop Pantelimon of Polosky
The Bishop Nokodim of Bielgorodsky
The Archbishop Grigory of Katharinenburg
The Archbishop Tihon of Voronej
The Archbishop Vladimir of Kiev
The Bishop Mitrofanis from the province of Arkanghelsk
The Archbishop Vasily from Chernikovsky
The Bishop Makarie Orlovsky of the Russian Bishopric in the North
The Archbishop Andronik of Perm

The Bishop Amborzie of Viatka
The Bishop Ermoghene of Tobolsk
The Bishop Grigorie of Novgorod
The Vicar Isidor of Novgorod
The Bishop Pimin of Turkestan
The Bishop Efrem of Vladivostok
The Bishop Laurentius of Nijinovgorod."

In the same way as the Churches, all monasteries, seminaries and printing works of the Church were closed. The entire Church organisation was destroyed and every Christian cult forbidden. Religion (naturally not the Jewish) was regarded by the Jews, as Lenin had said, as the "Opium of the People". After everything had been destroyed and many millions of Christians were murdered, "the tyrants of Communist Russia considered it convenient to again seemingly reintroduce freedom of religion, in order to deceive the still free Christian peoples and to diminish the hostility of Christians towards the Communist regime.

The murderers of the Kremlin (continues the Rumanian Traian Romanescu in his report) found among themselves a capable man, who could play the role of "Patriarch of Moscow," and provide the impression that the Russian-Orthodox Church again created "Patriarchs". But the latter is no Christian. "The Patriarch Alexei is in reality called Rubin. He is a Jew from Odessa in the Ukraine, and his family there owned a transit house in the harbour before the revolution. The present Russian-Orthodox Church is only a secret tool of the Communist regime and its representatives abroad, just as the Russian-Orthodox Bishops in North America, Paris and Jerusalem are members of the Soviet secret service and are just as dangerous as the Soviet spies who come to the West as diplomats."[291]

This representation of facts, which we have taken from the work "The Great Jewish Conspiracy" of the Rumanian academician Traian Romanescu, brings before our eyes how the Jews at first murdered the true Christian Bishops in masses, in order then to hand over manu militari the direction of the Russian-Orthodox Church to the "Jewish Fifth Column." It is thus not remarkable that the members of the "Fifth Column" in the Catholic clergy can easily come to an agreement with their secret Jewish brothers in the Orthodox

clergy. The scandalous events which await us in the next few months can only surprise those who do not know what goes on behind the scenes, to use the aptly chosen words of Benjamin Disraeli.

CHAPTER THIRTY-THREE

THE JEWS SPREAD THE CULT OF SATAN

Adolf Jakob Franck, a Jewish leader of the past [19th] century, writes in his interesting work about the "Cabbala" in connection with Jewish demonolatry (worship of demons): "If in Judaism traces of dark superstition are present, then one must above all seek the cause of the terror which it inspires through its devil worship."[292]

The confession that there has existed a Devil worship in Judaism is therefore so valuable, because it comes from an important leader of the synagogue who was no less than Vice-president of the Israelite Church council in Paris, the highest Jewish authority in France, collaborator in the "Israelite Archives" and assistant director of the Imperial library at the time of Napoleon III.

The Jews spread the Lucifer cult at first in various Gnostic sects and later through the secret Luciferian and Satanic sects and chiefly through the devilish magic which is universally known as Black Magic. Their doctrines go back to the Jewish Cabbala, and their chief diffusers were at all times the Jews. The most perverse phenomenon of this magic is the adoration of the Devil. It must be made clear that some circles of Jewish Cabbalists with their secret gatherings have really honestly worshipped Satan. Without doubt, however, most Jews who spread Satanism have not held this terrible superstition to be true and have only used it as an effective means to disrupt Christian society and prepare its destruction by their declaring evil to be good and conversely.

The Jews in an unexampled infamous way and manner made use of the motto: "The end justifies the means." How better in the Middle Ages could they have been able to demoralise Christian society than to cause it to worship Satan and to despise God? As one sees, the wickedness of the Jews

knows no bounds. Not in vain did Our Lord Jesus call them "Sons of the Devil" and described the synagogues as "Synagogues of Satan."

Satanism was another "octopus arm" of that great Jewish revolution in the 12th century, which in many respects was so terrible or even more terrible than that of modem time.

The English writer Nesta H. Webster writes: "Towards the end of the twelfth century Luciferianism spread eastwards through Styria, the Tyrol, and Bohemia, even as far as Brandenburg; by the beginning of the thirteenth century it had invaded western Germany." In addition this writer asserts that it spread out as far as Italy and France.[293]

It must be pointed out that, at the time of the crusades and afterwards, thousands of Jews in Germany and Central Europe were apparently converted to Christianity and in these lands took on usual family names. As a result, they joined themselves to Christian society and strengthened the Jewish "Fifth Column".

Upon this invasion of false converts followed as usual the spreading of heresies and revolutionary movements, among which Satanism played an important role.

In Bohemia the false converts had flooded over the Church and this land, like South France and North Italy, became a veritable centre of heretics. Later the same occurred there as today in Switzerland, which became the cradle of the Jewish Protestantism of Calvin and Zwingli, which differed from the nationalistic and in many cases anti-Semitic Protestantism of Martin Luther.

Eliphas Levi describes the conjuration ceremonies of Hell, pointing out that those present "must unconditionally dishonour the ceremonies of their religion and debase the most holy symbols. This method attains its high point in the polluting of the Holy Sacrament. The secret host was fed to mice, pigs and toads, and disgraced in an indescribable way and manner."[294]

In the course of centuries there have again and again been scandals when it became known that Jews or converts or even Christian clergy, who were secret Jews, used hosts (Hostien) to

commit terrible pollutions at their secret gatherings. Through magic the Jews, in their great hatred towards Christ, were successful in inducing many Christians infected by the teachings of the Satanists to do the same.

Nesta H. Webster, quoting Deschamps, writes: “That science of demoniacal arts, of which the Jews were the initiators” and in which cannot be ignored the Jewish ‘Cabbalists’ in some form or other in any comprehensive analysis of the situation.[295]

Eliphas Levi, an authority whom no one can accuse of anti-Semitism, asserts: “The Jews who believed most of all in the secrets of the ‘Cabbala’ were in the Middle Ages almost exclusively the grand masters of magic.”[296]

Another personality whom one cannot accuse of making common cause with the Catholic Church is Voltaire. He accused the Jews of spreading Black Magic and in his work “Henriade” describes a revolting ceremony, in which the devilish name is named together with the name of the Eternal in the same breath: “The priest of this temple is one of those Jews who were respected as world citizens...” etc. And in a footnote to this splendid sentence he adds: “It was universally customary that the Jews gave themselves up to magical actions. This old superstition goes back to the secrets of the ‘Cabbala,’ whose sole preserver the Jews regard themselves.”[297]

Nesta H. Webster closes after a calm thorough study: “Demonology in Europe was in fact essentially a Jewish science.”[298]

Monsignore Meurin, the archbishop and bishop of Port Louis quotes Leo Taxil and the Cabbalist handbook of Brother Constant, 30th Grade of Freemasonry, and writes: “‘This report confirms the opinion of almost all authors who have dealt with this devilish magic, that all branches and practices of sorcery have their origin in the Jewish Cabbala.”[299]

Since the Jews were without doubt the founder and secret leaders of Freemasonry, they also introduced into some freemasonic organisations the cult of Lucifer. This is proved by Leo Taxil, who has employed himself thoroughly within this material. Concerning the 20th Grade (degree) of certain rites

he writes: “The Prince of the Tabernacle is now prepared for the freemasonic revelation, for in the 20th degree of the Grand Patriarch he has worshipped a glittering star on a golden cloud, which was described to him as morning star or also as Lucifer, and hears the summons of the President: ‘Be like the morning star, who announces the day; bring the world light, in the holy name of Lucifer, dispel the darkness’.”[300] Concerning the purpose which the Jews follow with this reversal of values, the renowned, learned Jesuit, Archbishop and Bishop of Port Louis writes the following: “As our readers know, the Jewish Cabbalists have reversed the value of words, in order to turn away their followers from the truth. Thus, for example, God signifies Satan and Satan God. Good is Evil. Virtue is vice and vice is virtue. Truth is lies and lies are truth. Light is darkness and darkness light. Revelation is obscurantism and obscurantism is revelation. Religion is superstition and superstition religion.”[301]

(continued)

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CHAPTER THIRTY-FOUR

THE CHURCH AND THE CHRISTIAN STATES BUILD UP THEIR DEFENCE AGAINST THE GREAT JEWISH REVOLUTION OF THE MIDDLE AGES

In the face of the revolutionary activity of this network of secret societies led by Jewry, which endangered Holy Church, the Christian states and the whole existing order of that time was threatened and set about building up an effective defence. Several Popes were effective one after the other in this task, and especially the great Innocent III, Domingo de Guzman, Francis of Assisi, the 3rd and 4th Ecumenical Lateran Councils and other provincial synods distinguished themselves.

The most astounding thing about the matter is that, in the organisation of this effective defence, a free-thinker, an unbeliever and bitter enemy of Pope Innocent III participated, since he realised that Europe was close to falling into the bloody claws of the Jews and their heresies. We are speaking of the German Emperor Frederick II, who on the one side fought against the Papacy, but on the other side was so spiritually with his time and far-sighted and correctly evaluated the great deadly danger which hung over the European nations. Frederick II was perhaps more concerned to save his people than the Church, but fortunately he was conscious of this deadly threat and did not disturb the work of defence, but supported it energetically and successfully. May all German patriots, who today fight against the beast, follow his example, and even if there are also unbelievers among them, may they not nevertheless strike out on the false disgraceful path of the Nazis and turn against the Christians. The edicts of Emperor Frederick formed to a great extent the foundations for the Inquisition court and were later recognised by the Popes. The decisive intervention of this unbelieving enemy of the Papacy proves to us that not only was the Church threatened but Europe itself, and that the Inquisition court was indispensable for preserving Europe from falling under the rule of Jewish Imperialism. Our present situation is just as serious as in the 12th century, even more dangerous if one reflects that today neither the hierarchy of the Church nor the civil rulers pay

heed to the danger and arm for defence, as if they wore a bandage before their eyes, or as if a similar crisis like that occasioned by the Jewish Cardinal Pierleoni was played out in the high hierarchy, which apparently is much undermined by the "Fifth Column", which resolutely with all means scatters sand in the eyes of those who could save the Church and Christianity.

Before we investigate the defensive measures adopted against Jewry and its heresies in the Bulls of various Popes and in the 3rd and 4th Ecumenical Lateran Councils, we will in this chapter briefly summarise these measures.

Since the Jews sought with all means to destroy Europe and did not allow the smallest opportunity to escape them in order to conquer and subjugate the Christian peoples, measures were naturally seized upon to prevent these aliens and traitors from causing further harm.

The most important thing was to prevent their close connection with the Christians, for only thus could they deceive them and infect them with decomposing doctrines. For this purpose the laws of the Holy Church Councils were to be strictly followed, which had already arranged this division over centuries. These laws were in fact in force, but in several regions had fallen into oblivion, and it sufficed to summon the civil and religious authorities to observe them. Later new laws were passed by the Ecumenical Councils, which declared universally authorised and obligatory the prescription that the Jews should wear a sign on their clothing, so that the Christians could recognise them and protect themselves from deception and deceit. If a Jew who wore the sign attempted to preach a heresy or the overthrow of the social order, no one listened to him, for they knew that they were dealing with a deceitful Jew, about whose falsity the faithful were constantly warned from the pulpit. The clergy were reminded through the ritual and the liturgy, where there were repeated references to Jewish falsehood. Among this fell the entire revolutionary heretical activity, the infiltration into the clergy of the Church and completely generally the wickednesses which distinguished the actions of the Hebrews in Christian society. Accordingly for defence the obligatory Ghetto was erected and the Jews compelled to dwell in a fixed part of the city. They were forbidden to live with the Christians and to pervert them with

their destructive doctrines and intrigues. For the same reason they were excluded from the craftsmen's guilds, the rising universities and fundamental institutions of Christian society, which were thus freed from their domination. As a result, the Jews were prevented from abusing to bring to a successful conclusion their frequent conspiracies against Holy Church and against the unfortunate peoples who had opened their frontiers to them and had bade them hearty welcome.

Put briefly, the Church and its shepherds set themselves to fulfil their duty and to preserve their sheep from the cunning wolf, just as Christ commanded. At the present time, the "Fifth Column" in the supreme hierarchy of the clergy wishes to attain that at the current Vatican Council II certain reforms - which it represents as apparent improvements — are approved, which are intended to deliver the sheep to the wolf. For in secret they wish to make easier the victory of Communism and prevent the peoples from defending themselves against the imperialism of the Jews and their perverse conspiracies. They attempt to achieve that vague theses about uniting of the peoples or churches are set up by the Council, which later Communism, Jewry and its accomplices and agents in the Catholic clergy can misuse. While Holy Church and the Christian states undertook the former mentioned measures in order to make impossible the revolutionary activity of the public Jews or nevertheless at least to make it difficult, their attention was also especially directed at the problem of the secret Jews (Jewish heretics) and their revolutionary movements (various heresies).

Since the secret Jews appeared in public as honest Christians, lived outwardly as devout Catholics and even joined themselves to the clergy, in the course of centuries their Jewish origin had fallen into oblivion, and it was therefore very difficult to discover it. Since they were represented in all realms of religious, political and social life, they were far more dangerous than the Jews who publicly admitted to their religion. On the other side, the heretical sects also founded by them were just as secret as their Judaism, for the heretics lived outwardly like Catholics. Their organisations and gatherings were strictly secret. Like their concealed leaders, the secret Jews everywhere undermined Christian society, without the Church or the state being able to prevent it. Only when the conspiracy was ripe and strong enough in order to carry out

the decisive stroke, did the sect cause one of those bloody revolutions to break out which caused mediaeval society to shudder. If it had not been completely defeated, then the catastrophe which faces the world today would already have occurred several centuries earlier. This sore must be expunged, if the peoples wish to live in peace, the Church and Christian society to save themselves, and the nations not to fall into the hands of the Jews. Everyone understood that one could only proceed against this network of secret organisations with a likewise secret organisation, which would destroy all arms of the octopus and especially the head, clandestine Jewry. Thus the institution of the Holy Office of the Inquisition was set up.

At first the Popes left the hearings to the Bishops. Since, however, the Prelates were concerned with affairs in their dioceses and little time was left to them, they could not devote sufficient time to this task. Experience taught that the Bishops' Inquisition was ineffective, since in addition it lacked the required coordination. Secret Jewry had spread over the entire Christian world, and likewise its revolutionary heresies. The enemy represented a supranational or international — as we call it today — organisation, and it was therefore impossible to combat it with local institutions. The civil courts could on account of the reasons mentioned not attain the intended goals, for they were not in connection with the corresponding authorities in the other states. As a result it was impossible for them to carry out a general repressive action, indispensable against such a foe.

With this splitting up of Christianity into several states — some of them dumbly rivalling with one another — the Papacy was the sole connecting link, the sole super-national institution which could face such a sizable enemy. The Papal Inquisition was therefore unconditionally necessary.

At first various Bishops, instigated by the clergy of the "Fifth Column" opposed this measure. But fortunately then the "Fifth Column" was less powerful than at the time of the Pierleonis and could not prevent the setting up of the Papal Inquisition. The examining judges were delegates of the Pope and the directorship was finally taken over by a Grand Inquisitor. Thus an organisation was created which could defeat the foe. It could also have destroyed it, if upon various occasions the Jews had not utilised the natural kindness of the

Popes and abused their good faith, in order to achieve general pardoning for the secret Jews and heretics. The latter later destroyed with one blow the strenuous work of the Inquisition completed over many years. The secret Jews skilfully utilised the goodness of the Popes, in order to preserve themselves from greater catastrophes and to gather strength for a new onslaught. Because it would forgive them again and again, the secret synagogue, after the Holy Papal Inquisition had preserved Europe and Christianity for three centuries from Jewish rule, was able to deliver the blow at the beginning of the 16th century which shattered Christianity and made it possible for Jewish Imperialism from then on to make greater and greater progress and finally to threaten Holy Church and all peoples of the world with atheistic, murderous, tyrannical Communism.

As a result of that, the problem was attacked from all sides, the defence by the Inquisition was so effective for three centuries long. Experience had taught the Church that many rebels were of right faith, so that it was impossible to accuse them of heresy. However, in a strange way, in spite of their orthodoxy they provided the heretics and revolutionary movements with such valuable support that they frequently caused the Church and the Christian peoples more harm than the real heretics. In one word, these individuals worked in the ranks of the true believers together with the heretics and in favour of heresy. In our 20th century language we could say that they were a "Fifth Column" of heretical sects in the ranks of Catholicism. And still more, they bragged about their orthodoxy, in order to obtain better positions in Catholic society or in the hierarchy of the Church, which they accordingly used to carry on successful espionage for the heretics or to cause the Church injury, by their providing valuable services to the sect to which they belonged.

These individuals, who were in fact not actual heretics, but supported heresy and its adherents in some kind of form, were described in the Church Laws and by the Inquisition as "Accomplices of the heretics" or "Accomplices of the heresies." Their crime could be punished in the case of clergy with immediate deposing or imprisonment, confiscation of property or even with death, always according to the harm which they caused Christian society and the Church. Here we are not only concerned with a religious affair, for it was not a question of

proving if the individual was orthodox or heterodox, but it was far more a pure political problem, for it had to be investigated whether the priest or layman had supported the heresy or the heretics in some kind of form. With this step the Church and the princes hit the sore point and began to dam up the revolutionary movements of Jewry and even to fully overthrow them, for then already the secret of Jewish successes was the activity of the "Fifth Column", i.e. the accomplices of the heresies. The later remained unconditionally orthodox and rose in the hierarchy of the Church, in order to there stand by Jewry and its heresies and simultaneously with intrigues and condemnations to eliminate the true defenders of the Church. At the end of the 12th century, Holy Church and the Christian states suppressed the "Fifth Column" in all severity and could yet again, even if also only for another three centuries, defeat its deadly enemy.

In our time, on the other hand, these accomplices of heresies — cardinals, bishops and clergy of all ranks — while they boast with their orthodoxy, contribute in different ways to the advance of the Freemasonic and Communist revolutions and betray the Church and their fatherland, without their being deposed on account of their criminal activity. Simultaneously they attack with inexplicable rage the Catholic rulers who defend their lands against Communism, Freemasonry and Jewry, or condemn and discredit the anti-Communists who try to really fight against a Red dictatorship.

This was the principal reason for the successes of the Freemasons and Communists in the Catholic world. For since these successors of Judas Iscariot were not punished, their power becomes greater and greater, and they are already threatening to gain power over the entire Church. At the time of the Papal Inquisition, they were without doubt locked up, deposed from the priestly office, and in some cases reduced to the position of laity, in order to be executed. Only if freed from the "Fifth Column" could Christianity successfully ward off all attacks of the enemy. However, the defensive work of Holy Church and the Christian states was still not at an end here. There were individuals who were neither heretics nor accomplices of the heretics, but concealed them. These simple protectors, be they clergy or laymen, were severely punished. As a result, the defence of the Church and the Christian states was enormously strengthened. For when the priestly

accomplices and protectors of the heresy were deposed and energetically punished, there were fewer cases of archbishops, bishops or clergy of all ranks who supported the revolutionary heretical movements, since they knew that they would lose their positions and be severely punished. At the present day an archbishop can support unpunished Freemasonry and Communism and betray the Church, for he knows that, although he aids a bloody freemasonic or Communist revolution to victory and is therefore responsible for the subsequent murders of priests and the persecution of the Church, he will continue to occupy his comfortable Bishop's seat as if nothing has happened. We, who wish to save the Church, should reflect upon this.

CHAPTER THIRTY-FIVE

AN ARCHBISHOP AND SEVEN BISHOPS ARE ACCUSED OF WORSHIP OF LUCIFER

So that the reader can form an idea of the alarm of the people in Europe on account of the heretical movements because of the reasons previously mentioned, we will reproduce here the opinion of the anti-Catholic historian Henry Charles Lea, who was an enemy of the Inquisition. He refers to an abbot from Langres, who was accused of heresy and whom the Pope handed over to the archbishop of Sens and the bishop of Nevers for examination. Two years later he excused himself in Rome with the following words: "He had fear at the appointed time to place himself before his judges, for the people was so much against the heresies and burned not only all heretics but also all suspects. He therefore begged for the protection of the Pope and for permission to repent of his guilt in Rome. Innocent sent him back again and commanded that the prelates should provide him a letter of conduct and grant him protection until his case had been appropriately decided."[302]

These and similar facts allow it to be discerned that the demands of the Popes and princes to the people, to combat the heresies and reveal the heretics, even made difficult the harmful work of the clergy who aided these revolutionary movements, for in spite of their church offices they ran the

danger of being burned alive by the mass of the people.

In this position naturally the clergy of the "Fifth Column" which had previously betrayed unpunished the Church and made easier the progress of the Jewish revolution, had to withhold their hand. Thus the "Fifth Column" had very much less opportunity to cause harm to the Church and the Christian states.

For the Church, a priest, who hypocritically supports the heresies and revolutionary anti-Christian movements was and is more dangerous than a layman. For the priest has, on account of his respected position, greater possibilities to harm the Catholic cause. Therefore the Church and Civil Law made it a duty of all the faithful to immediately denounce heretics as well as accomplices of heresies, including priests of every rank.

The writer and historian, H. C. Lea, who was against the Inquisition, quotes in this respect a very revealing case: "In the year 1318 Jean de Drasic, the bishop of Prague, was summoned to Avignon by Pope John XXII, in order to answer the accusation of being an accomplice of heresy brought against him by Frederick von Schonberg, Abbot (Stiftsherr) of Visegrad. The accusation ran that the heretics were very numerous and that among them were found an archbishop and seven bishops, who each had three hundred pupils. As far as their belief is concerned, they must have been simultaneously Waldenses and Luciferians."[303]

As we see, a zealous abbot fulfilled his duty and accused at the right time that bishop of Prague, not because he was a heretic but an accomplice of heresy, i.e. because he gave himself out to be orthodox but supported the revolutionary movements. Therefore Pope John XXII, who fought against the Jews and heretics of all kinds, had the traitorous bishop arrested and sent him to Avignon, where he faced the accusation. The confirmation is also interesting, that – as also emanates from the complaint handed in by the devout abbot – there were in that region an archbishop and seven bishops who were Luciferians, i.e. who worshipped Lucifer. From this we see that the problems which Christian society had then to solve were as weighty as the present, with the sole difference that then both Holy Church and the Christian states defended themselves successfully against the enemy, while today those

Communist bishops and cardinals or clergy who aid Communism and freemasonry could severely damage the Church and the peoples who believe in her and trust in her. One must recognise that Pope John XXII is worthy of all respect and all praise, for in this case, as also in others, he proceeded rapidly and energetically without discrimination against the clergy who practised treachery against Holy Church. He understood that a Luciferian bishop or accomplice of the Luciferians could cause greater harm than a simple layman. Just as today also a prelate who supports Communism can cause greater harm than a civic leader.

Lea then clearly elaborates that the Waldenses and Luciferians had shaken hands in spite of their different ideologies, and the Luciferians hoped that Lucifer would rule one day.[304]

This strange connection of two sects with such contrasting ideologies is comparable to the present agreement between different so-called Catholic and Socialist-Marxist parties who carry on a very suspicious game. The aim is the same. Jewry has always excelled in uniting different ideologies, in order to be able to control individuals of the most opposed disposition and diverse tastes. When they proceed against the good and wish to collect forces for the victory of their revolutions, they are compelled to conclude remarkable alliances, which often become a stumbling-block for those who do not know the secrets of Jewry. The fact is that the associations of parties of different tendencies are controlled by a secret power, concealed Jewry.

Jean de Drasic, the bishop of Prague and accomplice of the heretics, appears to have been a worthy predecessor of the Archbishop Beran of Prague, the Primate of Czechoslovakia. When the Communist Gottwald carried through his coup d'êtat, in order to introduce the Bolshevist dictatorship in Czechoslovakia, he received — to the consternation of the clergy and the Catholics of the land — the Red Leader with a Te Deum in the cathedral. In this way, and by forbidding Christians to fight against the Communist regime, he effectively contributed to strengthening the victory of the Socialist dictatorship. Even if a great part of the Czech bishoprics were horrified at the treachery and later rose against the Archbishop and Primates, the confusion which all these events had called

forth in the conscience of the Catholics led to the victory of Communism. Since then Czechoslovakia has been tyrannised by the Reds, who also murdered a great number of priests and Christians.

How can it be right that, through the mode of action of treacherous priests, the true clergy are murdered and taken captive and Holy Church is persecuted? But Beran paid for his treachery. After the Communists had made use of him, they threw him into prison. What has the "Fifth Column" in the clergy to expect from a Socialist regime, in which leaders of the Soviet revolution like Trotsky, Zinoviev, Kamenev and thousands of others were later murdered by their Jewish brothers Yagoda, Beria and Stalin? It is painful to recall the mode of action of an archbishop and primate of our days. But it is even more painful that, through the Communist victory which he aided, so many faithful priests were murdered and the Church in Czechoslovakia was so infamously repressed.

Here we come back once again to the virtuous Pope John XXII. His zeal to defend the faithful against the cunning of the Devil is clearly shown in reference to Juan Muscata, the Bishop of Krakow, to whom the meritorious Pope imparted a severe reprimand, not because he was heretic or accomplice of the sectarians, but simply on account of his "indulgence and neglect, which had the effect that the heretics in his Diocese had become courageous."[305]

It is easy to understand that Christians and mankind would never, with such Popes, have stood before such a catastrophe as today. Also it would then have been avoided that so many souls were lost to the Church and so much blood was shed among the Christian peoples. It may appear strange that there were bishops and archbishops who were Luciferians or accomplices of the Luciferians, just as it also appears remarkable today that there are cardinals or bishops who are secret Communists or support atheistic Communism, even when they are themselves of right belief. What possibilities had then a man who entered very young into the priestly class, rose in the hierarchy up to archbishop or cardinal and passed his whole life in the service of Christ, to succumb to such confusions? What kind of interest could he have had then to support the cause of Luciferianism, and today to help the victory of the atheistic, priest-murdering Communism to

victory? This problem was thrown up by the Christians of all times. The enemy could assert that the Luciferian errors were the truth and the Church was in error, and therefore many priests of the highest ranks supported the former. However, this is not only completely absurd, but we have already explained and proven through facts that the Jewish fanatics in the clergy in fact gave themselves out as Christians, but in the bosom of the clergy carried out the most perverse sabotage in favour of Jewish interests or their revolutionary activity. On the other hand, this is the normal activity of all "Fifth Columns" in the world. The most important among them is that of the secret Jews, because it exists already a thousand years and is represented everywhere in the world. When the Inquisition was able to successfully investigate cases of this kind, it transpired that these priests of high rank who spread the most terrible heresies or supported them, were secret Jews or in our modern language priests of the "Fifth Column" of Jewry. That is really the most logical explanation for many, astonishing and scandalous cases.

We are certain that, if today there existed a court with such effective methods of examination as the Inquisition then, it would be known that many of those cardinals, archbishops, abbots, prebendaries, priests and monks are Jews, who so expressly and zealously — even if also hypocritically — aid the progress and triumph of freemasonry and of Communism or so fanatically and successfully defend the Jews, as they have never done in the case of Holy Church. It is difficult to understand that men who have devoted their whole life to the sacred calling of the priest could aid in good faith such objectionable, openly criminal movements opposed to the Christian faith and every moral norm. The most logical thing is that it is a question of a couple of those Jewish plotters who favour these movements and who belong from their youth on to the clergy as members of the "Fifth Column."

If a Jew (Pierleoni) could become cardinal and could conquer the throne of St. Peter's, then it is not remarkable that those who rise today in the hierarchy of the clergy use their office to facilitate the victory of the Jewish revolutions and to destroy the defence of the Church, just as their predecessors in the Middle Ages have done and as was proven by the Inquisition and the civil and church authorities of that time.

In fact it was more the activity of the treacherous priests than those of the aggressive heretics which compelled the Holy See to set up the effective Papal Inquisition. The Pope perceived that the heretics represented the greatest danger for the Church and the Christian peoples and especially dangerous were those who remained apparently orthodox or supported the revolutionary movements.

Henry Charles Lea, the renowned historian of the Inquisition, who bases himself upon Chronicles, Archives and contemporary documents, asserted: "It was diversely said that the Inquisition was founded on 20th April 1233, when Gregory (IX) published the Bulls and made the persecution of heretics the principal task of the Dominicans. Really the direct cause seems to have been the punishment of priests and other clergy who were accused of supporting the heretics and teaching them how they could escape examination by concealing their faith and feigning orthodoxy..."

The other Bull is directed against the abbots and monks of the "Order of the Inquisitorial preachers." Allusions are made to the damned sons who defend heresy, and then it is stated further: "Therefore shalt thou and every other who have power where they preach, if they do not upon admonishing leave off from this defence (of heretics), and rob the clergy of their privileges, proceed against them and the rest without mercy, in case of need request the lay order to aid and overcome all hindrances without consideration by means of Church censure."[306]

CHAPTER THIRTY-SIX

THE 3RD LATERAN COUNCIL EXCOMMUNICATES AND DEPOSES BISHOPS AND PRIESTS WHO SUPPORT HERESIES OR FAIL TO OPPOSE THEM ENERGETICALLY

The Pope had struck a sore point. A special organisation had to be created, which uncovered the traitorous activity of the seemingly orthodox clergy who in different ways and means supported the revolutionary movements, which then revealed themselves as heresies. For this he made use of a

group of idealistic fighters, who were exclusively to devote themselves to the combating of the revolutions. First of all he chose the Dominican monks, to whom later the Franciscans were added.

The prelates were busy with the affairs of their Dioceses and had not enough time for this kind of activity. The same held for the secular clergy. On the other hand the idealistic monks of the Dominican and Franciscan orders, who had made a vow of poverty and zealously defended the Church and Christianity — a remarkable fact in the then clergy, which in general was apathetic and complacent as also in our time — were suited for the great struggle of the Church against the Jews and their heresies.

These monks, who had abandoned the world and riches, the Jews with their principal weapon, bribery, could not bring under control, in order to destroy the defence which the remaining peoples had built up against them over the course of centuries. The Jews were successful in buying for themselves at enormous prices favourable prescriptions from kings, nobles and respected members of the secular clergy. However, the Pope was certain that their attempts with the monks, who in addition had praised poverty, lived in communities without every luxury and were subjected to strict chastity and sacrificial discipline, would fail. The resolution of the Holy See could not have been cleverer and more appropriate. In addition, Francis of Assisi and Santo Domingo de Guzman had founded their meritorious orders in order to preserve Holy Church from the catastrophe threatening it and had for this purpose provided it with a corresponding organisation. Admittedly there existed previously a Bishops' Inquisition and also a kind of Papal one, but Henry Charles Lea asserts correctly that the final Papal Inquisition arose through the Bulls which commissioned the beggar monks with it.

Another pressing problem related to the monks, who filled the whole day with prayers and activities which were prescribed to them by the rules of the order, and spent their whole time with these devout duties, so that they could not effectively fight against the anti-Christian forces. The Popes grasped this serious problem and allowed the Inquisitor monks to specialise in this kind of activity and to spend the necessary time on conducting the deadly struggle against the Jews and

their satellites of other heresies, even if as a result the time for prayers and the rest of the duties laid down by the rules of the order became very much contracted. This skilled measure placed legions of monks directly in the service of defence of the Church. Their activity was decisive for their victory over the forces of Satan.

In addition the Pope gave the Inquisitor monks full authority, so that they could overcome the resistances, which were always enormously large, since the “Jewish Fifth Column” in the clergy did not allow itself to be overthrown without violent resistance. He also gave them the possibility of receiving support from the lay class (laity), i.e. the civil authorities, so that if necessary it could be attained with force what was not possible through persuasion. As is known, Francis of Assisi and Santo Domingo de Guzman founded their beggar orders in spite of the resistance of certain bishops and contributed effectively to perfecting this distinguished defensive-network, which preserved Holy Church and the European peoples, during the three centuries when the Popes in general maintained this condition, from being subject to Jewry.

It is, however, noteworthy that besides some suspect bishops who were against the founding of the Franciscan and Dominican orders and also later against the institution of the Holy Inquisition, the overwhelming majority of prelates — full of virtue and zeal for the defence of Christian order — furthered the origin of these institutions and welcomed them. It is only natural that the “Jewish Fifth Column” in the clergy has attempted to prevent Holy Church from building up a defence which should destroy and prevent the “Fifth Column” from causing further harm. But all lies, cunning and slander of the “Fifth Column”, all their efforts and intrigues before the Popes and the Councils to prevent such a defence and to denigrate and to destroy the true defenders of Europe and Christianity, failed completely in face of the firm conduct of the well-orientated Popes Innocent III, Gregory IX, and John XXII. Hence the embittered struggle could once again end with the victory of Holy Church and the defeat of the synagogue.

In order to discern the great importance of this victory, we need only to compare the gloomy 12th century and the first years of the 13th century, which were distinguished through

anarchy, bloody internal struggles, the devastating crusade against the Albigensians, dark plots and constant crimes of the secret Jews and their tools, the heretics, with the rest of the 13th century, which after the lasting victory of Catholicism passed with justice into history as the “golden era of the Church”. This was possible due to the effective defensive measures which the European peoples carried out, under the leadership of the Holy See, in the struggle against the “Synagogue of Satan”. If these measures had not been effected, the 13th century would have taken on the disastrous features of the gloomy 20th century, when Jewry and its present day heresies, freemasonry and especially Communism, are close at hand to strangle humanity with their claws. Also the activity of the laity was very dangerous for Holy Church and Europe. They pretended, to be unconditionally orthodox and in some cases even enemies of heresy, however stood secretly in connection with it and supported the sectarians and their revolutionary enterprises in the ranks of the orthodox, to whom they caused great harm.

The accomplices of the heretics were without doubt the forerunners of those apparently strict Catholic worldly leaders who at the present day pretend to be loyally bound to Holy Church and utilise Christian-democratic or Catholic and Right parties, to whom they give the most diverse names, in order to promote the triumph of freemasonry and Communism. They even make use of the meritorious Catholic Action, in order to carry through their most Godless activity. At that time, these kinds of traitors who committed the crime of “helping heretics”, even though they passed themselves off as Catholics, were vigorously combated by Holy Church as “ partisans of heresy”, just like clergymen who adopted the same behaviour. The great, renowned 3rd Lateran Council, which began in 1179 in the Basilica of the same name, approved in its Law XXVI a series of measures for prevention of a close association of Christians and Jews.

It was emphatically affirmed that it was necessary to separate the Christians from the Jews, since one only allowed the latter to live among the Christian peoples “out of humanity”. Not only were the heretics punished, but also the pseudo-orthodox who supported or concealed them. In Law XXVII it is stated about the heretics: “That they no longer keep their wickedness secret but publicly spread their error and

influence the simple and the weak. They and their defenders and protectors are banned, and we forbid anyone to take them into his house or do business with them. Whoever takes this guilt upon himself, will be excommunicated and can receive neither under the pretence of our privileges; nor through approval or from another reason receive sacrificial gifts of a Christian burial."[307]

One thus sees that not only heretics were punished with excommunication but also all who supported or concealed them, laymen and clergy alike. This law imposed punishment for these criminals without regard to their standing or the circumstances.

The Catholic leaders, therefore, who fight in their lands to avoid being subjugated by freemasonry or Communism, are constantly betrayed. Again and again ostensibly Catholic leaders, clergy or laymen stab them in the back, men who pretend to serve the Church, but in reality promote in a hypocritical but effective way and manner the triumph of the freemasonic or Communist revolutions, or work for the dictatorships which these heretical sects could set up in many Christian states. If the anti-Communist, anti-Freemasonic and anti-Jewish leaders of Catholicism do not attack the internal enemy with the same energy and efficacy as the outer, they will finally be subjected to the "Fifth Column."

Therefore it is not only necessary to unmask the false Catholics in the press or pamphlets publicly, but an organisation must also be created which collects proofs from which is revealed that they are accomplices of Freemasonry or of Communism. Action must then be brought against them by the Church courts on account of heresy or, if their orthodoxy does not allow this, because they are accomplices of heresy, i.e. accomplices of Communism or of Freemasonry. If the trials are published in the press in a seemly way and a commission sent to Rome with the mandate of establishing the truth, the destructive activity of this "Fifth Column" in the clergy would be hampered, and as a result it will be avoided that the good are consumed by two fires: the Jewish Left and the secret Jewish Right, which supports this Left. All political parties who defend their respective nations should therefore make special efforts, if they do not wish to fall victim to the traditional technique of the pincer movement which secret Jewry has

already used for a long time. It may therefore not be tolerated that one people after the other comes under the rule of the Jews and the patriots and real defenders of Christianity are cut down. The parties should have technical advisors for the Church law, for there are countless laws of different Councils and Bulls of the Popes upon which they could support their accusations against the imitators of Judas.

At the conclusion of this Canon XXVII there is in addition a terrible punishment decreed, not only against the clergy who support the heretics, but also against those who simply "do not energetically oppose them." This punishment consists in immediate dismissal from their offices, including episcopal sees when it is a matter of Prelates. In the sacred canon it is stated concerning the heretics mentioned: "But the bishops and priests who do not energetically show resistance to them shall be deposed from their offices, until the Holy See has mercy on them."[308] That is the conclusion of the 3rd Lateran Council, one of the most renowned Ecumenical Councils approved by the Church. If already at this Council the Bishops and Clergy who did not energetically oppose the heresies were dismissed from their offices, what punishment do those cardinals, bishops and clergy then deserve who not only show the Freemasonic or Communist heresies no resistance, but even support them in the most diverse way and manner, as well as those chiefly responsible for the successes of Jewish freemasonry and of Jewish Communism in the last centuries and are the secret immediately effective weapon of those sects, who make possible their successes? Today Christianity, if it wishes to save itself, must seize upon the same defensive measures which freed it then. If it does not do this, we are facing a certain catastrophe. It must also be stressed that the monastic orders could again play the same role in the salvation of Holy Church and of Christianity. These legions of men, who have sacrificed everything in order to serve God, can be today as in the Middle Ages the deciding factor in the victory of the forces of good. The difficulty, however, is again the same: the strict rules of the Order and prayers take up the greatest part of their time or, better said, almost all their time, and they have therefore no opportunity to participate in the struggle against the "Synagogue of Satan" and its new heresies, Freemasonry and Communism. We recognise the values of these rules and prayers. But not only the Holy Church but the whole world is on the brink of the abyss, and we are of opinion that today, as

at the time of the Lateran Councils, the moment has come to make a heroic resolution. It is today urgently necessary that the rules of the order be altered as then, so that the monks can devote a part, and, if possible, the greatest part of their time to the active struggle against Communism, Freemasonry and the "Synagogue of Satan", just as the Franciscans and Dominican-Inquisitor monks did in the Middle Ages, and later the Jesuits.

At a time when the world is on the point of perishing, when Holy Church is threatened by destruction and the monastic orders see themselves facing the danger of extinction, it is impossible that those numerous legions of most important men, who are ready to give all for God, are crippled, without participating actively in a struggle whose outcome is vitally important for themselves. Their direct participation in this new crusade could be decisive, especially if one bears in mind that that religious order is already in itself an international organisation, and that the enemies of Christ, His Church and of mankind are also organised on an international basis, and only such organisations could effectively combat them. May God our Creator provide the superiors and all other Fathers of this Order with the courage to make a decision which does justice to the circumstances, and adjust the rules of the orders to the requirements prevailing today. Naturally they will encounter cunning energetic resistance from the Jewish "Fifth Column" in the clergy and especially from the crypto-Jews infiltrated into these Orders, whose characteristic activities are perceived to a much greater extent in those which the Synagogue fears, as for example the Society of Jesus, and to a lesser extent in others. Today, as in the 12th and 13th century, the good must make zealous efforts to overcome all hindrances, and doubtless God will stand by the faithful who courageously and resolutely tackle this noble task, even if they, like Santo Domingo de Guzman and Saint Francis of Assisi, are defeated. In the sequel of this work we will — as always — on the basis of documents and sources of penetrating proof, investigate details about the infiltration of secret Jews into the monastic orders and reveal the harm which they have caused to the defence of the Church, and especially to the Jesuits.

CHAPTER THIRTY-SEVEN

THE GREAT POPE INNOCENT III AND THE FAMOUS 4TH LATERAN COUNCIL IMPOSE AS A GOOD AND A DUTY WHAT THE JEWS CALL RACISM AND ANTI-SEMITISM

Pope Innocent III, who is recognised with justice as one of the greatest Popes of Holy Church, undoubtedly played a decisive role in the struggle to save it from the devilish Jewish revolution in the 12th century; and at the same time he made possible the flowering of Christianity in the 13th century which is rightly called the golden age of the Church. But in order to achieve all this, it was first necessary to really fight and conquer the principal enemy of Christianity and of all mankind, the "Synagogue of Satan", and in this realm the renowned Pope distinguished himself as with all his holy actions. It is therefore not remarkable that the Jews in their spite heap the meritorious Pope with poisonous disdain.

The Jewish leader Moses Hess, forerunner of Zionism, collaborator of Karl Marx, from whom he later separated, and who like the latter exerted a decisive influence in the Jewish world of the past century and in the development of Socialistic Jewry, writes concerning Innocent III in his work "Rome and Jerusalem" as follows: "Since Innocent III conceived his devilish plan to destroy the Jews, who at that time made Christianity accessible to Spanish culture, and compelled them to sew a disgraceful mark on their clothing, which under the rule of Cardinal Antonelli led to robbery of a Jewish boy, Rome became an unconquerable well-spring of poison against the Jews."[309]

It is, however, important to remark that the same thing happened with Pope Innocent III as with many devout men who do not know the extent of Jewish wickedness. Through the intrigue of the Jews who speak of injustice and cruelty and assert that the Jews were not so bad as made out to be, they finally believe that it is not justified to fight them, which in reality was only a natural defence of the peoples attacked by them. Thus Innocent III ascended the throne full of sympathy for the Jews and in 1199 passed a succession of statutes for protection of the development of the Jewish cult and of the legal foundations of their life, their person and their property. With this policy the idea definitely played a role, which first St. Bernard and later the renowned Spanish minister Alvaro de

Luna had, that one should not make the life of the Jews impossible by compelling them to convert to Christianity. Afterwards Jewry became more fearful and dangerous. It was to be preferred that they were publicly Jews and not false Christians who destroyed the Church from within. This idea ruled the policy of several Popes who practised tolerance towards the open Jews and provided them with a certain protection, while on the other side they combated with fire and sword the Jewish Christians who were secretly linked to their old religion, undermined Christianity and threatened to destroy it. But as in the case of Pius IX and other Popes, the traitorous schemes of the Jews and the proof that they were the instigators of the heresies forced Innocent III to alter his first well-meaning policy.

Like many things painful experience must have taught this great Pope, in order to bring him within a few years to replace his original policy of protection of the Jews with this "devilish plan to destroy the Jews" which respected and authorised Israelite Moses Hess attributes to his Holiness. At all events Innocent proved at the 4th Lateran Council that he was ready to combat them with the necessary energy, in order to save the Church.

In order to attain these goals, to organise the defence of Holy Church against the deadly enemies through a corresponding reform in a balanced way and to solve the problem of the Holy Land and other important questions, he summoned a new Ecumenical Council, the 4th Lateran, which up to the present day illuminates the conscience of Catholics. Besides the prelates, abbots and priors, who participated in this, the Emperor of Constantinople, the kings of France, England, Aragon, Hungary, Sicily, Jerusalem, Cyprus, as well as respected princes and ambassadors of other states were present. This general Synod was opened on 11th November 1215.

How widely those innovations and reform of the Lateran differ from those which the representatives of the interests of Jewry and of Communism wish to set through at the forthcoming Vatican Council! While the former tended to strengthen the Church in her struggle against the synagogue and its heresies, those who now hatch Jewry and Communism plan, by means of their agents in the higher clergy, to destroy

the fundamental traditions of Holy Church, to make impossible to Catholics every defence against Jewish Imperialism, and to open the gates to Communism. All this naturally under the deceptive cloak of outwardly clever but deceitful demands, which have the purpose of concealing secret aims which pursue the aforementioned purpose. Under the pretence of fighting for the unity of peoples and of Christians – sublime demands which we all call good – the "Fifth Column" in Holy Church wishes to provide false bases which shall in the future make possible the victory of its age-old foes. They are not so concerned with modernising the Church, adapting it to the modem time and abolishing obsolete traditions which no longer have any justification for their existence, but they wish particularly to destroy the traditions which are the strongest support of the Church and which protect her best against the spite of her enemies. We do not oppose the reforms which make easier the fulfilment of the task of the Church and strengthen her against her worst enemies, atheistic Communism and Jewry. But we view these apparent reforms as a deadly danger, since they are directed at the opposite, i.e. the defeat of the Church in the face of these enemies who are also enemies of free mankind.

The 4th Lateran Council gave universal force to the measures approved by the provincial Synods, to the effect that Jews must be marked so that they might be distinguished from Christians. Thus it is ordered in Canon LXVIII: "So that they cannot escape or misuse this harmful mixing through a similar error, we determine that all of both sexes, in every Christian province and at all times, must distinguish themselves publicly from the other peoples through their clothing, as Moses also commanded them."[310] This Lateran Council has always most of all called forth protests and furious outbreaks by the Jews against Holy Church. Thereby they do not pay heed to the Law of Moses, which they pretend to follow so zealously, in which it is commanded them to make themselves distinguishable by their clothing, as the Holy Synod asserts. The Jews follow the Law of Moses only insofar as it appears convenient to them and do not follow what does not please them. If they are so very enraged about Holy Church on account of this Law, they must logically also be dissatisfied with Moses, who commanded it to them. But this commandment of divine providence must have its good reasons. Whoever belongs to a really honest good organisation can be proud of wearing a uniform which honours

him before all the world as a member of this institution. If on the contrary he belongs to a godless association, the uniform is naturally a sign of disgrace before all people. One thus sees that the command which God laid in the mouth of Moses was based on His eternal foresight and wisdom. For, if the Jewish nation followed his commandments and acted honestly, this sign on their clothing would be occasion for honour and pride. If on the contrary they acted badly and faithlessly, then it would be a sign of shame and dishonour and would warn the other peoples of the cunning of this godless sectarian people, which was admittedly chosen by God but on account of its wickedness became the "Synagogue of Satan." Canon LXIX confirmed the preceding Church laws and determined that the Jews should be excluded from the government offices, since they had the possibility as a result of ruling the Christian nations in a secret way and means. In this holy law it is stated: "LXIX. So that the Jews do not occupy public offices. Since it is all too absurd that the slanderers of Christ have power over the Christians, the Council of Toledo has already passed corresponding Statutes. On account of the boldness of the transgressors we renew them here in this chapter and forbid that the Jews occupy public offices, for as a result harm is caused to many Christians. If anyone tolerates this, he is, if denunciation is at hand, to be judged by the provincial council (which must take place yearly) with appropriate severity. Simultaneously the society of Christians in trade and other things is refused . . . And with shame he must leave the office which he irreverently assumed."[311]

One thus sees that in this law the strict prescriptions for the division between Jews and Christians are confirmed, since coexistence, on account of the dishonesty and the godless intentions of the Jews, was always so fatal to Christians.

Canon LXVII wished to suppress the Jewish tendency — as we have already elaborated – to rob the Christians of their goods, which they usually attained in the Middle Ages through unscrupulous usurers. In this respect it is stated in this law: "LXVII. Concerning the usury of the Jews. The more the Christian religion is harmed through the extortion of the usurers, all the more increases the infamy of the Jews, and in a short time they destroy the goods of the Christians.

"So that they are not all too gravely burdened by the Jews,

we dispose through a Synodic decree that: if the Jews under any kind of pretence carry on extensive excessive usury with the Christians, the Christians affected by this shall take as much from them until the excessive burden is completely repaid. Also the Christians, if an appeal is proposed by the Church censure, shall carry on no trade with them.

"And for the princes we add that the Christians for this reason may not be harmed, but they far more should attempt to prevent the Jews from such crimes."[312]

As we see, this undisputed document from the records of the Lateran which alludes to the falsehood of the Jews who in a short time destroy the property of Christians, confirms yet again the Jewish tendency of snatching away their goods from Christians and pagans, which goes back to the Sacred Books, the "Talmud" and the "Cabbala". The synagogue has been for nearly two thousand years less a temple for worship of God, but rather more the headquarters of the most dangerous, most powerful criminal band of all times. There exists no doubt that the remaining people have a natural right to defence, as they are also justified in protecting their wealth from every other robber band. No one can take this right from the peoples, not even the clergy of the "Fifth Column", who serve God less than the interests of Jewry. How different is this Holy Lateran Council from other apparent Councils which contradicted the doctrine and the traditional norms of the Church and have been in reality heretical councils, as for example those which were admittedly called by a Pope, but were subjected to the Arian heretics, as that summoned by Witiza which we investigated in the preceding chapters. At the Lateran Council the divine dedication was clearly to be traced, for the vitally important traditions were heeded and some innovations introduced, but which only had as goal to defend the sheep against the cunning of the wolf and to combat the latter, who had principally taken shape in Jewry and its heretical movements.

Canon LXX is directed against Christians who were Jews in secret, and it is stated in this that, even if they allowed themselves to be voluntarily baptised, they did not lay aside the old man (i.e. the earlier personality) in order to become a new one. "Retaining the remains of the earlier rite, they mix the Christian religion with it. Cursed be the man who enters on two

ways, who shall wear no clothes of linen and wool. (Deut. 22.) We decree that these shall be suppressed by the Prelates of the Church if they practise their old rites in any kind of form, so that those who confess to the Christian religion out of free will thereby maintain a worthy compulsion."[313]

It is interesting how this Sacred Canon concords with the assertion of an authorised Jewish scripture quoted by us, that the swindlers or secret Jews had two personalities, the visible, public, Christian one, and the concealed Jewish. This diagnosis is thus visibly correct, since it is recognised by respected personalities of both disputing parties. On the other side one clearly sees that at this time the job of repressing these delinquents belonged to the bishops, i.e. the so-called Bishops' Inquisition, which confirms the opinion of Henry Charles Lea that the Papal Inquisition arose only several years later. In addition it is dear that the revelations of many Jewish writers are inaccurate, who assert that the Jewish mock-conversions to Christianity were compelled, as here it is clearly a matter of voluntary conversions and this point is emphasised, which proves that even at that time the false conversions of the Jews were not compelled but were resolved upon because they were favourable to the interests of Jewry. This is also easily explainable, for these apparent conversions gave them great possibilities to introduce themselves into Christian society and into the clergy, to undermine its foundations and to make easier its destruction. Among other things the renowned Pope Innocent III and the authorised Lateran Council defined the doctrine of the Church and the norms to be followed. Many patriots who defend their nations or the Church against Jewish Imperialism and its Freemasonic or Communist revolutions are accused of race hatred and anti-semitism. If this renowned Pope had lived in our time and the no less renowned Council of the Lateran had taken place today, they would undoubtedly have been accused as Nazis and condemned on account of race hate and anti-semitism by those cardinals and prelates who, like those who then supported the worshippers of Lucifer and other Jewish heresies, stand today in the service of the enemies of Christ and His Holy Church. Therefore the aims planned in secret assemblies of the synagogue and of Communism are so dangerous, which wish to have the next Vatican Council condemn race hatred and anti-semitism. For if the Jewish solution is entered into, Holy Church could seem to contradict itself and assert that what it had previously held to be good is

now bad. This carries the serious danger that the confidence of the faithful in it is shattered. But that is a matter of indifference to the agents of Jewry in the higher clergy, since they particularly wish that the religious faith of Catholics is shattered and the churches gradually stand empty. We are certain that the Fathers of the Council, as far as this is concerned, will proceed with greatest foresight and will study exhaustively the Papal Bulls, the Ecumenical Councils, the doctrine of the Fathers and Saints, who held the struggle against the Jews for good and necessary, in order not to envelop themselves in contradictions which fatally damage Holy Church. They will doubtless have to overcome the violent resistance of the "Jewish Fifth Column" in the clergy which has stretched out its powerful feelers after the bishops' offices and the cardinals' collegium. But we believe that in this, as on similar occasions, the good will triumph over the evil with the help of God.

CHAPTER THIRTY-EIGHT

MONKS, NUNS AND PRELATES AS SECRET JEWS

James Finn, the English historian of the past [19th] century, writes in his work "Sephardim or the History of the Jews in Spain and Portugal" about the Jews living in both lands as false Christians: "They took on heraldic surnames, gained the Knights Cross, became bishops and even judges of the Inquisition, although they remained Jews at the same time. Orobius declared that he had come to know Jews in Amsterdam who did penance in the synagogues for their brothers, who in Spain pretended to be Franciscans, Dominicans and Jesuits."[314]

This work was published by the Yard Printers in the Anglican St. Paul's Cathedral and confirms to us the assertions of Jewish authors, who assert that the secret Jews attached themselves to the Dominican orders in order to later introduce themselves into the Holy Office of the Inquisition and to spy upon the secret organisation, which was to destroy and cripple them or at least to render their activity ineffective from within. This is another of the traditional tactics of the synagogue: they

introduce themselves into the secret organisations which they should fight, in order to allow no possibility to arise of effectively struggling against Jewry. Thus they behaved with the Czarist Okrana and – so it is asserted – also with the Gestapo.

The secret Jewish infiltration into the offices of the judges of the Inquisition, as is stated in the English work mentioned, gave Jewry the opportunity of causing the struggle of the Holy Office against secret Jewry to remain without effect. In his famous "History of the Marranos" the authorised Jewish writer Cecil Roth reports to us the remarkable history of a secret Jew who entered the clergy as brother of the Order and also practised the cult which the synagogue dedicated to the brother Diego de la Asuncion, a secret Portuguese Jew. This cult was particularly strongly spread in the city of Coimbra. Concerning this Roth writes: "There were a considerable group of new Christians there (Marranos) who belonged to the famous university, and all or almost all remained true to the belief of the fathers. Their leader was Antonio Homen, one of the most talented men of the educated society of his time . . . Great grandson of Moises Boino (the good), merchant and Jewish physician in Oporto . . . He was brought up by his mother Isabel Nunez de Almeida, who belonged to an old Christian family. Jesuits educated him, and he studied at the university of his home city, where in 1584 he matriculated in Church law. In 1592 he obtained a position in the faculty. During the great plague in the year 1599, he provided valuable services, which brought him spiritual livings. In order to enjoy these, he entered into the Holy Order . . . In 1614 he became professor of Church law at the university. As such, he had an incomparable reputation. Various of his treatises are preserved as manuscripts. On the occasion of the proposed canonisation of Queen Isabella of Portugal, he was requested to give his attitude in 1612. Simultaneously he attained great regard as preacher and father confessor. . . When he had reached the high point of his fame as theologian, Antonio Homen nevertheless became spiritual leader of the Jewish group in Coimbra, to which various very respected personages of the university belonged. Among these were: Andres d'Avelar, lecturer in mathematics, author of various scientific works, and monks like Homen. . ."[315]

Then the Jewish historian whom we quote enumerates the

respected professors of the university who belonged to the circle of false Catholics and reports further that a member of the Jewish circle "Francisco de Gouves, who was born in Lisbon, was promoted after brilliant studies as Lecturer in Church Law at the university of Coimbra and was also appointed as archdeacon of Vilanova de Cerveira. In addition he occupied still other lesser offices. He had already written an important book and would in a short time publish further ones. The Inquisitor General valued him greatly and particularly recommended him to the Pope."[316]

With an anti-Semitic Inquisition like the Catholic one then in Portugal, the events reported to us by the Jew Cecil Roth reveal how the leader of the secret Jews of Coimbra concealed his secret Jewish activity and joined himself to the clergy of Holy Church, i.e. obtained an influential position in the enemy organisation and in this manner even became Professor for Church Law and made himself a name as preacher and father confessor. Imagine to yourselves a secret Jewish blasphemer who, in his capacity as monk, utilises the confessor's chair for espionage! This is monstrous, but countless documents, both Jewish as well as Christian, report to us an abundance of similar cases. This was one of the reasons why many religious orders were compelled to approve the so-called Statutes for purification of the blood, in which entry into these Orders was forbidden to Catholics descended from Jews, for one had many proofs that almost all remained secret Jews. Naturally the Order of the preacher monks applied the Statute for purification of the blood in the strictest way. For since they were experienced in the struggle against Jewry, they recognised this necessity clearer than the others. As we have already seen, and authorised Jewish writers confess, however, the Jews succeeded in entering into these Orders and becoming judges of the Inquisition.

This was without doubt to be traced back to the fact that, even if in the Spanish and Portuguese Empire everyone had to provide a family tree of several generations, a great number of secret Jews were not established and this for the simple reason, because many false conversions, as we have already seen, had taken place already at least a thousand years before the working out of these family trees, and it was practically impossible to go back to such distant times.

When therefore in Portugal, Spain and their dominions, Jews were not identified in spite of the family trees going back six or more generations, one can easily conceive what may have occurred in Nazi Germany, where it was restricted to investigating only three generations. It is conceivable that countless secret Jews belonged to the Nazi government as Aryans.

The facts have proved that, in the wide overseas regions of the Spanish and Portuguese Empire, Jews were discovered by the Inquisition both in the higher clergy as also in government officials and in other realms of social life, who appeared like old Christians, i.e. as pure Catholics of Jewish origin who had everywhere admittance and also the right to occupy every kind of leading positions. We come back again to the reporting by the Jewish historian Cecil Roth concerning the organisation of the secret Jews in Coimbra (Portugal), where it is expressly stated: "Other persons also, who were connected with the university, belonged to the secret group, among whose members were found a half dozen clergy, several prominent physicians and countless priests.

"They held their religious services (the synagogue) regularly in a house of Largo das Olarias in Coimbra, and two dozen people, among them various students of the university, participated in these. They were conducted by a certain Diego Lopez da Rosa, and Antonio Homen seems to have acted as Rabbi.

"The secret was finally betrayed. On the 24th November 1619, the Inquisition took Homen captive and sent him to Lisbon, where he was to be put on trial. After four and a half years in prison, he was condemned to death as a 'stiff-necked, unbelieving heretic.' On 5th May 1624, he was executed by the garrotte at a public ceremony. He had not wished to confess his guilt at any price, and his body was burned, while eight lesser members of the circle (of whom one died in prison) were handed over to the worldly authority for lesser punishment. To the group belonged two priests. . ."[317]

In the following the Jewish historian quoted gives interesting details, and about Antonio D'Avelar, another Jew of the group, he writes: "His two sons and four daughters (three of them were nuns) were put on trial, because they adhered to

Judaism. . . The scandal had a wide echo. On 30th April 1629, the Portuguese courts turned to Philip III and instructed him that, at recent burnings of heretics carried out by them, besides three monks and various Jesuits, three abbots from Coimbra had also been involved. A further six – all of whom had been appointed by the Pope – were in prison. The King was therefore requested in future to approve no livings to new Christians (i.e. Catholics of Jewish descent) or to allow them to enter the Holy Order. . ."[318]

The report of this renowned Jewish historian makes clear to us how a seemingly zealous monk, Professor of Church Law, famous preacher and father confessor, was not only leader of the secret Jews of Coimbra, but, as it appears, even a Rabbi of the secret synagogue in a private house. It is also revealed to us that to the secret group belonged monks, nuns, Jesuits and even abbots of the respected Church chapter.

For six centuries the Inquisition, with its effective methods of locating and uncovering such secret Jewish organisations and their infiltrations into the clergy of Holy Church, destroyed them and put them out of operation. But when the Papal and then also the Portuguese and Spanish Inquisition were abolished, the Church and Christian society saw themselves robbed of the institutions which had defended them against the disastrous infiltrations and activities of the "Jewish Fifth Column." Thus it was possible that, from this moment on, enormous progress was made by the secret Jewish revolutions, since they now, in order to triumph, could reckon with a veritable swarm of clergy as accomplices. These made easier at first the victories of freemasonry and today those of atheistic Communism. Christianity and the whole world have need of new institutions which are adapted to modern times, but which must be equally as effective or even more effective than the Inquisition, in order to protect mankind from the strivings for conquest of Jewish Imperialism.

In the publication mentioned of the Jewish publishers in Buenos Aires, this secret Jewish infiltration into religious convents is openly admitted. In this connection it is stated: "One could set up a long list of nuns and monks who suffered under the Inquisition or have ended their lives as Jews", and in the first footnote to the same page it is stated: "The family of Manuel Pereira Continho must be mentioned, whose five

daughters were nuns of the cloister de la Esperanza in Lisbon, while his sons lived in Hamburg as Jews under the name Abendana. Among other remarkable Church personages of the 17th century in Spain must be mentioned the famous dramatist and novelist Juan Perez de Montalvan, the friend of Lope de Vegas, priest and notary of the Holy Office."[319]

Some of the priests of the "Fifth Column" burned by the Inquisition are regarded by international Jewry as martyrs, as for example the famous monk Diego de la Asuncion, about whom the Jewish historian Cecil Roth writes the following: "One of the most outstanding martyrs of the Portuguese Inquisition was Diego de la Asuncion, a young Franciscan monk, who was born in Viana in 1579. He had in his veins only a small percentage of Jewish blood. . . It was impossible for him to keep his intentions to himself. Since his situation was dangerous, he attempted to flee to England or France, but was taken captive on the way. Before the Inquisition Court he voluntarily confessed everything which he was accused of, and at first pretended to repent, but later altered his conduct and proudly confessed himself to be an adherent of the law of Moses. . . On 3rd August 1603, he was burned alive as a twenty-five year old in Lisbon. . . A number of Jews in Lisbon founded an association in his memory which, in order to remove all suspicion, was called the "Brotherhood of Saint Diego," and which maintained a perpetual light in front of the Ark of the Law of a synagogue, in a place of greater religious freedom. Thus the blood of a sacrifice fructified and strengthened the faith of the secret Jews."[320]

At the time of the Inquisition, the technical organisation of the Holy Office frequently discovered the members of the "Fifth Column", who in the Church today conduct themselves as they wish, without anyone preventing it. The defence of Christianity is destroyed or crippled, the internal enemy causes all possible harm and rapidly brings us towards Communist slavery. On the other side, one sees that a small percentage of Jewish blood suffices for a Christian man to be a secret fanatical Jew who gives his life for this dark cause.

The Jewish historian mentioned speaks once again about the Catholic but secretly Jewish nuns and writes: "To the 231 persons who were condemned, in Portugal, in the eight years from 1619 to 1627, to public burning as heretics, belonged

fifteen doctors of the university, two of whom were professors, eleven additionally academicians, twenty lawyers and the same number of physicians and notaries, and in particular 44 nuns and fifteen priests, of whom seven were abbots."[321]

In other cases, the career of the priest serves the secret Jews for the purpose of not having to confess to the real priests. This device is especially of importance for the confession of children who, on account of their age, are unable to conceal a secret and therefore, during the first years, are true Christians and do not know that their parents secretly belong to Judaism. If then the children at the age of thirteen or later are prepared for the secret introduction into Judaism, it may happen that for many of them the Christian faith is already rooted, and that they naturally wish to ask their father confessor for advice. It would thus be very dangerous if the father confessor of youth were a real priest, who obtained knowledge of the great secret of clandestine Jewry and sounded the alarm, watched strictly over the confessing child, made it attentive to the Jewish error and could strengthen it in the Catholic belief. If, on the other hand, the father confessor is also a Jew, he can be decisive for the final resolution of the vacillating child. At the time of the Inquisition this was a vitally important problem for the new Christian families, for every child was obligated, under threat of excommunication, to denounce to the Holy Office every attempt of the parents to introduce it into Judaism. And every indiscretion of the boy towards the father confessor could have the consequence that the latter convinced him that he must reveal this to the Inquisition, which represented a serious danger for the entire family. In this sense the Jewish writer quoted, Cecil Roth, writes in the American edition of his work mentioned, which was published by the "Jewish Publication Society of America," that an English Jew "who died in 1890 in the U.S.A.", had said about the secret Portuguese Jews: "Many families were, including those of merit, Jews, and in different districts the Jewish families were very numerous. Often then a monk, so that he could take confession from the families in the neighbourhood."[322] In another place we will report more elaborately how other Jewish writers describe the procedure of how to introduce the young generation of secret Jewish families into Judaism, who were baptised and during their childhood had lived as Christians. At a suitable moment they are introduced in an imposing, gloomy ceremony into the dark

sect of Judaism.

Concerning the strict control that the Inquisition exerted over the Christians of Jewish descent and over the population in general in order to unmask secret Jews, reports to us the respected Jewish historian Frederick David Mocatta, who in the previous century was President of the "Jewish Historical Society of England," in his work written in 1877, "The Jews in Spain and Portugal and the Inquisition": "The unfortunate Jews, outwardly the most devout of the entire Catholic population, followed in all secrecy the laws of their old faith in spite of the great danger linked with it. The traitors had on grounds of their denunciation such great advantages and the suspicion was so easily believed, that no one escaped with whole skin if the servants of his house, secret enemies or incautious brothers had slandered them. In spite of the greatest caution the new Christians were not secure from showing an inclination to Judaism. Their clothing, suits and especially their food were carefully watched over."

The Jewish historian mentioned further reports, that it was observed how they practised the Catholic rite, how they behaved on the Sabbath and Jewish festivals, that their expressions and gestures were zealously observed and often an unconscious action was denounced. Then an official of the Holy Office, called by the relatives, appeared at the door in order to fetch his victim, whom he kept in prison for months, years or perhaps forever. "So one generation of secret Jews followed upon the other. They mixed with all social strata and occupied all State posts and especially Church offices."[323]

This strict superintendence was carried through, although the secret Jewish clergy, in order to arouse no suspicion in general, pretended to be anti-Jewish. For any defence of the Jews would have sufficed for the Inquisition to regard them as suspect, to accuse them of practising the Jewish religion in secret, and to put them on trial in order to discover the truth. In our time the secret Jewish clergy defend the Jews unpunished, for there is no Inquisition or a corresponding modern institution that has investigated and revealed the dark practices of Jewry.

In another passage of his work the president of the Jewish society for historic studies in England asserts: "In fact the

converts adapted themselves outwardly to the Catholic confession of faith, took on new names, filled their houses with crucifixes, holy images and other Christian symbols and went regularly into the Church...” Then he closes by remarking that, despite everything, many were discovered by the Inquisition.[324]

One can easily imagine how difficult it was under these circumstances for the secret Jews to effectively develop their revolutionary movements. In addition, the Inquisition had to be abolished or made harmless before the first revolutionary attempt could have positive and lasting results.

One of the most renowned anti-Jewish works of the 17th century was the famed “Sentry on the tower of the Church of God.” The author was the virtuous Franciscan monk Francisco de Torrejoncillo, the Prior of various Franciscan monasteries including, among others, that of St. Bartholoma of Valencia de Alcantara, our Holy Virgin of Rocamador and our Holy Virgin of Montecelli del Hoyo; he had also been clerk with three different provincial fathers. In his quoted work he writes expressly about the secret Jewish priests: “In the monastery of St. Hieronymus, says Velazquez, they once cheated one of the monks and chose him as Prior and Prelate. Secretly he carried out his rites and ceremonies, until he was discovered by the Inquisition, taken prisoner and publicly burned. From then on great Laws and Statutes were introduced in this monastery and in the entire Order, that none of this race should be admitted. . . In the kingdom of Murcia a superior or prefect of a religious order preached all day zealously the Law of Christ and at night he went out with another Jew, who was door-keeper in his foundation, in order to teach the Law of Moses to the Jews of a house. Many of them were burned with their teacher and others died in prison.”[325] Here we have another scholar of the scripture, i.e., secret rabbi, who, in order to conceal his true character, became at first monk and then superior of the Order, which made it possible for him to secretly practise his activity as rabbi. But the Inquisition knew very well, that the greatest danger lay in the higher clergy, watched over them all, and finally discovered that the devout superior of the religious Order was a secret Jewish leader, and also discovered his parish children, who were burned or met death in prison.

And Father Torrejoncillo further reports: “If a man wished to become Prelate, then he told others that he did not wish to,

and since the others saw that he apparently rejected it, they gave him the office. Accordingly, he confessed, that he was a Jew."[326]

These revelations of the famous protector of the Franciscan Order compel us to explain a fact which other writers confirm and is also corroborated through documents from the time of the Inquisition. The rules of the monastic order, to refuse the offices to those who strove after them, were set up to the greatest part in order to prevent the secret Jewish infiltration. However, they were skilfully evaded by the Jews, which even today is still the case. The best God-fearing men do not strive in reality after such dignities, while the secret Jewish monks act as if they are not interested, but provide skilled teamwork in order to obtain these positions and even gain control of the leading positions in these religious Orders, in whose control they are most interested. The same occurs with the Bishops' offices, for the best, most virtuous and most devout priests are not concerned with gaining Bishops' seats and often refuse to accept them when they are proposed for them, in contrast to the Jews, who mutually support one another and through the influence of their own in Rome easily rise in the hierarchy of the Church.

When the Inquisition still existed, it suppressed this infiltration as far as possible and even put famous archbishops and bishops on trial, who had been seduced to practising Judaism in secret. But when this defence of Christianity was destroyed, nothing any longer held up the infiltration of the "Fifth Column" into the supreme hierarchy of the Church. For this reason there are so many cardinals, archbishops, bishops, abbots, presidents of an Order for the province, abbots, etc., who in inexplicable manner support the enemies of the Church, for it is a matter of Jews, of freemasonry or of Communism. If we wish to prevent this situation degenerating into a catastrophe, the competent authorities must build up at the right time a new defence against these infiltrations and against the otherwise traitorous activity of the "Fifth Column."

The educated member of the Franciscan Order reports further in his quoted work: "A treasurer of Holy Church (Cathedral) of Cordoba, pretended to fall into ecstasy in a solemn procession. A short time later he was burned, and his figure and insignia are today exhibited in this Holy Church.

Since that time extreme caution was exercised that no new Christian should occupy an office. . . Another was vicar of the Bishop of Cordoba and set the entire Holy Church into confusion with prosecutions and dispute among the old Christians. With matters in dispute, which he had to decide as judge, he always gave judgement in favour of the new Christians. For it is ordered in their law that one shall support the other against the Christians. However this may be, everything undertaken against the Christians is just, even if it is a matter of killing us."

Concerning this Pharisee, Father Torrejoncillo reports in addition the following: "With the midday or evening meal the Jews wish to have the best place, and in the Church they also wish to have the best seating places. . . In Valladolid there was another new Christian in a monastery, who there instigated great dispute among fifteen noble pupils. Therefore some have thought that the old custom had begun in the monastery of the Holy Cross, in memory of them (the Jews), as is described in the fifth Chapter of this book."[327]

The most serious danger of the new Christians, who overthrew everything and brought their children up from infancy as Jews, is made clear through the following report of Father Torrejoncillo: "During confession a priest asked a child, in connection with the fast obligation, for his name. The child answered: 'Are you asking me for the name which I have at home or outside?' 'I ask about the name you have at home.' And the child said: 'My home name is Abraham and the other Francisquito'."[328] It is thus understandable that the false Christian families, who do homage to Judaism, undertake the introduction of their baptised children, who have been educated as Christians, into the Synagogue only at an age when they are no longer incautious and they always attempt to give them a secret Jewish father confessor. In addition they subject themselves before their acceptance into Jewry to a succession of examinations, which prove that they are capable of preserving the most closely guarded secrets. Through experience all these methods were perfected in the course of centuries, which the Jews use all over the world, and since there exists no Inquisition or like organisation that defends the people and watches over this devilish sect, the danger today for the Jews is very small.

The uncertainty of the peoples about this problem has this consequence: that the natural lack of caution, which occur again and again, is not noticed. Here in Spain we have, for example, experienced something remarkable: A member of the Catholic Action, which was very much against Franco and for Gil Robles, once said to us: "I am a zealous, apostolic, Jewish Catholic." When we asked him what he meant by Jewish, he became excited and said: "I have made a mistake, a slip of the tongue, I wished to say Roman. Well, you see, one often says one thing in place of the other." (Jewish in Spanish = marrano, Roman = romano, very similar words). The Jews are naturally men like us all and no gods, and they constantly commit indiscretions. But since the people know nothing of all this and on the other side there exists no organisation that can discover and destroy this godless sect, these indiscretions are overlooked.

In Spain and Hispanic America, the secret Jews of the 20th century jokingly say to one another, "Catolicos Apostolicos Marranos" (Catholic apostolic Jews) instead of (as is correct) "Catolicos Apostolicos Romanos" (Apostolic Roman Catholics), and naturally the power of custom allows them to commit such indiscretions, but today, due to the reasons mentioned, they have no importance.

In the monumental work of modern Jewry, the Jewish-Spanish Encyclopaedia quoted, it is stated: "The monasteries are full of Jews. Many of the abbots, Inquisitors and bishops also are descended from Jews. Many of them are in the bottom of their heart convinced Jews, even if they also, in order not to have to abandon worldly goods, pretend to believe in Christianity."[329]

As one sees, this quotation from an official work of Jewry concords with other no less credible sources. We will deal in the sequel of this work, on the basis of undisputed documents and sources, with the tragedy of Jewish infiltration into the Protestant clergy, but here we will make some allusion in advance, which particularly draws our attention to it and proves that the problem of the "Jewish Fifth Column" in the clergy is a general phenomenon that concerns all confessions. In this connection it is stated expressly in the monumental Jewish work, quoted by us, under the word "Holanda" (Holland): "Many new Christians turned, from 1566, to

Calvinism and other reformed doctrines. It is, for example, known that a certain Marco Perez, of Jewish descent, was president of the Calvinist Church Council of Antwerp."[330]

This proves that it is not a question of a tendency but of a clear striving for domination, for this Church Council was the highest Calvinist Church Council in Antwerp, and in fact a Jew was president, i.e., the highest authority.

These Jewish infiltrations into Christianity had at times dangerous consequences for the Christian rulers. In the Jewish Encyclopaedia quoted by us, another interesting revelation is made. Under the name "Gaden Stephan", alias Daniel or Daniela Yevlevich, it is stated: "Physician at the court of the Czar, in the 17th century . . . altered several times his religion and finally entered into the Catholic men's association of the Greek Orthodox Church . . . he was cruelly murdered on account of his friendship with the Bojars, who planned the overthrow of the Czar."[331]

In addition, this official work of Jewry provides us with the following other details: "Alexei Protopop, Russian priest and one of the leaders of the Jewish sect in Kiev, Novgorod, Pakow and Moscow (1425-1448). Was apparently pupil of caraita Zejarya . . . Ivan III, Grand Duke of Moscow, appointed him as director of the Cathedral of the Ascension in Moscow, where he succeeded in converting countless personages of the court and of the Church."[332]

Concerning the Jew Bar Hebraeus, whose Christian name was Gregor Abul Faradesh, it is stated in the Encyclopaedia: "Historian and dignitary of the Syrian Church, of Jewish origin, see Bar Hebraeus."[333] Under the name "Bar Hebraeus" it is then stated: "Bar Hebraeus (Gregor Abul Rafadch or Abu-al-Faradch), Superior of the Church of Jacob in Syria, historian, philosopher, theologian and physician, was born in 1226 in Melitene and died in 1286 in Maraga, Persia. He was the son of Aaron, a converted Jewish physician and became Bishop of Guba (1246) and Aleppo (1253) and in the year 1264 director of the Jacobus Church in Persia. He wrote countless books in Arabic and Syrian about history, philosophy, medicine, grammar, biblical commentaries and a book with histories and chronicles, which contains anecdotes and simple proverbs, of which a part refers to the wise Jews. In 1889 E.A.W. Budge

translated this book into English."[334]

In another passage, it is stated in this monumental work of Jewry: "Abraham Rabbi, prior of the barefoot monks, new convert, burned in 1270."[335]

Alexander Michael Solomon, converted Jew, first Anglican Bishop in Jerusalem . . . religiously educated in Germany, studied the rabbinical sciences and in 1820, when he went to England, was confirmed in the Synagogue of Plymouth as cantor. In 1825 he was baptised . . . appointed superintendent of the English clergy and of its men's associations in Syria, Mesopotamia, Egypt and Abyssinia.[336]

We will not tire the reader with numerous data that we have at our disposal concerning this material. After what has been said already, he can nevertheless form an opinion concerning the universal spreading of the "Jewish Fifth Column" in the clergy and also concerning the deadly danger that it represents not only for the Catholic Church but also for the whole of Christianity. In conclusion to this chapter we will mention a regrettable fact. In some lands, where the Protestant and Orthodox patriots heroically fight against the Communist infiltration into their churches, the former commit the fault, when they have noticed that certain dignitaries of the Catholic Church aid Communism to victory, of accusing Catholicism in general of what only the members of the "Fifth Column" in the clergy do. This conduct is unjust and the same would be the case if we Catholics conversely were to accuse the Protestants and Orthodox, who are to the greatest part anti-Communists, of betrayal, which the members of the "Fifth Column" in the clergy and the leadership of the orthodox and Protestant Churches daily commit on their chosen fatherland and the free world. We real Christians, who are also necessarily anti-Communists, must therefore recognise, that the Catholic Church, as also the Protestant and Orthodox Churches to the same extent, fall victim to the destructive activity of the same enemies. The "Synagogue of Satan", which through its infiltrations into the clergy of the different churches furthers the triumphs of the Communist, atheistic revolution, which in secret is directed by the synagogue itself. The fact that we are threatened by the same danger and the same enemy, should allow ns to see the necessity to apply our powers in common against the enemy. As long as we remain divided through

religious, racial or national hatred, the Jews will conquer us one after the other until they have enslaved us all, as they have done with the unfortunate peoples under Communist rule. For self-preservation we must therefore unite our forces and as an organisation represented in the whole world fight against the foe. Only thus can we counter with prospect of success an enemy, who at present solely and alone hinders the true Christians and pagans on account of the disunity among us, and rules not only the world but the entire planet. If we unite, we will become much stronger than they, easily defeat them and be able to secure the salvation of Christianity, of independence and of well-being of our peoples. Victory or defeat can thus depend on our unity or disunity. Our alliance in the political realm is relatively easy to bring about; for, if we are not blind and wish to save ourselves, we must regard it as urgently necessary.

As far as the unity of all Christians in the theological domain is concerned, then it seems — even if it is an apostolic ideal, which encourages us all — very difficult for the one and attainable for the others. In every case it is clear that if we Christians, Catholics, Protestants and Orthodox form an alliance in the political sphere against Jewish Imperialism, its Communist revolution and its "Fifth Column" in our Churches, then this struggle against the materialist atheism of Communism is the best preparation for a greater approach in the theological sphere, through a friendly discussion, which allows us all to discern the truth. How different is this Christian striving for unity from that of the agents of Jewry and of Communism in the Vatican clergy, which they wish to spread at the next, Second Vatican Council!

Under the pretence of uniting Christians, they attempt to destroy the traditional foundations of Holy Church, the foundation of its most important defence against the Jewish-Communist revolution, so that atheistic materialist Marxism can easily rule the Catholic world. The same goals are followed by analogous so-called Christian unity movements, which are led by secret Jewish members of the "Jewish Fifth Column", who are also secret Communists and control many Protestant Churches. In these cases simply the sublime ideal of Christian unity is utilised for the dark purposes of somehow furthering the victory of the Jewish-Communist revolution. In other cases they wish to control the Churches, which they do not rule,

through those national or world church councils, in order upon diverse ways and means to favour the triumphs of Communism and to attack, by denigration, the patriots who defend their peoples against the beast.

Also among Protestants and Orthodox there are efforts for uniting of Christians against Communism. Fortunately, there are many Protestant pastors and dignitaries who desperately fight with Christian zeal to free their Churches from the "Communist Fifth Column".

The same is the case with the Orthodox Churches. In order to be able to form an idea of the violent dispute in this domain, we will reproduce what the renowned orthodox Bishop Alejo Pelipenko says concerning this in his work "Communist Infiltration into the Christian Churches of America" (Buenos Aires Edition, 1961, Page 232): "And if the Patriarch of Moscow works together with all kinds of sectarians, who in reality fight the priests of Christ, supports the spiritualists who are not even Christians for they do not recognise Christ as God and do not believe in the Resurrection, why should we Orthodox not work together with our Catholic Brothers and fight together with them against the forces of Hell? We must keep before our eyes that if, under the constant attacks of the Kremlin and of the Patriarch of Moscow, unity is lost and the power of the Catholic Church diminished, none of the Orthodox Churches will remain free, but would be enslaved by Moscow."

Thereupon he writes concerning the "ICAB" (Iglesia Catolica Apostolica Brasilena) (= Apostolic Catholic Church of Brazil), which is ruled by the Orthodox Church of the Kremlin: "I have reflected upon all this with the publication of this book. I have trustworthy information about the harmful work of the ICAB not only for the Catholic Church but also for the entire Brazilian people, and I have not only the right to write and speak openly, but for me this is a sacred duty. May many others follow my example and join themselves together in an anti-Communist Front. Why does power always lie only in unity?"

ASSAULT ON THE INDEPENDENCE AND FREEDOM OF THE PEOPLES

As we will investigate extensively in another volume of this work, the League of Nations and the Organisations of the United Nations are, in spite of their noble ideals, controlled in fundamental points by Jews and Freemasons who occupy the bureaucratic key positions and also sit in many national representations of States, whereby the most diverse ideologies and Communist, anti-Communist or neutralist tendencies are followed. In all three camps the Jews and Freemasons take up important positions, for they introduce themselves secretly everywhere they can and utilise all these key positions, in order to further the triumph of Jewish Imperialism and its Communist revolution or to attack the important patriotic governments that Jewry does not control. Thus the League of Nations and the UNO, which could have done much good to preserve world peace and to promote the progress of mankind, have failed, for frequently they are used by Jewry, Freemasonry or Communism for purposes which do not justify their existence.

However, the ideal of Jewish Imperialism has always been to found a world state, which would make it possible for it to control the states which could not be conquered. One of the measures which seems indispensable to Jewry for the preparation of such an ambitious plan, is the setting up of a world police under the control of UNO, which has power in every state and — so they say — should serve for securing world peace and unity among the peoples. These apparent goals are only intended to conceal the real ones. These are: (i) to have a new “Fifth Column” of Jewry in the Christian and pagan states, which is fully supported by the UNO, for it must be an effective organ within this organisation; (ii) to use the world police for espionage against the states which Jewish Imperialism does not control. For this police will be controlled by Jewish, Freemasonic or Communist agents, like almost all bureaucratic organs of the UNO, even if these agents also seemingly represent the most diverse political tendencies, from the Right to the very Extreme Left, and thus pursue the centuries-old tactics of the Synagogue.

As one sees, the possession of this world police, which in the hands of UNO is a satellite of the Synagogue, would be one of the most important measures that the Jews could take in order to destroy the remaining independence and freedom of the peoples. We will discuss this matter further in the sequel of

this work.

Jewry wished to make the League of Nations, as also later the UNO, into that Super-State which had sufficient full powers to make an end to the independence of the peoples. But the resistance of many nations, who zealously defend their sovereignty, compelled Jewish Imperialism into recognition of this sovereignty, in order in these state alliances to join together most or all states. For many of them would not have participated in these organisations if their independence might have suffered. Therefore Jewry saw itself compelled to equip these two super-state organisations with limited executive powers. All this was provisionally accepted, in order to gradually give greater authoritative powers and finally to fully abolish the sovereignty of the states. One of the preparatory steps to this goal is the planned world police, which shall have the right to exercise its power in the most different states of the world. They wish to use — so they assert — their powerful influence in the Vatican in order to attain that this proposal is drawn into a document, and thus becomes the doctrine of the Church. In the same way they wish to bring it about that the Holy See is transformed into a kind of satellite of the "Synagogue of Satan" and even serve them as a mouthpiece, if it appears purposive, so that in the name of Holy Church proposals or definitions of doctrine are made that directly or indirectly favour the political plans of international Jewry. For to this shall also belong naturally the plans that are connected with the condemnation of patriots who fight against Jewish Imperialism, or with measures which somehow make easier the victory of Marxist Socialism and the policy of the Kremlin. These Jewish projects seem to us not only satanic, but also monstrous and prove once again that, in the same way as the Scribes and Pharisees constantly led our Lord Jesus into temptation and wished to entice into a trap so as later to have arguments in order to kill him, the descendants of these Scribes and Pharisees have taken over the methods of their forefathers and attempt to constantly place traps in the way of the highest Church dignitaries so that they, if they fall into these traps, can bring forward arguments against them which they need in order to degrade Holy Church and prepare its disintegration. Under the present Pontificate, the "Synagogue of Satan" behaves as at the time of the secret Jewish anti-Pope or satellites of Jewry, for it believes it has almost everything in its hand. But it does not reckon with the support that Our Lord

Jesus has always granted His Holy Church and which has always condemned the hellish conspiracies of the Synagogue to failure. At the time of Pius IX, for example, the Jewish-freemasonic forces had already struck up a cry of triumph. They even boasted that this Pope was a freemason. But Our Lord God illuminated at the right time the Vicar of Christ, who finally opened his eyes and recognised the infamous intrigues of Jewry.

One of the measures which clearly allow the change in his policy to be discerned, was the frequent enclosing of the Jews in the ghetto. Upon other occasions the Pontificate had always been represented by secret Jewish cardinals. But in these cases the support was always revealed which God showed His Holy Church, in that He illuminated other Church dignitaries and gave them strength so that they could organise the Holy Councils and convince the Fathers of the necessity of not recognising the descendants of Judas Iscariot as Pope, and to declare them to be anti-Popes and – as in the case of the Pierleonis – to declare null and void their actions, declarations relating to doctrine and investiture of priests, although they had sat for many years or a whole life on the throne of St. Peter in Rome and had been elected by a two-third majority of the cardinals. The case of another well-known Pope, who at first on 1st April 1412 summoned the Holy Council of Rome and later in 1413 the Ecumenical Council of Constance, is also revealing. At the seventh session on 2nd May 1413 he was declared by the general Holy Council to be a rebellious, incorrigible rebel and Simonist, and at the 12th sitting of 29th May it was added to these earlier accusations that he was a notorious Simonist squanderer of goods and rights of many Churches, repellent on account of his revolting unnatural morals, stiff-necked and guilty of many other crimes. The Holy Council finally deposed him as Pope and took from him every power. All this was attained, as in the case of the Pierleonis, with military aid, which various powerful Christian heads of state provided the Holy Council. The latter understood that it was a duty to save the Sacred Council and their lands from the danger hovering over them. The history of Holy Church shows that the divine assistance has revealed itself in a very varied manner but was finally always revealed against the infamous spite of the enemy. Not in vain did Our Lord Jesus promise men that "the powers of hell should not rule over them."

CHAPTER THIRTY-NINE

JEWISH-FREEMASONIC INFILTRATION INTO THE JESUIT ORDER

In the "Jewish Spanish Encyclopaedia", Limborch is quoted as follows: "In Amsterdam and elsewhere there are Augustinians, Franciscans, Jesuits and Dominicans, who are Jews."[337]

As we have been able to discern, the secret Jews usually strive for all positions of the secular clergy and the monastic orders. In reference to the latter we must, however, still mention their preference to attach themselves to and control those orders which are most dangerous of all for their infamous plans, since they could make them ineffective through their control. When, in the 13th century, the Templar Order signified a great danger for them, they entered it and finally in all quietness conquered the highest positions, brought it away from its goals and used it against the Church and the Christian monarchies. This was a real catastrophe, and the Papacy and the Christian monarchy rapidly intervened, dissolved the Order and had the Grand- Master executed, in order to preserve Christianity from a catastrophe. In the Middle Ages they preferred the infiltration into the Orders, who worked out the plans for the Papal Inquisition, in order to make the latter's struggle harmless. Since, however, the Franciscans and Dominicans exactly knew the Jewish problem and were masters in the struggle against Jewry, they were nevertheless able, as we have seen, to assert themselves.

In modern times the meritorious Society of Jesus has fought most of all against the Jewish revolutionary enterprises, freemasonry, spiritualism, theosophy, Communism, etc. This is to be attributed to the fact that many of their members are not subjected to such strict rules and prayers and have the necessary time to devote themselves to political-social struggles.

Naturally the Jews, since the founding of the holy work of St. Ignatius, have attempted to introduce themselves there in masses.

It is known that the Jesuit Order at first played a decisive role with the counter-Reforms, which made it possible that Poland and other states were won back for Catholicism. Although very soon the new Christians flooded over this land and gained control of the key positions, the true Jesuits still fought heroically against the Jewish threat and attained that a Statute was approved, which, as also with another Order, refused admittance into the Society of Jesus to descendants of Jews. Even today, there is a statute which forbids admittance into the Order to Jews up to the third generation. However, it is no longer heeded, for if today one investigates the family tree of the false secret Jewish Catholics of our days, it can be to the greatest part proved that they are descended since ten or more generations from Christians, which is to be traced back to the false conversions of their forefathers before this point in time.

Until now we have seen by means of recognised Jewish or Catholic sources that the presence of traitorous Jesuits, who secretly practised the Jewish religion, was at various times a frequent occurrence. In the following we will now, even if only summarised on account of the expediency of this work, investigate this regrettable occurrence.

Among other things, the Jewish Jesuits have attempted with intrigues to bring away from its goal the meritorious Society which was founded for the defence of the Church, and to occasion it to exactly the opposite, i.e., instead of combating the enemies of the Church to fight against its best defenders. Naturally the secret Jews, who pretended to be Jesuits, first of all set the Society against the sole bulwark of the Church, the Inquisition. This we will prove by means of Jewish sources, who enjoy the greatest regard in the modern synagogue.

In the "Jewish-Spanish Encyclopaedia", it is stated under the word "Bahia" concerning the false Jewish Christians in Brazil: "It is highly probable that in Bahia, since its foundation, there were secret Jews, for the Portuguese needed settlers for their possessions in the Western Hemisphere and made use of the suspect new Christians. Many other Jews emigrated to Brazil in order to escape the Inquisition . . . Also in the trade with African slaves they played an important role, since it became necessary to introduce workers more capable of resisting the climate for the heavy plantation labour than the natives. Besides Jewish planters, manufacturers and merchants

there were also some physicians. During the first centuries of the Portuguese settlement, the Jews lived relatively free in Bahia in spite of the activity of the agents of the Holy Office in Lisbon. The authorities represented economic and fiscal interests for the capital and were tolerant in living together with the Jesuits, who were then against the Inquisition. The Jews secretly held religious services and maintained rabbis."[338]

In this case the organisation of St. Ignatius, founded for the defence of the Church against her enemies, was led astray and occasioned to be exactly the opposite, to oppose the Inquisition, which represented the principal defence of the Church and to tolerate its enemies. Here also we see once again the participation of the Jews in the hated slave trade, which in the preceding centuries was one of their most productive occupations.

The present day false Jewish Christians in Brazil, whose forefathers captured the unfortunate negroes, who really deserved a better fate, like wild animals or sold them like cattle, proceed in a really shameless way when today they lead the Socialist and Communist movements in Brazil and give themselves out to be liberators of the negroes or Mulattos of the population, when they brought their forefathers in chains and made them into slaves. The Brazilian negroes and mulattos must open their eyes and recognise that the same evil powers who condemned their forefathers to hated servitude, now lead them towards the worst slavery of all, Communism, and deceive them with enticing means of liberating them and creating a paradise for them. They did the same with their forefathers who were cheated by the secret Jewish slave dealers and believed their lying promises in the hope of being led to a better life and one fine day awoke with the chains of slaver when it was too late to free themselves.

Let us select one of the many cases in Brazil, for to this land we have hitherto devoted little space in this work. This terrible struggle took place a hundred years later than that which we have just investigated. The details we take from another authorised source of Jewry. The most renowned historian of the present, Cecil Roth, writes in his "History of the Marranos" concerning the suppression of the secret Jews in Brazil by the Holy Office and continues as follows: "In this time a ray of hope fell through the clouds. An Interregnum in the office of

the Grand Inquisitor from 1653 to 1673 admittedly did not influence the activity of the Court, but diminished certainly its regard. Meanwhile Antonio Vieira, the great Jesuit, who had earned the surname Apostle of Brazil, had taken over the defence of the new Christians in Brazil. He pressed Juan IV to abolish the disappropriations and to erase the still existing differences between old and new Christians. Through his free expression of opinion he engaged upon a feud with the Holy Office. After three years of imprisonment (1665-67), his writings and he himself were formally condemned. Through his experience with the terror of the Holy Office his sympathy increased with the oppressed. He went to Rome where, in the citadel of Christianity, he attacked the Portuguese Inquisition as a godless court not influenced by devoutness, which condemned the innocent just as often as the guilty and was the enemy of the best Christian interests. The Society of Jesus – afflicted on account of the treatment of one of its most regarded members – supported his cause. Encouraged through the change of events, the new Christians turned to the throne on account of definite reforms, including the free pardon of those prosecuted and the replacement of the Inquisitorial procedure through a more humane form customary in Rome. For such modest concessions they offered to pay 20,000 Cruceiros yearly, to send 4000 soldiers to India and each year 1200 as reinforcement and a further 300 in event of war. The Inquisition protested energetically, but the application was supported by many great men of the kingdom and even by the faculty of the University of Coimbra (which, as we have seen, was flooded with secret Jews) and personally supported by the Archbishop of Lisbon. It was thus approved and sent on to Rome for final decision. There Francisco de Azevedo, the representative of the new Christians, together with Vieira, prepared a sharp denunciation, and allowed it to be seen that the Portuguese Inquisition was only a means of repression, enriched itself through extortion and was out for the last blood of every new Christian. The latter – so they asserted — were all zealous Catholics, who, because they denied, i.e., denied Judaism, were condemned or were pardoned on grounds of a false confession. After a long struggle, the new Christians won. On 3rd October 1674, Pope Clement X took over control of the activity of the Portuguese courts and ordered that the most important cases should be transferred to Rome. Since the Inquisitors refused to cooperate on the following investigation,

under the pretence that thereby the secrets of the trial could come to light, an interdict was uttered against them and on 27th May 1679 they were finally deposed from their offices. The easing was not of long duration, for on 22nd August 1681 the deposing was already annulled, after a couple of reforms of no further importance had been resolved. The resumption of activity in Portugal was celebrated with triumphant processions and carnival lights. In January of the following year, the first burnings of heretics took place again in Coimbra. Upon this followed a few months later the burning of four persons in Lisbon on, 10th May, three of them alive, because they did not repent. To the latter belonged a lawyer of Aviz, Miguel Henriquez (alias Isaak) da Fonseca, who had himself called Misael Hisneque de Fungoca, Antonio de Aguiar (alias Aaron Cohen Faya) from Lamunilla in the neighbourhood of Madrid, and Gaspar (alias Abraham) Lopez Pereira, who were all lamented by the literates in Amsterdam as martyrs."

The renowned Jewish historian reports further concerning the burnings of several secret Jews as heretics, and the Jewish researcher describes the high point of this terrible struggle as follows: "This resumption was given expression in September 1683 through a command that all persons who had been pardoned on account of membership to Jewry, must leave the kingdom in the impossibly short period of two months. They should in addition leave behind their children who were younger than seven years until they proved that they lived in their new home as true Christians. The rapid increase of the communities on grounds of the dispersion in that time was partly to be traced back to this measure, which first became invalid when the war with France broke out in 1704."[339]

Later this and other renowned Jewish historians assert that, despite everything, secret Jewry in Portugal and Brazil survived, i.e., the repression through the Inquisition was able to be avoided. The case particularly investigated by us is an important example of how the Synagogue, against the intentions of St. Ignatius of Loyola and the other meritorious founders of this order, has utilised the Society of Jesus in order to destroy the defence of Holy Church. It also makes the serious fact clear to us that a bad Jesuit or a group of wicked Jesuits let themselves into an unjust struggle against the real defenders of the Church and later drew in the entire Order by that they utilised the noble spirit of solidarity of the

meritorious society towards non-members. With all respect and high regard for the Jesuit Order, we allow ourselves to give warning of such manoeuvres which frequently occur in this disastrous time.

In addition the special interest of the "Synagogue of Satan" to introduce itself into the Society of Jesus and to control it, is proved in an official work of freemasonry, which we have just received from one of those groups of devout Latin American clergy, who, out of the noble striving to save Holy Church, provided us with the extensive South American Bibliography, which is so inestimably valuable and useful for the rapid preparation of this work and to spare us expensive travels and the search for Bibliography, which would have considerably delayed the publication of this work. We speak of the "Abbreviated Encyclopaedic Dictionary of Freemasonry", which was written by the freemason of the 33rd degree (grade), who under the name Pascalis or Pascualis writes expressly:

"Pascalis or Pascualis (Martinez) Jewish theosopher and renowned enlightener, leader of the sects of the Martinists . . . founded a school of the Cabbalists, made in 1754 talk about himself for the first time as founder of a philosophic-spiritual, Jesuitical rite, which he described as a rite of the chosen Coons . . . It is revealed from his writings that the doctrine of Martinez Pascalis goes back to the Cabbalist tradition of the Jews."[340]

In connection with this rite, it is stated in the freemasonic dictionary under the term "Elegidos Coons", word for word: "Chosen Coons. Description for a philosophic-spiritual, ultra-Jesuitical rite, which was founded in 1754 by a Portuguese Jew named Martinez Pascalis. Coons means priest in Jewish."[341]

Concerning the repeated attempts of Jewish freemasonry to introduce itself into the Society and to control it, another source gives us information about this freemasonic rite created for this gloomy purpose. It is stated in the official encyclopaedic dictionary of freemasonry under the term "estricta observancia" (strict observance): "Estricta observancia. Description for a rite which had split up into many others and represents the most perfect expression of the Templar system in freemasonry. This rite was the third freemasonic innovation of the Jesuits, who stirred up the hope among their supporters to come into the possession of the

riches of the old Templars. The chronological history of the Grandmasters corresponds to that of the generals of the Society of Jesus. The rite of strict observance was finally set up in Germany, between 1760 and 1763, by the brother Karl Gathels, the Baron of Hund, who to the six grades of the Order at first determined added yet another. The rite was organised in the following seven degrees: pupil, companion, master, Scottish master, novice, Templar in three classes: Eques, Socius and Armiger, and Eques professus."[342]

The fact that, since his grounding in this Rite which was intended to control the Jesuits, a new Grandmaster was also chosen if a new general of the Order was appointed, shows the tenacity of Jewry and its satellites, freemasonry, to introduce themselves in the Holy Work of St. Ignatius and to control it.

On the other side is the special wish to make this freemasonic rite in connection with the Templar Order very significant. We must not forget that the Templar Order was founded in order to defend Holy Church against its enemies. The "Synagogue of Satan", however, gained entry into it until the secret Jews occupied the leading positions, then brought it away from its original aims and made it become a serious danger for the Church and the Christian peoples. One must also bear in mind that, in the prosecutions against the Templars, the effort was revealed to skilfully conceal themselves, for, although the Christian Order was watched over by the enemy, it remained in its official outward realms bound to Holy Church, even if also in secret circles the easier controlled Catholic Templars were seduced and their religious faith gradually taken from them, until they had finally become secret satellites of Jewry. The infiltrations of the Synagogue and of Freemasonry into the Society of Jesus followed visibly the same aims, for this freemasonic-Templar rite of the Jesuits wishes apparently to make the Society of Jesus into a new Templar Order with retention of its outer official structure is then finally secretly ruled by the enemies of the Church and then used in order to destroy its defenders and with the purpose of making easier the victory of Jewry and its satellites, freemasonry and Communism. From the valuable Freemasonic document, which we study, it is revealed that even other schismatic rites of Freemasonry, which were for this reason called mixed rites or also controlled by the Jewish Cabbalists, were organised in order to influence the meritorious work of

St. Ignatius of Loyola and to control it. Accordingly it is stated under the expression "Clerigos de la estricta observancia": "Clergy of the strict rule of the Order. Title for a Jesuitical mixed rite, which was formed by Cabbalists, Alchemists, Black Magicians and members of the Society of Jesus."[343]

This is apparently a Freemasonic rite, which emanated from a schism of the "Rite of the strict rule of the Order", which, as is stated in the dictionary of Freemasonry mentioned, was subjected to schisms. Both rites are of Jewish origin and we must allude to the fact that in Judaism frequently inner dissensions occur, which are reflected in the schisms which every Jewish party calls forth in the Freemasonic organisation, which at first is ruled by the Jewish cell, but then later passes through its own split. It is not further remarkable that to this Freemasonic rite, which is intended to control the Jesuits, Black Magicians belonged, for we have indeed already proved that the Jews were the most principal spreaders of the Lucifer cult and of Black Magic. On the other side, it was revealed, through many prosecutions of Templars, that in secret circles of the Order the devil was worshipped, even if the open outward structure of the Templar order appeared additionally so Catholic and orthodox as in good old times.

The hair-raising facts, which we describe and have taken from official works of Judaism and of Freemasonry, allow us to clearly recognise the devilish stiff-neckedness of the "Synagogue of Satan" in infiltrating itself into and controlling the Society of Jesus, which in modern times was for it the most combative, most dangerous Catholic Order, in order then to use it against Holy Church, just as it did circa seven centuries ago with the Templar Order.

But what interests the Catholic world certainly most of all is how far Jewry could realise its intentions to make the Society of Jesus into a satellite. Since today, however, there are no Holy Inquisitional Courts or a like institution which could discover this with effective methods, no balanced investigation in this sense is also possible to us. However, certain facts allow it to be concluded that a traceable process of Judaisation is in progress in some domains of the Order of St Ignatius. There are Jesuits who, to the harm of Christianity, defend the Jews and the "Synagogue of Satan." Others favour with any disposable means the enemies of the Church instead of

combating them, while on the other side they attack cruelly and in an anti-Christian way the defenders of the Church, especially those who successfully and tenaciously fight against Jewry, Freemasonry and Communism. Others again further the victory of the Freemasonic and Communist revolution, perform tenacious disruptive work against the few Catholic governments which there are in the world. In addition – and that is the most remarkable thing in the affair – the good fighting Jesuits who fortunately still exist in great number, when they defend the Church against her enemies, especially against Jewry, Freemasonry or Communism, are in an inexplicable way and manner opposed hostilely in the Order by other Jesuits themselves, who stir up rancour against them for so long until they make them harmless or can attain that the superiors forbid them to fight further against the enemies of the Church. In other cases we see well-regarded very intelligent Jesuits, who on grounds of their great capacities could do much good for the Society and Christianity, set back and practically eliminated. As a result, the Order and Holy Church loses the opportunity of using these so valuable capable men. All this gives the impression as if the enemy already sat deeply in the meritorious work of St Ignatius.

But we are convinced of the fact that the Jesuit Order can still save itself from the cunning of its enemies, for the majority of members are honest upright Catholics who entered the Order in order to serve God. If the members, who secretly belong to the "Jewish Fifth Column" and their Freemasonic accomplices were able at times to make progress with their attempts to conquer this fortress, it was only because they proceeded highly secretly and always with the most skilled deceit. We believe honestly, through warnings and the unmasking of the enemy, that the honest Jesuits will, with our modest aid, prosper, so that they can save the Society from a possible catastrophe. As the reader will have remarked, we quote in these last chapters details from official sources of Jewry and of Freemasonry, who cannot be accused of any Antisemitism or fanatical clericalism. Whoever wishes to carry out further research in this sphere as to what methods the secret Jewish monks and nuns have applied at various times, in order to exert their practices in the strict life of the cloisters, can deepen their knowledge in the archives of the Holy Inquisition, which we mention in another part of this work.

In the Archive of Torre do Tombo in Portugal and that of Simancas in Spain, in that previously mentioned in Italy, France and other lands of the world, we find the handwritten original records of countess trials of the Holy Office against Jesuits, Dominicans, Franciscans and monks and nuns of various other religious Orders — among them even abbots and dignitaries of the Order — who were led over and confessed to have secretly paid homage to Judaism in the peaceful life of the most strict cloisters. All this would appear unbelievable to us if, in addition to those admissions from the Jewish and Freemasonic side, the existence of thousands of Inquisitional prosecutions were not able to be quoted which with many details confirm this terrible fact. From these trials are revealed the revolutionary activity and the terrible secret blasphemies of those monks and nuns, who apparently lived with holy dedication according to the rules of their religious Order, against Our Lord Jesus and the Virgin Mary.

In conclusion to this chapter it seems to us necessary to draw the attention of the organisers of patriotic organisations and political parties to the danger that the Jews and Freemasons join themselves to these organisations, finally control or ruin them. Many simpletons believe that the infiltration by such enemies is not important. Others, no less naive, are of the opinion that it would be easy to hold up this invasion. Those who with regrettable naiveté believe the one or other, must reflect that the Catholic clergy and the religious Orders are from diverse reasons far more rigid institutions, into which it is more difficult to penetrate than into simple political parties or associations. If it was successful for Jewry, even at the time of the Inquisition, which particularly wished to prevent this by all means, to infiltrate into the Church institutions, the Synagogue will be able to influence political or social associations even more easily, since they demand neither vows of chastity, poverty and obedience, nor strict monastic life, absolute discipline and all the rest, which in the religious orders have nevertheless held up the deadly infiltration of the enemies of mankind, even if it could not prevent it entirely.

The leaders of political movements should thus prevent by all attainable means that the Jews, Freemasons or Communists enter into their ranks, for, if they are not successful in this, the enemy can bring these movements to ruin. We can make the assurance that the possibility of the triumph of a political

Christian or pagan association is to the greatest part dependent upon whether it triumphs before the Jewish, Freemasonic or Communist infiltration can prevent this. The necessity to eliminate the Christians of Jewish origin rests upon the fact, proven in the course of centuries, that by far the majority of mock-Christians, are Jews in secret, as we have proved by means of indisputably credible documents and sources in this work.

We have here to do with a sad political truth, which has been proved to sufficiency, and not with racial prejudices, which we as Christians in no way foster, and as followers of Jesus Christ all men are for us equal before God and the law. It is one thing, however, to have no racial prejudices, but quite another to allow oneself to be surprised knowingly by the Fifth Column of an enemy who wishes to enslave and destroy us. If we wish to defend ourselves against such an invasion, we are simply making use of our natural right to justified self-defence.

CHAPTER FORTY

CONSPIRACIES AGAINST HISTORY AND THE RITES

The Jews have made the falsification of history into one of the great — perhaps the most important of all — secrets of their successes. Without this, Jewish Imperialism would not have been able to control almost the whole world, but would perhaps have been defeated by the threatened institutions and peoples, as it also repeatedly occurred in the Middle Ages, when Holy Church and the Christian nations recognised the enemy who laid in wait and could defend itself against him. Particularly the Church and worldly chronicles and historic studies provided this knowledge and described the true origin of the earlier attempts of Jewry to control the Christians, to rob them, to gain control of their governments, to destroy Holy Church, to call forth schisms, to organise degrading heresies or to conspire against the Christian peoples.

Since they recognised the historic truth, the Christian and pagan generations could always identify their principal enemies, take heed before them and bring about the failure of

their renewed revolutionary plans for rule. On grounds of the knowledge of historic truth, the priests and dignitaries of Holy Church could exactly recognise that the most bitter enemy of Christ and of Christianity was satanic Jewry, and were thus in the position to defend the Church against all its cunning. For in order to destroy an enemy, one must first recognise him. There is nothing more dangerous than an enemy who can conceal his hostility or his identity, for in these cases he can destroy his victims with decisive surprise attacks. If the victim does not know the aggressive plans of his enemy, he is incapable of preparing a defence or even of recognising the necessity for this. Not to mention the fact that the presence of the enemy may not even be known.

Jewish Imperialism grasped this at the right time and therefore it applied enormous powers in a succession of heretical-revolutionary movements and in intentions of political conquest, even if these were also bloodily defeated with great losses for the 'Synagogue of Satan". These unfortunate events have taught them to apply a part of their energy really attentively to a long-lasting work of organisation, in order to falsify the worldly and religious history of the Christians and to cleanse them all from that is connected with conspiracies, attacks or revolutionary movements of the Jews and finally to attain that in the historical texts every allusion to the participation of the Jews in these enterprises will be left out, which they carry out for centuries, and prepare with a tenacity and energy which would be worthy of a better cause.

For examination of these assertions one can for the sake of studies compare the version of the mediaeval chronicles and historical books and those edited at the present concerning the same factual content. In the comparison one will be able to establish without difficulties, that in the present version every single reference of the mediaeval chronicles to the participation of the Jews in plots, rebellions, crimes, treachery against the King and of the land in question, etc., have been left out although nevertheless the modern historical texts should give again the truth, as this is revealed from the sources upon which they support themselves.

The same is the case with the historical texts of Holy Catholic Church. The clergy who are interested in this kind of investigation should make a thorough comparison between the

histories and chronicles of the Church, the writings of the Fathers, the Bulls and the records of the Councils, which were written between the 1st and 15th centuries A.D. concerning events of the time and the edited historical reports in our time We can predict to them in advance that they will be astounded at the mysterious omissions in the modern Church histories of all allusions to the intrusion of the Jews in the heresies and against the Church and the movements directed by the Popes or their cooperation with crimes and conspiracies against the Christian peoples, which are present in the old chronicles and documents, which serve as basis. Naturally, in the history books of different lands errors occur about one or other fact. But it is highly strange and revealing that in all or almost all modern texts — a remarkable coincidence — that particularly all reports existing in mediaeval history books, chronicles and documents concerning the revolutionary, harmful interference of the Jews into the historical events of the time were left out. It would be ridiculous to hold that such a universal and persistent circumstance must be due to chance or to some kind of magic which from the historical texts caused only one line to vanish concerning social activities. In fact, the knowledge of this should have made the succeeding generations watchful, so that they defended themselves against Jewry. One thus sees that in the course of centuries an organised work was performed, in order to leave out from the new historical sources everything which could damage the plans for world conquest of the Jews.

Every serious researcher can affirm that this mutilation of the Chronicles and history books becomes more frequent and general, the more the Jews and principally the false converts to Christianity joined themselves to Christian society and gained in influence in it. As far as Church history is concerned, then, the conspiracies increased when the current of secret Jewish new Christians became greater, who introduced themselves into the clergy of Holy Church in order to gain control of her from within or to disintegrate her through schisms and heresies. Thus, for example, we can observe that up until the 11th century A.D. in the Chronicles and Documents the harmful, destructive participation of the Jews in social events and also all other interesting historical events are mentioned. From the 15th century onwards there are historical texts written by Christians and even by Catholic clergy, whose authors were in general converted Jews or descendants of

converts, in which carefully the allusions to the wickedness of the Jews were left out. In these texts every revelation concerning the participation of the Jews in various events was left out and it was even attempted to falsify certain factual contents.

The more the secret Jewish historians and chroniclers descended from false converts to Christianity mutilated the historical texts and chronicles of their time — and that is what is serious about the matter — the real Christian historians, who went the most simple way, supported themselves on these already mutilated sources, without consulting the older more credible documents, which represented the events without evil-willed omissions. Thus one can establish that even in the 19th century, scarcely a Church or lay historian, even when it was a matter of well-believing persons, gives details about the harmful activity of the Jews in the past centuries. We are in the sad situation of having to reach back to the Jewish history books destined for internal use by the Synagogue, in order for the greatest part to reconstruct the true history of Holy Church.

In the face of the indisputable fact that both Church history, which is studied in the seminaries, and secular history, which is studied in the schools and universities, are incomplete and distorted and in them all that is missing which can give an idea of the most tenacious and very worst enemies of the Church and of mankind. It is urgently necessary that those particularly make efforts who are in the financial position to do so, in order to finance the work of researchers who are free of all suspicion of being accomplices of Jewry, so that they reconstruct the real history of Holy Church and also the true history of Europe. In this way, future generations, both civil and ecclesiastical, will throw off the blindfold obscuring their eyes and be in constant alert, ready to defend against the new attacks and conspiracies hatched by the enemy.

In the Liturgy and the rites of Holy Church there are constant references to the danger of the Jews, to their falsity and their infamous hatred for Christ and His Church. This warning greatly disturbs the Jews, for it signifies a constant drawing of attention to something which the Jews wish to efface in the memory of Christians: their infamy and danger, from which everyone must take great heed. For this reason they now wish to undertake an unbelievably bold step and to

use the next Ecumenical Council in order, with the help of their "Fifth Column" in the bosom of Holy Church, to carry out a total reform of the Church, to alter the liturgy and the rites and to leave out all allusions to the infamy and danger of the Jews.

With this the Jews and their accomplices in the clergy wish to throw even more sand in the eyes of Christians and Church dignitaries, who then, when they no longer know the principal foe of the Church, have no opportunity to defend themselves. Thus can Jewry easily continue its unexpected advances for enslavement and destruction of the Holy Church of Christ and of mankind.

One must bear in mind that all zealous clergy who have carefully worked out the Liturgy and the rites, and Holy Church, which in the course of centuries has made these part of itself, had good reason for certain, very clear allusions to the Jews. When Holy Church accepted them, it has in no wise erred, as those assert, who support Jewry, but as divine institution has performed the correct decision. In addition, there exists the plan to abolish tradition as source of revelation, as we already investigated in other chapters and alluded to the fact that the chief aim of this infamous manoeuvre is to abolish the highly anti-Jewish determinations in Bulls and Council Laws, and to abolish the doctrine of the fathers as doctrine of the Church, even if other reasons are given for this.

CHAPTER FORTY-ONE

ERRORS OF THE NAZIS AND IMPERIALISTS

When Russia was conquered by Communism, millions of Christians were murdered by the Soviet Jews, and in Hungary and Bavaria, towards the end of the 1st world war, Marxist coups d'Etats took place. Europe was justly disturbed. It saw itself directly threatened by subjection and enslavement through the seemingly irresistible Red avalanche, especially on account of the complicity of the secret Jewish government in London and the victory of the separatist tendencies in the U.S.A.

The visible predominating participation of the Jews, not

only in the Communist revolution in Russia, but also in the revolutions in Hungary and Germany, opened the eyes of many European patriots and allowed them to recognise that the Red conspiracy was a tool of Jewish Imperialism. Russian monarchist writers had already warned the world, and subsequently Frenchmen, Rumanians, Spaniards, North Americans, Germans and others from various parts of the world and of different race and religion have drawn attention to the same danger. When it appeared as if Europe had been conquered by Jewish Imperialism and its Communist revolution, various patriotic organisations arose on the old continent and attempted to save their lands from the danger threatening them. They would perhaps have been successful in this, if the most important group, the National Socialist Workers Party of Germany, had not arrived upon false paths, which caused this European revival to fail sorrowfully.

All peoples have the right to justified defence against the attacks of Jewish Imperialism. If the Nazis had limited themselves to saving their people and Europe in the face of the deadly threat, no one could reproach them and perhaps they would have had success with such a praiseworthy enterprise. Unfortunately, into the National-Socialist movement imperialistic, aggressive tendencies against other peoples and races crept in. Even the Jewish racial hatred would not have been dangerous if it had remained limited to seizing upon internal measures for the betterment of its race or racial union. Even mixed marriages with the Jewish people could be forbidden, without that we protested against it. What causes Jewish race hatred to be unacceptable and dangerous, is its aggressive imperialist tendency to conquer and to enslave other peoples and is made authoritative to the harm of the legitimate rights of other races.

The same holds for the Nazi race hatred. No one can deny the great capacities of the Nordic race and refuse the German people the right to improve the good qualities of its race, or better expressed, of the complex of races. No one can also dispute its right to defend itself against Jewish Imperialism, and less still Holy Church which for nineteen centuries long has fought tenaciously and heroically against the cunning of the "Synagogue of Satan". But it is not permissible that a nationalism or a so-called race hygiene strikes out upon imperialist paths and injures the legitimate rights of other

peoples or sets itself up above them. The unjust invasion of Poland, the repellent Pact with Russia to divide the Polish territory, the violent conquest of Bohemia and Moravia, the attacks against neutral peoples, the over-estimation of German superiority and the under-estimation of the quality of other peoples, which the Nazis so greatly promoted, and which damaged so much their relations with their allies, were only a logical consequence of the Imperialist racial hatred which the National Socialist movement subjected itself to, and in a certain aspect is very similar to the Imperialist race hatred of the Jews.

Another serious consequence of the preceding were the events in the Ukraine, where the Germans were received as saviours, and which could have been one of their most loyal, most valuable allies against the Kremlin, but soon became an enemy on grounds of the policy of conquest and subjection which the Nazis pursued in this land, for instead of as liberators they came as cruel conquerors.

With the race hatred of the Nazis one must certainly very well distinguish between the purely defensive and the aggressive or Imperialist aspect. They first wished to drive the Jews from government posts and in general from valuable positions, which they occupied in German society. The Nazis only did what Holy Catholic Church has ordered upon various occasions during the last fourteen centuries as a measure to preserve Christianity from the conquest and revolutionary activity of Jewish infiltration.

The writings of the Church Fathers as well as various Papal Bulls and Council Laws give us evidence of the struggle of Holy Church, in order to depose the Jews from public offices and leading positions in the Christian states, since they have always utilised these in order to destroy Christianity and to subjugate the Christian peoples.

We have already investigated how the Church applied all possible means and even attempted to keep the Jews remote from the social and family life of Christians. For this reason we could also not criticise this aspect of the Nazi race policy, for we would as a result blame Holy Church, and as Catholics we could not do this. On the other hand, the aggressive Imperialist aspect of Nazi race hatred is absolutely to be condemned and rejected. For if the so-called Nordic race with its great

scientific, artistic, and political talent is to preserve, cultivate and apply its outstanding talents to the well-being and service of other races, as the Nazis wished.

With such a mode of thought it is incomprehensible that this alliance between Nazi Germany and the Japanese Empire could have been honest and effective, for the Japanese Nationalists also founded their movement for freedom upon a racial Imperialism, which was just as extreme and dangerous as the Nazistic, and wishes to aid the yellow race to world domination under the leadership of the Japanese. With this fateful ideal in mind they attacked China and fell upon other peoples. How under these circumstances could the two Imperialists work together loyally and successfully? To this lack of cooperation on the part of both allies their defeat in the last world war is to be attributed. Even if the Jew Roosevelt, as respected North American patriots have proved, did everything in order to encourage the Japanese attack upon Pearl Harbour, then nevertheless the Japanese government, if it had not had such insane Imperialist intentions, would not have fallen into the trap, which international Jewry had laid for it.

As we already said in another passage, all great peoples of the world have unfortunately inclined to Imperialism and the subjugation of other peoples in favour of their own. The Assyrians, Chaldaeans, Persians, Greeks, Carthaginians, Spaniards, Portuguese, Turks, Dutch, French, English, Russians and North Americans did the same in this respect.

In connection with Imperialism, we could repeat the divine sentence of our Lord Jesus: “He who is without sin amongst you cast first the stone.” All men, without difference of race or religion, must understand that every new Imperialist enterprise is not only unjust but is also suicidal, for in face of the deadly threat hovering over all religions and peoples of the world from Jewish Imperialism and its Communist revolution we have no other choice — as our elementary self-preservation instinct tells us — than at least to join together in the political realm. For only through the uniting of the peoples and the alliance of all religions can a coalition come into existence which is strong enough to save us and mankind from the Jewish-Communist slavery threatening us all to the same measure.

This great alliance can only be concluded, if a real feeling of brotherhood exists among the peoples and a respect of the natural right of each individual.

It would be fateful and catastrophic if the movements for freedom against Jewish Imperialism and its Communist revolution, which arise in different nations of the world, became Imperialist nationalisms. For then the defence of the peoples would be impossible, which at these moments is so necessary, in order to triumph over Jewish Imperialism. We would once again fail with this perhaps last opportunity, in order to save ourselves, for the Jews and their Freemasonic and Communist satellites would skilfully utilise every Imperialist tendency of an anti-Jewish liberation movement, in order to set the threatened peoples against it, just as was the case in the last world war.

This is a decisive moment in history, and we have only a few years to liberate ourselves from Jewish-Communist slavery. The liberation movements which in several countries fight against Jewish Imperialism, should understand that today such conduct is suicidal and should therefore zealously fight, not only to liberate their peoples from the Jews, but to also unite in a brotherly way with similar liberation movements, so that the whole of mankind can be freed, including naturally the unfortunate peoples, who are already subjected by Red totalitarianism. The Imperialist Jews would be defeated by a closely allied world. But their victory over a mankind split up on the political realm in national, racial or religious rivalries is certain.

National and racial rivalries should be laid aside by wav of peaceful negotiations. Differences of opinion in the religious domain should be decided in an honourable, peaceful, theological discussion, which in the long run gives the right to those who deserve it, but prevents that these antagonisms degenerate into religious wars or violent conflicts, which always make impossible a political uniting of the peoples, which is so neces-sary, in the first place to eliminate the threat by Jewish Imperialism and later to secure world peace, which is indis-pensable for the progress and maintenance of the human race.

We have already mentioned another tragic fault of the

Nazis, who in their struggle against Jewish Imperialism made no difference between the ancient chosen people, which provided us with our Lord Jesus, the Holy Virgin Mary, the Prophets and Apostles, and the sons of the Devil, as Jesus called the sectarians of the "Synagogue of Satan" who denied Him, crucified Him and have bitterly fought His Holy Church in the course of centuries. With this erroneous thesis the theoreticians of Nazism take up an anti-Christian conduct, which was to make impossible the traditional highest Christian union of Europe against Jewish Imperialism and thus also prevented the victory.

Whoever is still so simple as to believe that Christianity can easily be destroyed without divine help, should at least see the facts as they are. For if the mighty Roman Empire was not successful in three long centuries of merciless persecution, if the criminal Jews in the Soviet Union did not achieve it in 45 years of bloody terror, then still less will any modern Imperialism be successful, which in addition must still simultaneously conflict with the secret, enormous power of international Jewry.

We stand at the edge of an abyss, and the unbelievers and even the adherents of anti-Christian tendencies must, if they are not blind to the threatening danger, understand that we must all lay aside our dislikes and our national or religious resentment and must organise a common defence against the deadly enemy threatening us all. If we continue to think in terms of national hatred, revenge for injustice done and religious rivalries, we will all perish in the ever increasing onslaught of Jewish Imperialism and its Communist revolution. We must therefore all make efforts to bring about this unity, which is so necessary in order to save ourselves. In this chapter we decline to comment upon the slaughtering of the Jews by the Nazis, for we deal with this in the 3rd and 4th chapter of the part of this book which bears the heading "The Synagogue of Satan".

We should condemn for ever the war between the individual states, because it is first of all catastrophic for all and secondly aids the totalitarian Imperialism of Jewry most securely to the final victory. We must ally ourselves against Jewish Imperialism and also liberate our own peoples and all the others who are subjected by Jews, so that after victory over

the worst form of Imperialism which has ever existed in the world — which hypocritically preaches peace but constantly furthers war — all lands of the earth can form a world organisation which, with respect for the legitimate rights of all, secures world peace, promotes the truth and the progress of mankind, and raises the living standard of all men, especially that of the economically weak strata, as high as possible and simultaneously fights to bring men nearer to God, the beginning and the end of the whole Universe.

The failure of the League of Nations and of the UNO is — as we shall investigate further in the 2nd volume of this work — to be traced back to the fact that both institutions, even if they announce the noblest most humanitarian aims, are controlled by the secret power of Jewry and Freemasonry and are used to promote the victory of the Imperialist plans of the Synagogue.

We anxiously call upon the patriots in the U.S.A. and England, that in the liberation of their nations from the Jewish yoke they may not enter upon the suicidal path of Imperialism. We make the same summons to the heroic-minded President Nasser of Egypt and the patriots of the other nations of the world who fight for the same goal.

The struggle for Arab unity is without doubt just. But if it is achieved, it must not pass over from nationalism to Imperialism. For by this it would give the Jews of the world the wonderful opportunity of suppressing Arab Nationalism, just as they did with Marxist Imperialism, which unintentionally gave the Synagogue the opportunity to destroy nationalistic Germany. The National Socialists hampered for a time Jewish Imperialism and had raised the living standards of the working classes in astonishing degree.

Thus the revival of Germany achieved in a few years was once again destroyed through the Imperialist ambitions of the very same creators of the revival. The great peoples and leaders easily become egocentric through repeated success in their important enterprises and often devote themselves to suicidal Imperialist intentions. Let us think, for example, of Napoleon, who snatched rule over the French revolution from the dark forces of Jewry, made it into a really national undertaking and completed the miracle of making a destroyed anarchistic France into the most important military power of

the world. If Napoleon had not allowed himself to be led by his unlimited Imperialist ambition, then his work would have been of longer duration. The successes give the leaders and peoples a feeling of superiority, which drives the one or others to a kind of delusion of grandeur and causes them to forge Imperialist plans which finally leads them to collapse, especially in times when Jewish Imperialism utilises all these situations in order to stir up all the other peoples to struggle and war against those powers and leaders who disturb or endanger the plans for domination of the "Synagogue of Satan".

CHAPTER FORTY-TWO

POPES, CHURCH FATHERS AND SAINTS COMBAT AND CONDEMN THE JEWS

in progress...

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APPENDIX

Statistical information on the organisations in the Communist government of the Soviet Union, the Party, the Army, the Police and the Trade Unions.

II - COMMISSARIAT OF THE INTERIOR (1918)
(High officials of this Commissariat)

1. Ederer, President of the Soviet of Petrograd; Jew.
2. Rosenthal, Security Commissar of Moscow; Jew.
3. Goldenrudin, director for propaganda of the Commissariat for foreign affairs; Jew.
4. Krasikov, Press Commissar of Moscow; Jew.
5. Rudnik, Vice-President of the Commissariat for health; Jew.
6. Abraham Krohmal, first secretary of the Commissariat for the accommodation of refugees; Jew, alias Saguersky.
7. Marthenson, director of the press bureau of the Commissariat for internal affairs; Jew.
8. Pfeierman, Chief Commissar for Communist police of Petrograd; Jew.
9. Schneider, Political Commissar of Petrograd; Jew.
10. Minnor, political Commissar of Moscow; American Jew.

III - COMMISSARIAT FOR FOREIGN AFFAIRS
(Higher Officials)

1. Margolin, director of the pass office; Jew.
2. Fritz, director of the Commissariat for foreign affairs; Jew.
3. Lafet (Joffe), Soviet ambassador in Berlin; Jew.
4. Lewin, First secretary of the Soviet embassy in Berlin; Jew.
5. Askerloth, director of the press and information offices of the Soviet embassy in Berlin; Jew.
6. Beck, Ambassador Extraordinary of the Soviet government in London and Paris; Jew.
7. Benitler (Beintler), Soviet ambassador in Oslo; Jew.
8. Martius, Soviet ambassador in Washington; German (?).
9. Lew Rosenfeld (Kamenev), Soviet ambassador in Vienna; Jew.
10. Vaslaw Vorovskv. former Soviet Ambassador in Rome up to the year 1922, who was murdered by the former Czarist officer M. A. Kontrady on 10th May 1925 in Lausanne; Jew.
11. Peter Lazarovich Voicoff, Soviet Ambassador in Warsaw up to 7th June 1927, when he was murdered by a young, Russian; Jew.
12. Malkin, Soviet Consul in Glasgow (Scotland) in the year 1919; Jew.
13. Kain Rako (Rokevsky), President of the peace Committee

of Kiev; Jew.
14. Manuilsky, first adjutant of Rako and at present leading Communist ruler in the Ukraine; Jew.
15. Astzumb-Ilssen, first legal advisor of the Soviet Commissariat for foreign affairs (1918); Jew.
16. Abel Beck, Consul General in Odessa; Jew.
17. Grundbaum (Cevinsky), Consul General in Kiev; Jew.

IV - HIGHER OFFICIALS IN THE SOVIET ECONOMIC COMMISSARIAT (1918)

1. Merzvin (Merzwinsky), first trade Commissar; Jew.
2. Solvein, Secretary of Merzvin; Jew.
3. Haskyn, general secretary of the Soviet trade Commissariat; Jew.
4. Bertha Hinewitz, assistant of Haskyn; Jewess.
5. Isidor Gurko (Gurkowsky), second trade Commissar; Jew.
6. Jaks (Gladneff), Secretary of Gurko; Jew.
7. Latz (Latsis), President of the trade council; Jew from Latvia.
8. Weisman, secretary of the trade council; Jew.
9. Satkinov, government counsellor of the Peoples Bank of Moscow. Russian.
10. Jaks (Brother of the other), government counsellor of the Peoples Bank; Jew.
11. Axelrod (Orthodox), government counsellor of the Peoples Bank; Jew.
12. Michelson, government counsellor of the Peoples Bank; American Jew.
13. Furstemberg (Ganetsky), Commissar for the government of "Soviet-German" trade affairs. In reality he was the contact man of the Jewish revolutionaries of Russia, and the Jewish banking group of Kuhn-Loeb & Co., New York; Warburg, Stockholm; Speyer & Co., London; Lazar Freres, Paris, etc., which supported the Communist revolution of Russia by way of the Rheinisch-Westfalische Syndicate for the Bank-system in Germany with money contributions.
14. Kogon (one of the Kaganovich brothers), first secretary of Furstemberg; Jew.

V - HIGHER OFFICIALS OF THE COMMISSARIAT OF LAW (1918-19)

1. Joseph Steinberg, brother of Steinberg who is the titulary Commissar; Jew. He occupies the post of first "Peoples" Commissar.
2. Jakob Berman, President of the revolutionary court of Moscow, Jew; probably the same Jakob Berman, who is the present director for the Communist party in Poland.
3. Lutzk (Lutzky), Court Commissar of the "Peoples" military forces; Jew.
4. Berg, Court Commissar of Petrograd; Jew.

5. Goinbark, Director of the department for formulation of laws; Jew.
6. Scherwin, First Secretary of the "Peoples Commune" of Moscow; Jew.
7. Glausman, President of the Control Commission at the Commissariat of Law; Jew.
8. Schraeder (Schrader), Chief Commissar of the Supreme Court of Moscow; Jew.

VI - HIGHER OFFICIALS OF THE COMMISSARIAT FOR PUBLIC EDUCATION

1. Groinim., Commissar for the lands in the south of Russia; Jew.
2. Lurie (brother of the President of the Supreme Soviet of trade), director of the department for elementary schools of the Commissariat for public education; Jew.
3. Liuba Rosenfeld, directress of the theatrical section of the ministry for public education; Jewess.
4. Rebeca Jatz, secretary of the above-named; Jewess.
5. Sternberg, director of the department for sculpture of the Commissariat for public education; Jew.
6. Jakob Zolotin, President of the government council of the Institute for Communist education; Jew.
7. Grünberg, Commissar of instruction for the northern lands; Jew.

VII - OFFICIALS IN THE ARMY COMMISSARIAT

1. Schorodak, personal advisor of Trotsky: Jew.
2. Slanks, personal advisor of Trotsky; Jew.
3. Petz, personal advisor of Trotsky; Jew.
4. Gerschfeld, personal advisor of Trotsky; Jew.
5. Fruntze, supreme commander of the Communist southern armies; Jew.
6. Fichmann, chief of general staff of the Communist armies of the North; Jew.
7. Potzern, President of the Soviets (Government Council) of the West front; Jew.
8. Schutzman (Schusmanovich), military advisor for the district of Moscow; Jew.
9. Gübelman, Political Commissar for the military district of Moscow; American Jew.
10. Leviensohn, Law Counsellor of the Red Army; Jew.
11. Dietz, political advisor for the military district of Vitebsk; Jew.
12. Glusman, military advisor of the Communist brigade of Samara; Jew.
13. Beckman, political Commissar of the district of Samara; Jew.
14. Kalman, military advisor of the Communist military

forces of Slusk; Jew.

VIII - HIGHER OFFICIALS IN THE COMMISSARIAT FOR HEALTH

1. Dauge, Vice-Commissar of the Commissariat for health; Jew.
2. Wempertz, President of the Committee for the fight against venereal diseases; Jew.
3. Rappoport, Director of the pharmaceutical department of the Commissariat; Jew (later political Commissar of Petrograd).
4. Fuchs, Secretary of Rappoport; Jew.
5. Bloschon, President of the Committee for the struggle against infectious diseases; Jew.

IX - MEMBERS OF THE SUPREME SOVIET (SUPREME COUNCIL) FOR PEOPLES TRADE (Moscow 1919)

1. Rosenfeld (Kamenev), President of the Trade Soviet for Moscow; Jew.
2. Krasikov, Vice-President of the Trade Soviet of Moscow; Jew.
3. Abraham Schotman, Director of the Trade Soviet of Moscow; Jew.
4. Heikina, secretary of Schotmans; Jewess.
5. Eismondt, President of the Trade Soviet of Petersburg; Jew.
6. Landeman, Vice-President of the Trade Soviet of Petersburg; Jew.
7. Kreinitz, Director of the Trade Soviet of Petersburg; Jew.
8. Abel Alperovitz, Commissar for the iron foundry system of the Supreme Trade Soviet; Jew.
9. Hertz (Herzen), Commissar for the transport system of the Supreme Trade Soviet; Jew.
10. Schilmon, secretary of Hertz; Jew.
11. Tavrid, President of the Commissariat for the harvesting of the sunflower seed oil; Jew.
12. Rotemberg, President of the Commissariat for coal-mining, which is subject to the Supreme Trade Soviet; Jew.
13. Klammer; President of the Commissariat for the fishing industry; Jew.
14. Kisswalter, President of the Commissariat for the economic reconstruction; American Jew.

X - MEMBERS OF THE FIRST SOLDIERS AND WORKERS COUNCIL OF MOSCOW

1. Moded, Council President; Jew.
2. Smitdowitz, President of the workers commission; Jew.
3. Leibu Kuwith, President of the soldiers commission; Jew.

4. Klautzner, Jew; 5. Andersohn, Jew; 6. Michelson, Jew; 7. Scharach, Jew; 8. Grünberg, Jew; 9. Riphki, Jew; 10. Vimpa, Latvian; 11. Kiamer, Jew; 12. Scheischman, Jew; 13. Lewinson, Jew; 14.Termizan, Jew; 15. Rosenkoltz, Jew; 16. Katzstein, Jew; 17.Zenderbaum (Martov), Jew; 18. Solo, Latvian; 19. Pfalin, Jew; 20. Krasnopolsky, Jew; 21. Simson, American Jew; 22. Schick, Jew; 23. Tapkin, Jew.

XI - MEMBERS OF THE CENTRAL COMMITTEE OF THE SOVIET COMMUNIST PARTY (1918-1923)

1. Gimel (Sujanov), Jew; 2. Kauner, Jew; 3. Rappoport, Jew; 4. Wilken, Jew; 5. Siatroff, Jew; 6. Grabner, Jew; 7. Diamandt, Jew.

XII - MEMBERS OF THE CENTRAL COMMITTEE OF THE FOURTH CONGRESS OF THE SOVIET WORKERS AND PEASANTS

1. Jankel Swerdin (Sverdolov), Committee President, Jew.

COUNCIL MEMBERS

2. Cremmer, Jew; 3. Bronstein (not Trotsky), Jew; 4. Katz (Mamkov), Jew: 5. Goldstein, Jew; 6. Abelman, Jew; 7. Zünderbaum, Jew; 8. Urisky, Jew; 9. Rein (Abrahamovich), Jew; 10. Benjamin Schmidowitz, Jew; 11. Tzeimbur, Jew; 12. Riphkin, Jew; 13. Schirota, Jew; 14. Tzernin Chernilovsky, Jew; 15. Lewin (Lewinsky), Jew; 16. Weltman, Jew; 17. Axelrod, (Orthodox) Jew; 18. Lunberg, Jew; 19. Apfelbaum (Zinoviev), Jew; 20. Fuschman, Jew; 21. Krasicov, Jew; 22. Knitzunck, Jew; 23. Radner, Jew; 24. Haskyn, Jew; 25. Goldenrubin, Jew; 26. Frich, Jew; 27. Bleichman (Soltntzev), Jew; 28. Lantzer, Jew; 29. Lishatz, Jew; 30. Lenin, Jew on mother’s side.

XIII - MEMBERS OF THE CENTRAL COMMITTEE OF THE FIFTH CONGRESS OF THE SOVIET SYNDICATE

1. Radek, President, Jew.

MEMBERS

2. Ganitzberg, Jew; 3. Knigknisen, Jew; 4. Amanessoff, Jew; 5. Tzesulin, Jew; 6. Rosenthal, Jew; 7. Pfrumkin, Jew; 8. Kopnig, Jew; 9. Krilenko, Russian; 10. Jacks, American Jew; 11. Feldman, Jew; 12. Bruno, Jew; 13. Rozin, Jew; 14. Theodorovich, Jew; 15. Siansk (Siansky), Jew; 16. Schmilka, Jew; 17. Rosenfeld (Kamenev), Jew; 18. Samuel Kripnik, Jew;

19. Breslau, Jew; 20. Steinau, Jew; 21. Scheikman, Jew; 22. Askenatz, Jew; 23. Sverdin, Jew; 24. Stutzka, Jew; 25. Dimenstein, Jew; 26. Rupzuptas, Latvian; 27. Schmidowitz, Jew; 28. Nachamkes (Steklov), Jew; 29. Schlichter, Jew; 30. Peterson, Jew; 31. Sasnovsky, Jew; 32. Baptzinsk, Jew; 33. Valach (Litvinov), Jew; 34. Tegel (Tegelsky), Jew; 35. Weiberg, Jew; 36. Peter, Lithuanian; 37. Terian, Armenian; 38. Bronstein, Jew; 39. Ganlerz, Jew; 40. Starck, Jew; 41. Erdling, Jew; 42. Karachen, Jew; 43. Bukharin, Jew; 44. Langewer, Jew; 45. Harklin, Jew; 46. Lunacharsky, Russian; 47. Woloch, Jew; 48. Laksis, Jew; 49. Kaul, Jew; 50. Ehrman, Jew; 51. Tzirtzivatze, Georgian; 52. Longer, Jew; 53. Lewin, Jew; 54. Tzurupa, Latvian; 55. Jafet (Joffe), Jew; 56. Knitsuck, Jew; 57. Apfelbaum, Jew; 58. Natansohn (Babrof), Jew; 59. Daniel (Danialevsky), Jew.

XIV - THE POLICE CHIEFS. C.E.K.A. (CHEKA) (1919)

1. Derzhin (Derzinsky), Supreme Chief of the C.E.K.A. (CHEKA); Jew.
2. Peters, Sub-chief of the C.E.K.A.; Lithuanian.
3. Limbert, director of the ill-famed Tagansky prison in Moscow, where a great part of the Czarist aristocracy and many former ministers, generals, diplomats, artists, writers, etc., of the old regime were murdered. Limbert is likewise a Jew.
4. Vogel, Executive Commissar of the CHEKA; Jew.
5. Deipkyn, Executive Commissar of the CHEKA; Jew.
6. Bizensky, Executive Commissar of the CHEKA; Jew.
7. Razmirovich, Executive Commissar of the CHEKA; Jew.
8. Jankel Swerdin (Sverdlov), Executive Commissar of the CHEKA; Jew.
9. Janson, Executive Commissar of the CHEKA; Jew.
10. Kneiwitz, Executive Commissar of the CHEKA; Jew.
11. Finesh, Executive Commissar of the CHEKA; Jew.
12. Delavanoff, Executive Commissar of the CHEKA; Jew.
13. Ziskyn, Executive Commissar of the CHEKA; Jew.
14. Jacob Golden, Executive Commissar of the CHEKA; Jew.
15. Scholovsky, Executive Commissar of the CHEKA; Jew.
16. Reintenberg, Executive Commissar of the CHEKA; Jew.
17. Gal Pernstein, Executive Commissar of the CHEKA; Jew.
18. Zakis, Executive Commissar of the CHEKA; Lithuanian.
19. Knigkisen, Executive Commissar of the CHEKA; Jew.
20. Skeltizan, Executive Commissar of the CHEKA; Armenian.
21. Blum (Blumkin), Executive Commissar of the CHEKA; Jew.
22. Grunberg, Executive Commissar of the CHEKA; Jew.
23. Latz, Executive Commissar of the CHEKA; Jew.
24. Heikina, Executive Commissar of the CHEKA; Jew.
25. Ripfkin, Executive Commissar of the CHEKA; Jew.
26. Katz (Kamkov), Executive Commissar of the CHEKA; Jew.

27. Alexandrovich, Executive Commissar of the CHEKA; Russian.
28. Jacks, Executive Commissar of the CHEKA; Jew.
29. Woinstein (Zwesdin), Executive Commissar of the CHEKA; Jew.
30. Lendovich, Executive Commissar of the CHEKA; Jew.
31. Gleistein, Executive Commissar of the CHEKA; Jew.
32. Helphand (Parvis), Executive Commissar of the CHEKA; Jew.
33. Silencus, Executive Commissar of the CHEKA; Jewess.
34. Jacob Model, Chief or the Communist "Peter and Paul" troop for mass repression; Jew.

XV - PEOPLES COMMISSARS OF PETROGRAD

1. Rodomill, Jew.
2. Djorka (Zorka), Jew.

XVI - EXECUTIVE COMMISSARS OF THE CHEKA OF PETROGRAD (1919-1924)

1. Isilevich, Jew.
2. Anwelt, Jew.
3. Meichman, American Jew.
4. Judith Rosmirovich, Jewess.
5. Giller, Jew.
6. Buhan, Armenian.
7. Sispper (Disperoff), Jew.
8. Heim Model, Jew.
9. Krasnik, Jew.
10. Koslowsky, Pole.
11. Mehrbey, American Jew.
12. Pawkis, Lithuanian.

XVII - MEMBERS OF THE SUPREME COMMISSARIAT FOR LABOUR IN MOSCOW

1. Benjamin Schmidt, Peoples Commissar; Jew.
2. Zencovich, Secretary of Schmidt; Jew.
3. Raskyn, General secretary of the labour Commissariat; Jew.
4. Zarach, director of the supply department for workers; Jew.
5. Woltman, second Commissar of public workers; Jew.
6. Kaufman, assistant of Woltman; Jew.
7. Goldbarh, President of the Commission for public works; Jew.
8. Kuchner, first advisor of the Commissariat for public works, Jew.

XVIII - COMMUNIST COMMISSARS AND OFFICIALS IN THE PROVINCES

1. Isaak Latsk, Supreme Commissar of the Don Republic; Jew.
2. Reichenstein, Peoples Commissar of the Don Republic; Jew.
3. Schmulker, secretary of the above; Jew.
4. Levinson, President of the Don Soviet; Jew.
5. Haytis, Commissar for Siberia; Jew.
6. Dretling, President of the Soviet of Kiev; Jew.
7. Ziumperger, assistant of the above; Jew.
8. Zackheim, President of the Soviet of Jaroslaw; Jew.
9. Sheikman, President of the Soviet of Kazan; Jew.
10. Willing, President of the Soviet of Orenburg (present day Chicakow); Jew.
11. Berlin (Berlinsky), President of the Soviet of Sizrn; Jew.
12. Limbersohn, President of the Soviet of Penza; Jew.
13. Somur, Trade Minister of Transcausasia; Jew.
14. Schultz (Slusky), President of the Soviet of Tavrida; Jew.
15. Herman, President of the Soviet of Tzarinsk; Jew.
16. Rotganzen, President of the Soviet of Bielatzerkowski; Jew.
17. Lemberg, secretary of Rotganzen; Jew.
18. Daumann, President of the Soviet of Narwsky; Jew.

XIX - EDITORS OF THE COMMUNIST NEWSPAPERS "PRAVDA", "EKONOMICHENSKANYA ZIZIN" AND "IZVESTIA"

1. Najames (Steklov), Jew; 2. Jacob Golin, Jew; 3. Kohn, Jew; 4. Samuel Daumen, Jew; 5. Ilin Tziger, Jew; 6. Maximo Gorky, Russian; 7. Dean, Jew; 8. Bitner, Jew; 9. Kleisner, Jew; 10. Bergman, Jew; 11. Alperowich, Jew; 12. Laurie (Rumiantzeff), Jew; 13. Brahmon, Jew; 14. Grossman (Rozin). Jew; 15. Abraham Torbeth, Jew.

XX - EDITORS OF THE COMMUNIST NEWSPAPER "TORGO-PROMISLEVNOY GAZZETTY"

1. Abel Pretz, Jew; 2. Rafalowitz, Jew; 3. Gogan, Jew; 4. Bastell, Jew; 5. Grochmann, Jew; 6. Bernstein, Jew; 7. Moch, Jew; 8. Abraham Salomon Emanson, Jew; 9. Goldenberg, Jew; 10. Slavensohn, Jew; 11. Benjamin Rosenberg, Jew; 12. Schuman, Jew; 13. Kulliser, Jew; 14. Goldman, Jew; 15. Jacob Giler (Gilev), Jew.

XXI - EDITORS OF THE COMMUNIST NEWSPAPER "DIE FAHNE DER ARBEIT" (BANNER OF LABOUR) (1920)

1. Schumacher, Jew; 2. David (Davidov), Jew; 3. Jarin (Yarolavsky), Jew; 4. Lander, Jew; 5. Samson Lewin, Jew; 6.

Steinbeck, Jew; 7. Bilin, Jew; 8. Evron, Jew.

XXII - EDITORS OF THE COMMUNIST NEWSPAPER "VIOLA TRUVAS"

1. Katz (Kamkov), Jew; 2. Jacks, Jew; 3. Eisenberg (Poliansky), Jew.

XXIII - MEMBERS OF THE COMMISSION FOR THE ARREST OF SYMPATHISERS WITH THE CZARIST REGIME

1. Muraviov, President, Russian.

MEMBERS

2. Salomon, Jew; 3. Edelsohn, Jew; 4. Goldstein, Jew; 5. Gruzenberg, Jew; 6. Tanker, Jew.

XXIV - MEMBERS OF THE CENTRAL OFFICE OF THE HIGHER TRADE SOVIET

1. Rabinovich, Jew; 2. Weinberg, Jew; 3. Larin, Jew; 4. Galalt, Jew; 5. Kreitman, Jew; 6. Zupper, Jew; 7. Krasnin, Russian; 8. Alperovitz, Jew.

XXV - MEMBERS OF THE CENTRAL BUREAU OF STATE CONSUMER BODIES

1. Sidelgenim, Jew; 2. Heikinn, Jew; 3. Lubomirsky, Russian; 4. Kritzer (Krozov), Jew; 5. Tanger, Jew; 6. Kinstung, Jew.

XXVI - MEMBERS OF THE CENTRAL COMMITTEE OF ARTISANS SYNDICATE

1. Ravetz, Jew; 2. Zmirnov, Russian; 3. Gitzemberg, Jew; 4. Davidson, Jew; 5. Brillante, Jew.

XXVII - REPRESENTATIVES OF THE RED ARMY ABROAD

1. Sobelsohn (Radek), Soviet military representative in Berlin; Jew.
2. Neinsenbaum, military representative in Bucharest; Jew.
3. Bergman, military representative in Vienna; Jew.
4. Abraham Baum, military representative in Copenhagen; Jew.
5. Bergman, military representative in Vienna; Jew.
6. Alter Klotzman, military representative in Warsaw; Jew.
7. Abraham Klotzman, Adjutant of the former; Jew.

XXVIII - MEMBERS OF THE HIGHER JUDICIARY CORPS

1. Katsell, Jew; 2. Goldman, Jew; 3. Walkperr, Jew; 4. Kasior, Jew; 5. Schnell, Jew; 6. Schorteil, Russian; 7. Zercov, Russian; 8. Schmidt, Jew; 9. Blum, Jew; 10. Rudzistarck, Jew.

XXIX - PROFESSORS OF THE "SOCIALIST" ACADEMY OF MOSCOW

1. Skentenberg, Jew; 2. Nadezda Krupp (Krupskaya, i.e. the wife of Lenin, likewise Jewess not Russian as generally asserted), Jewess; 3. Kraskowsko, Jew; 4. Gleitzenr, Jew, lover of the second wife of Stalin, for this reason shot in 1932, although in the affair he was made to appear as "supported of Trotsky", Jew; 5. Keltsman, Jew; 6. Schutzka, Jew; 7. Schirolla, Finnish Jew; 8. Rotstein, Jew; 9. Reisner, Jew; 10 Josif Rakovsky, Jew; 11. Jacob Lurie, Jew; 12. Rozin, Jew; 13. Pokrovsky, Russian; 14. Karl Levin, Jew; 15. Gimel (Sujanov), Jew; 16. Budin, Jew; 17. Ehrperg, Jew; 18. Nemirovich, Jew; 19. Coikburg, Jew; 20. Rapport, Jew; 21. Grossmann, Jew; 22. Fritz, Jew; 23. Najamkes, Jew; 24. Ludberg, Jew; 25. Dand (Dauzewsky), Jew; 26. Goldenbach (Riazonov), Jew; 27. Kusinen, Finn; 28. Weltman, Jew; 29. Salomon Olansky, Jew; 30. Ursiner (Ursinov), Jew; 31. Gurovich, Jew; 32. Rosa Luxemburg, German Jewess; 33. Elchenkoltz, Jew; 34. Tzerkina, Jewess; 35. Gatze, Jew; 36. Moises Ulansk, Jew; 37. Broito (Broitman) Jew.

XXX - MEMBERS OF THE SUPREME SOVIET OF THE DON COMMITTEE

1. Polonsky, Russian; 2. Rosental, Jew; 3. Krutze, Jew; 4. Bernstein (Koganov), Jew; 5. Zimanovich, Jew; 6. Klasin, Latvian; 7. Otzkins, Jew; 8. Wichter, Jew; 9. Kirtz, Jew; 10. Liphsitz, Jew; 11. Bitzk,Jew.

XXXI - MEMBERS OF THE AID COMMITTEE FOR THE COMMUNISTS

1. Ethel Knigkisen, Jewish woman Peoples Commissar.
2. Goldman, secretary of the above; Jew.
3. Rosa Kaufman, assistant of the above; Jewess.
4. Pautzner, director of the Aid Committee; Jew.
5. K. Rosenthal, Chief of the central office of the Aid Committee; Jew.

XXXII - SOVIET TRADE REPRESENTATIVES ABROAD

1. Abraham Shekman, Trade representative in Stockholm with

the banks Warburg and Nye Bankon; Jew.
2. Landau, Trade representative in Berlin; Jew.
3. Worowski, Trade representative in Copenhagen; Jew.

XXXIII - PEOPLES JUDGES IN MOSCOW

1. Jakob Davidov, Jew; 2. Paul Bitzk, Jew; 3. Jakob Adokolsky, Jew; 4. Joseph Beyer, Jew; 5. Abraham Gundram, Jew; 6. Kastariaz, Armenian; 7. Beniamin/Aronovitz, Jew.

XXXIV - PERMANENT COMMISSARS AT DISPOSAL OF THE SUPREME SOVIET OF MOSCOW

1. Tziwin (Piatinsky), Jew; 2. Gurevich (Dan), Jew; 3. Silberstein (Begdanov), Jew; 4. Garfeld (Garin), Jew; 5. Rosemblum (Maklakowsky), Jew; 6. Kernomordik, Jew; 7. Lowenshein, Jew; 8. Goldenberg (Meshkowski), Jew; 9. Tzibar (Martinov), Jew.

XXXV - MILITARY ADVISORS OF THE COMMUNIST GOVERNMENT OF MOSCOW

1. Lechtiner, adviser of the military Soviet of the Caucasian army; Jew.
2. Watsertish, Commander of the West Front against Czechoslovakia; Jew.
3. Bruno, Special advisor for the East Front; Jew.
4. Schulman, second advisor of the Moscow government (Council of the Peoples Commissars) for the East Front; Jew.
5. Schmidowitz, Commander of the Communist military forces in the Crimea; Jew.
6. Jack, second commander of the forces in the Crimea; Jew.
7. Schnesur, third commander of the same army; Lithuanian.
8. Meigor, Chief of the military Soviet of Kazan; Jew.
9. Nazurkoltz, Commissar of the military Soviet of Kazan; Jew.
10. Rosenkeltz, Commissar of the military Soviet of Kazan; Jew.
11. Samuel Gleitzer, Commissar and Commander of the Soviet trooping school for the frontiers (frontier guards); Jew.
12. Kolman, commander of the military Commune of Moscow; Jew.
13. Katzmer (Lazimov), Adjutant of the above; Jew.
14. Dulis, military advisor of the Soviet government; Jew.
15. Steinger, military advisor of the Soviet government; Jew.
16. Gititz, political Commissar for the military district of Petrograd; Jew.
17. Dzenitz, political Commissar for the 15th Communist brigade; Jew.

18. Bitziss, commander of the military district of Moscow; Jew.
19. Gecker, commander of the Communist army of Jaroslaw; Jew.
20. Mitkatz, military advisor of the government for the military district of Moscow; Jew.
21. Tzeiger, Commander of the military Soviet of Petrograd; Jew.

XXXVI - MEMBERS OF THE COMMISSARIAT FOR THE LIQUIDATION OF PRIVATE BANKS

1. Henrick, special Commissar of the government; Jew.
2. Moisekovak, assistant of the above; Jew.
3. Kahan, Controller-general for the private bank depots; American Jew.
4. Jacob Giftling, technical advisor of the Commissariat; Jew.
5. Nathan Elliasevich, second technical advisor; Jew.
6. Sarrach Elliasevich, assistant of the above; Jewess.
7. Abraham Ranker, advisor of the Commissariat; Jew.
8. Plat, Jewish advisor; Latvian.
9. Abraham Rosenstein, Jewish advisor; Jew.
10. Lemerich, advisor of the Commissariat; Jew.

XXXVII - MEMBERS OF THE LINGUAL SCIENCE DEPARTMENT OF THE PROLETARIAT

1. Beniamin Zeitzer, Jew; 2. Pozner, Jew; 3. Maxim Gorky, Russian; 4. Alter, Jew; 5. Eichenkoltz, Jew; 6. Schwartz, Jew; 7. Berender, Jew; 8. Kelinin, Jew; 9. Hadasevich, Jew; 10. Leben (Lebedeff), Jew; 11. Kersonskaya, Jewess.

How many leading posts of the new Jewish-Soviet State have been occupied by Gentiles and how many by the descendants of Abraham, is shown by the following statistics.

		GENTILES	JEWS
1.	Members of the first Communist government of the Mesed (Council of Peoples Commissars).	3	16
2.	High officials, who belong to the Commissariat for Internal Affairs.	0	10
3.	Higher officials of the Commissariat for foreign affairs.	2	16
4.	Higher officials of the trade Commissariat.	1	13

5.	Higher officials of the justice Commissariat.	0	10
6.	Higher officials of the Commissariat for public schools.	0	8
7.	Officials of the Commissariat for armed forces.	0	14
8.	Higher officials in the Commissariat for health.	0	5
9.	Members of the Supreme Soviet for Peoples trade.	0	14
10.	Members of the first Soldiers and Workers Councils of Moscow.	4	19
11.	Members of the Central Committee of the Soviet Communist Party.	1	6
12.	Members of the Central Committee of the 40th Congress of Syndicates of Soviet Workers and Peasants.	0	30
13.	Members of the Central Committee of the 50th Congress of the Soviet Syndicate.	9	50
14.	Directors of the CHEKA police in Moscow.	5	29
15.	Peoples Commissars in Petrograd.	0	2
16.	Executive Commissars of the CHEKA police of Petrograd.	3	9
17.	Members of the higher labour Commissariat.	0	8
18.	Communist Commissars and officials in the provinces.	1	17
19.	Editors of the newspapers “Pravda”, “Izvestia”, and “Ekonomichenskaya Zizin.”	1	14
20.	Editors of the Communist newspaper “Torgo-Promislevnoy Gazzetty.”	0	15
21.	Editors of the Communist newspaper “The Banner of Labour.”	0	8
22.	Editors of the newspaper “Vola-Truva.”	0	3
23.	Members of the Commission for the arrest of sympathisers with the	1	6

Czarist regime.		
24. Members of the Central Bureau of State Consumer Bodies.	1	7
25. Members of the Central Bureau of the Higher Trade Soviet.	1	5
26. Members of the Central Committee of artisans Syndicates.	1	4
27. Representatives of the Red Army abroad.	0	7
28. Members of Higher Juristic Corps.	1	9
29. Professors of the Socialist Academy of Moscow.	2	34
30. Members of the Higher Soviet of the Don Commissariat.	2	9
31. Members of the Aid Commission for the Communist.	0	5
32. Soviet trade representatives abroad.	0	3
33. Peoples Judges of Moscow.	1	6
34. Permanent Commissars at disposal of the Supreme Soviet.	0	9
35. Military advisors of the government of Moscow.	2	19
36. Members of the Commissariat for the liquidation of private banks.	0	10
37. Members of the Lingual Science department of the Proletariat.*	1	10

* Traian Romanescu, La Gran Conspiración Judía, pages 143-161.

[Chapters 42-44, Appendix (Supreme Roman Pontiffs), Bibliography and Other Sources and References) of the PDF book are derived from a scan of the paper edition, not from http://www.catholicvoice.co.uk/pinay/]

CHAPTER FORTY-TWO

POPES, CHURCH FATHERS AND SAINTS COMBAT AND CONDEMN THE JEWS

The great Pope Gregory VII, the renowned Hildebrand, the great reformer and organiser of the Church, writes in a letter to King Alfonse VI of Castile in the year 1081: "We exhort your Royal Majesty not to further tolerate that the Jews rule Christians and have power over them. For to allow, that Christians are subordinated to Jews and are delivered to their whims, means to oppress the Church of God, means to revile Christ himself." [344]

However, this great Pope was strictly opposed to forcing the Jews to baptism, for he knew how dangerous false conversions were and seized upon measures to avoid this kind of error and protected the Jews against the immoderate zeal of some fanatics. Pope Gregory VII fought uninterruptedly to prevent that the Jews ruled the Christians, for--as he said--this came close to a repression of Holy Church and elevating of the "Synagogue of Satan." But in addition he asserted that to please these enemies of Christ, meant to revile Christ himself. What would the members of the "Fifth Column" say to this, who at present do exactly the opposite of what Pope Gregory VII ordered? The same thing, which was asserted by this renowned Pontifex--one of the most renowned of the Church--is championed today by those who fight against Jewish Imperialism and for this reason are called anti-Semites, i.e., to prevent that the Jews rule the Christians and as a result vilify

[344] Pope Gregory VII. Regesta IX. 2.

Christ and His Church and cause grave harm to the Christian nations. St. Ambrose, a Bishop of Milan, and great Church Father, said to his flock, that the Synagogue "was a godless House, a collecting place of wickedness and that God Himself had damned it." [345]

And if the host of Christians on grounds of the faithless conduct of the Jews could not hold back their rage and burned a synagogue, St. Ambrose allowed them to enjoy his full support and said in addition: "I declare that I have set the synagogue on fire or have at least given the crowd the mandate to do it. . . And if it is said against me, that I should not have personally set the synagogue on fire, I answer that it was burned through the judgement of God." [346]

We must also not forget, that St. Ambrose of Milan is recognised in Holy Church as model bishop and on account of his Christian neighbourly love is held to be worthy of imitation. This proves that neighbourly love must not be used to protect the evil powers.

Holy Thomas of Aquin, who knew the danger of Jews in Christian society, held it to be correct, to allow them to live in eternal servitude. A semitophilic writer complains about this and writes as follows: "Aquinas based himself upon the standpoint of that time, that they should live in eternal servitude." [347] This opinion of St. Thomas of Aquinas is completely justified. If the Jews, in every land in which they live, constantly instigate conspiracies upon command of their religion, in order to conquer the people which magnanimously offered them hospitality, and they in addition fight to rob it of its goods and to destroy its religious belief, there is no other choice: either they must be expelled from the land, or they be allowed to live there, but in hard servitude, which binds their hands and prevents them from doing so much evil.

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[345] St. Ambrose, Bishop of Milan, Great Church Father, Epistle XI to Emperor Theodosius.
[346] St. Ambrose, letter mentioned.
[347] Malcolm Hay: Europe and the Jews, Boston 1960. Chapter IV, Page 91.

Another great genius of the Church, Duns Scotus, the Doctor Subtilis, went still further than Thomas of Aquinas and proposed to Christianity a solution of the Jewish problem on the basis of the complete destruction of this devilish sect. In this aspect a renowned Rabbi complains that Duns Scotus "Instigated the forceful baptism of Jewish children and that parents who refused to be converted should be brought onto an island, where they could practise their religion until the prophecy of Isaak concerning those remaining, who wished to return, was fulfilled. (4.22)" [348]

As one sees, the idea of banishing all the Jews in the world onto an island, where they should live alone, without being able to harm the remaining peoples, originates not from Hitler but from one of the most renowned authorised Church Fathers.

Saint Louis (Ludwig), King of France, exemplary in his saintliness and Christian love of the neighbour, who was so magnanimous as to give back a conquered king the regions conquered by him, which no one in that time did voluntarily, was of the opinion that the Jews, if they mocked the Christian religion, should have a sword thrust as deeply as possible into their body. [349] In order to understand the standpoint of Saint Ludwig (Louis), one must bear in mind that then every revolutionary action and conspiracy of the Jews against the Christian nations then principally expressed itself in heresies or attacks on religion. This is understandable in a time when the religious problem was fundamental and all political affairs were subordinated to it. Jewish Imperialism has also still preserved a highly religious foundation in our time, as we have already elaborated earlier.

St. Athanasius, the great Church Father, asserted that "the Jews were no longer the people of God but were Lords over Sodom and Gomorrah." [350]

Saint John Chrysostom, another great Church Father, reports concerning all the misfortune which occurred to the Jews at different times: "But the Jews say that men and not God had brought them all this misfortune. But exactly the opposite is the cause, for God has occasioned it. If they (the Jews) make men responsible for this, then they must remember

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[348] Rabbi Jakob Salmon Raisin: Gentile Reactions to Jewish Ideals, same edition. Chapter XIX. Page 525.
[349] Rabbi Louis Israel Newman: Jewish Influence on Christian Reform Movements, New York, 1925, Pages 61 and 62.
[350] St. Athanasius: Treatise concerning the incarnation, 40, 7.

that they, even if they had risked it, would nevertheless not have been strong enough, if God had not so willed it." [351] St. John Chrysostom defined approximately fifteen hundred years ago clearly and distinctly the nature of the Jews and described them as "Nation of criminals," "Lustful, robbers and avaricious false thieves." Later the great Church Father makes the assurance in connection with the traditional Jewish tactic of lamenting that men declare war on them and destroy them, and

of always representing themselves as innocent victims: "Always when the Jews say to you: Men have waged war upon us and have conspired against us, answer them: men would not have waged war upon you, if God had not allowed it."

Saint John Chrysostom even supports himself upon another point of the Catholic doctrine, that "God hates the Jews," [352] because God hates Evil, and the Jews after they had our Lord Jesus crucified, became the greatest evil. The renowned Saint in general defends the thesis, that "a man crucified by you was stronger than you and has destroyed and scattered you." and asserts that the Jews must continue to be punished for their crimes until the end of the world. The terrible events in this century, where the Jews erected their Communist dictatorship, have confirmed what Saint John Chrysostom asserted over fifteen hundred years ago, namely, that the Jews are a band of thieves and murderers, and it is understandable that the just punishment of God is frequently bestowed upon them for their bloody misdeeds. In our days the assertion of this great Church Father, that they always--when God punishes them, destroys them or causes the misfortune prophesied in the Holy Bible to come upon them--make the rest of mankind responsible for the terrible occurrences which they have provoked through their own crimes.

The renowned Bishop of Meaux, Bossuet, writer and sacred preacher, whose position is known in the history of Holy Church, likewise fought the Jews energetically and cursed them from the pulpit: "Accursed People! Your visitation shall

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[351] Saint John Chrysostom: Sixth Sermon against the Jews.

[352] Saint John Chrysostom: Sermons against the Jews. Malcolm Hay: Europe and the Jews, same edition, Page 30 and 31.

pursue you up to your most remote descendants, until the Lord becomes weary of punishing you and at the end of time takes pity on your wretched remains." [353]

As one sees, the renowned Catholic theologian was of opinion that at the end of time only a wretched remnant of Jewry would remain and was of one opinion with Saint John Chrysostom and other Church Fathers concerning the catastrophes which the Jews must suffer on account of their murder of God and their wickedness. In his "Addresses Concerning History" and in various sermons Bossuet repeatedly

described the Jews as "accursed race," upon whom "divine punishment" has come and will always "be destroyed by the other peoples of the world." [354] He also gave the assurance, that "the Jews were hated by God." [355] If this devout wise Bishop, a genius of the Catholic Church, had lived in our time, he would also have been accused by the secret Jewish clergy of racial hatred and Antisemitism.

Like all Church Fathers Bossuet knew the Jewish falsehood very well. If the Jews had not behaved in a criminal way in the course of centuries since the crucifying of the Lord, no one would accuse and condemn them on account of their wickedness. Through their mode of action they are solely and alone responsible for the all-sided reaction against them. If a man does not wish to be regarded as a murderer and thief, then he only needs to abandon this kind of crime. But if he robs, kills or conspires, it is not remarkable that the peoples affected reproach him with his crimes. However, the Jews are shameless enough to protest and to raise a great outcry, because their own conspiracies and manifold crimes against other men and nations are held against them. One must have inherited the pharisaic hypocrisy, in order to tear the priestly garb into fragments, when the truth is spoken into one's face.

The Holy Pius V, another great saint of the Church, who is renowned on account of his devoutness and Christian neigh-

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[353] Bossuet: Sermon for Good Friday, Complete Works, Vol. II. Page 628.
[354] Bossuet: Discours sur l'Histoire Universelle, Part II, Chapter XXI. Jules Isaac "Jesus et Israel". Page 372.
[355] Bossuet, quoted by Malcolm Hay: Europe and the Jews. Same edition. Page 174.

bourly love and was simultaneously one of the most highly regarded of Popes, gave energetic expression to his opinion--alarmed by the revolutionary action of the Jews--that the Jews should be compelled to wear a visible mark, which distinguished them from Christians, so that the latter could protect themselves from their destructive preaching. In the Bull of 19th April 1566 he confirmed the determinations of the earlier Papal Bulls and Holy Councils and ordered that all Jews should wear as distinguishing mark a cap for men and a simple sign for women: "3. In order to make an end to all doubt concerning the colour of the cap and the sign of the women, we declare that the colour must be yellow." Then he commands the Prelates to publish the Bull and to maintain this, and continues: "5. All worldly princes, lords and judges do we exhort, and implore for the mercy of Jesus Christ's sake and utter to them for

this forgiveness of their sins, to support in all the foregoing the patriarchs, primates, archbishops and bishops and to further them, and the transgressors with worldly punishments and judgements." [356]

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[356] His Holiness Pope Pius V, Bull Romanus Pontifex, 19th April 1566. Compiled in Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum. Taurinensis Editio, Turin, 1862. Vol. VII. Page 439.

Since in addition the Jews gained power in the Pontificate states through deceit and usury of the real estate, this Pope, recognised as a Saint, saw himself compelled to issue the Bull "Cum nos nuper" of 19th January 1567, in the second year of his Pontificate, and to confirm the earlier Popes, by that he forbade the Jews to acquire real estate, and compelled them to sell these within a short period. If in this respect they once more did not pay heed to the Papal Bull, these real estates were to be confiscated from them. From this interesting document we take informative parts: "Since we a short time ago renewed the orders of our predecessor Pope Paul IV against the Jews and among other things ordered that the Jews both in our city Rome as also in other cities, districts and places, which stand under the worldly rule of the Holy Roman Church, must sell the properties (real estate) in their possession to Christians within a period fixed by a judge . . . And if these Jews do not carry out this or the preceding, we order . . . that they be punished by the judges as rebels and as guilty of the crime of lèse majesté, according to the manner of the crime determined by us, our Vicar or other official. And the Christian people shall show them mistrust in accordance with our judgement, of the official and judge."

In another part of the Bull the Pope orders in connection with the deceit which the Jews had committed, that: "Since we, as is necessary, wish to remedy this deceit and wish to ensure that that ordered by us had its effect voluntarily, with full understanding and in exercising of the apostolic powers, we withdraw from the Jews and their rule (and recognize no right or claim) all properties, which the Jews have in their possession in this city Rome or other places of our domain of rule." [357]

One can imagine, how great the usury and swindling of the Jews and the sale of properties must have been, that this devout virtuous Pope saw himself compelled to make these measures for defence of the Christians. One must not forget, that Pope Pius V is one of the Popes who distinguished himself most of all through his recognised holiness and

therefore was also declared holy by Holy Church. If he had lived in our disastrous time, he would have been condemned by the Church dignitaries in the service of the "Synagogue of Satan," of race hatred and Antisemitism and, if possible, even have been included among the war criminals of Nuremberg; for in our time the "Fifth Column" condemns all who defend their peoples or Holy Church against the political or economic Imperialism of the Jews.

But the Holy Bulls and their carrying out could not alone hold up the wickedness of the Jews, who in all lands which show them hospitality, become a deadly danger for Christian and pagan peoples. At that time this Pope--exemplary in holiness and devoutness--had enough energy in order to attack the problem radically and undertook thorough measures. On the 26th February 1569 he announced the thunderous Bull "Hebraeorum Gens" and expelled the Jews from the Pontificate states. On account of the inordinate length of this work we only

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[357] His Holiness Pope Pius V. Bull "Cum Nos Nuper" of 19 Jan. 1567. Compiled in Bullarium Diplomatus et Privilegiorum Sanctorum Romanorum Pontificum, Taurinensis Editio, Turin, Vol. VII. 1862. Page 514 ff.

reproduce parts of this valuable document, which seem to us most important of all. In this sense the holy Pope says: "The Jewish people, which was once preserver of the divine Word, participated in the heavenly secrets and exceeded so much in favour and dignity the other peoples, fell down later from its height on account of its faithlessness, so that in its period of bloom ungratefully and faithlessly condemned its Redeemer undignifiedly to shameful death . . . But Christian devoutness came to terms from the beginning with this unanulled fact and allowed that it settled far more comfortably in its bosom . . . In spite of this its godlessness with the stamp of all possible repellent arts has taken on such forms, that it becomes necessary for the salvation of our own, to prevent such a sickness with force through a quickly effective healing method. If we look away from the countless kinds of usury, through which the Jews have everywhere sucked the property of the needy Christians, then we give judgment that they are visibly protectors and even accomplices of thieves and robbers, who cause the stolen and embezzled goods to come to another or hitherto wish to conceal them. Many desire, under the pretence of their own business affairs, the houses of honourable women and destroy them with shameful flatteries. And the most damaging thing in the matter is, that they attract through

prophecy, magical incantations, superstition and witchcraft many incautious and sick people to the deceit of the "Synagogue of Satan" and boast of being able to predict the future, where treasures are concealed and secret things. In addition we know and have exactly investigated, how in an unworthy way this revolting sect misuses the name of Christ and in what measure this is harmful for those who are judged in this name and whose life is threatened through their deceit. On account of this and other grave things, of account of the gravity of the crimes, which unfortunately from day to day more and more increase in our cities, and since we are in addition of the opinion, that the race mentioned, with exception of unimportant groups in the East, is in no way of value for our Republic . . . We order in the following that in the time limit of 3 months from the publication onwards all Jews of both sexes in our entire worldly realm of justice and in the appertainent towns, districts and places, the same in those of the 'domicelli,' of the Barons and other worldly property Lords, including those who only have power, mixed power, power over life and death or any other jurisdiction and freeing--must leave these regions without grace."

Since the Holy Father Pius V knew that the Jews all over the world usually evade in diverse ways and means such expulsion edicts and, in order to avoid in this case, that they did not respect the statutes of the Holy Bull, he ordered in the same, strict punishments for those, who did not leave the land in the appointed time: "2. After this time limit shall all at the present or in future, who dwell or wander into that city of the region of justice mentioned, in every district or place also of the 'domicelos,' barons, property lords, or other already mentioned, be affected, their property confiscated and handed over to the Siscus, and they shall become slaves of the Roman Church, live in eternal servitude and the Roman Church shall have the same rights over them as the remaining lords over slaves and property. Excepted are the cities Rome and Ancona, where the Jews will be tolerated, who now live there, so that the formerly mentioned memory remains awake, the negotiations with the East and the mutual trade are continued, under the condition that they respect our Church Laws and those of our predecessor. If they do not do this, they shall suffer all punishments, which are ordered in this law, and which we renew in this document." [358]

The Holy Bulls bring an important innovation in reference to the expulsion of Jews from the Christian states, during the earlier centuries. As we recall, the Jews were given the choice, to be expelled or to be converted. The consequence of this was, that the majority, in order to escape expulsion, apparently confessed to Christianity and represented a greater danger for the Church and the Christian states. Holy Pius V

without doubt knew this and simply ordered the expulsion from the Pontificate states, without leaving them the way out of conversion, which they had always evaded. As one sees, this

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[358] His Holiness the Pope Pius V. Bull Hebraeorum Gens of 26 Febr. 1596. Compilation in Bullarium Diplomatum et Privilegiorum Sanctorum Romanorum Pontificium. Taurinensis Editio, Vol. VII. Page 740, 741 and 742.

holy Pope knew the Jewish problem better than many worldly and clerical dignitaries before him; but also in his case pressure was exerted on His Holiness, so that he excluded Rome and Ancona from the expulsion, so that trade with the east was not damaged. The Jews thus once again made use of this means, in order to partly evade the expulsion. Another renowned Saint and an important figure in the first centuries, Saint Gregory of Nysa, who played such an important role in the philosophic defence of the Christian faith, accuses the Jews in his famous "Prayer for the Resurrection of Christ": "Murderers of the Lord, Murderers of the Prophets, enemies of God, men who hate God and despise the Laws, Enemies of grace. Enemies of the faith of your fathers, advocates of the Devil, race of blasphemers, slanderers, mockers, men with clouded spirit, Pharisee breed, collection of Devils, sinner, infamous men, casters of stones, enemies of honesty." [359]

Undoubtedly not even Hitler has in so few words expressed so many accusations against the Jews, as sixteen hundred years ago this holy Bishop of Nyasa, the brother of the great Church Father St. Basilius, who was also canonised like the latter on account of his capacities. And if he drew the Jews into the prayer mentioned, then he wished like many other Saints to warn the Christians to be on their guard against this band of thieves and murderers whose strength lies only in the lack of knowledge of Christians of their danger, and this lack of knowledge the member of the "Fifth Column"--clergy and laymen--wish to promote further, so as in the protection of this lack of knowledge to make possible the successes of Jewry. Therefore is it so easy to establish the identity of the secret Jews in the Catholic Action or in the clergy and to recognise them, for when it is a question of the Jewish danger, they assert with suspicious constancy that it does not exist, that it is a myth, an invention of the Nazis or some other unimportant fable. As a result they only wish to conceal and defend the band to which these false Catholics belong in secret, who often as descendants of the Pharisees make an exhibition of

their devoutness and adherence to our Church, while on the other side they seek to prevent that it defends itself against its principal enemy.

[359] St. Gregorius von Nysa: Aratio in Christi resurrectionem. Page 685.

In the struggle against Jewry for defence of Christianity Pope Gregory IX published on 5th March 1233 his famous Bull "Sufficere Debuerat" from which we take the following: "It ought to have satisfied the faithless Jews, that Christian devoutness accepted them again solely and alone from goodwill. They, who persecuted the Catholic faith and have denied the name of the Lord. . . They do not give thanks for the concessions, forget the deeds of good will, pay back this kindness with godlessness and in return for the concessions they despise us . . . As was thus ordered at the Council of Toledo and was confirmed at the general Council, no preference may be given to the blasphemers of God, for it is completely absurd, that such should have power over Christians. Nevertheless they are entrusted with public offices, which they utilise to the harm of the Christians. They have in addition wet nurses and women servants in their own houses where they devote themselves to indescribable things, which with those who know of them, call forth revulsion and horror. Although at the general Council mentioned it was disposed that the Jews of both sexes at all times and everywhere should be distinguished from others through their clothing, nevertheless in Germany the confusion becomes ever greater, since they distinguish themselves through no clothing piece. As it is repellent, that that which was reborn through the water of baptism, is spotted through the practices of the faithless and their activity and the Christian religion is attacked through the power of the false (which would happen), if the blasphemer of the blood of Christ has the liberated in service, we order for all our brothers in the Bishopric, absolutely to suppress the mentioned and similar blaspheming of the Jews in your dioceses, churches and communities, so that they do not dare to raise their necks bent under eternal servitude, in order to revile the Redeemer. In addition they should avoid through greater strictness, that they in no way risk to discuss their practices with Christians, so that discussions of this kind give the ignorant no opportunity to slip away through error, which is to be hoped will not occur. For this you should, if necessary, turn to the worthy law for support." [360]

As one sees, Pope Gregory IX complains bitterly about the ingratitude of the Jews, who answer kindness with reviling, and poison the conscience

of Christians, persecute the Catholic faith, place themselves against the Christians when they occupy public offices, and carry out actions which are despicable and terrible. In short, they do the same as always in the course of the past nineteen hundred years. Therefore it is very praiseworthy that the determinations of the Council of Toledo, which were confirmed through the Ecumenical (Lateran), were carried out, the Jews excluded from public offices and that they should live in eternal slavery. The wild beast is laid in chains as a result, so that it can cause no harm. One sees that this time in Germany, where the laws of the Councils mentioned were not fulfilled, the beast was freed, and caused harm in the shadow of tolerance.

The Popes thus lead the defence of Christian society against the Jews, and that should really be their actual task, to defend their sheep against the cunning of the wolf and not to deliver them to it. May the Jews only not come and make the Church responsible for what has occurred to them in the course of history, for they provoked this action through their ingratitude and their Imperialist activity. Without doubt Holy Church had and has like the peoples attacked always the right to defend itself in a correct way. If the Jews do not wish to bear the consequences of their attacks, they must cease them.

When Pope Martin V ascended the Papal throne, he was influenced by the intrigues of the Jews, who represented themselves as victims of the Christians and now followed a policy of tolerance fateful for Christians. Therefore the Pontifex Maximus soon saw himself compelled, even if only seemingly, to alter the course, since the clergy dissatisfied with his policy urged him to this.

Whatever the reason may have been for the change in the conduct of the Pontifex Maximus, his renowned Bull "Sedes Apostolica" gives an idea of how the Jews accepted

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[360] Pope Gregor IX, Bull Sufficere Debuerate of 5th March 1233. Compilation of the Bullarium Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum, Taurinensis Editio, Vol. III. 1233, Page 479.

the protection, which this Pope granted to them for a time. The Bull mentioned goes back to his policy of good-will towards the Jews, and then it is stated further: "However, we received a short time ago through credible reports knowledge to our great alarm, that various Jews of both sexes in Cafas and over cities, lands and places overseas, which fall

under the jurisdiction of Christians, are obstinate of mind and, in order to conceal swindling and wickedness, wear no special sign on their clothing, so that they are not recognisable as Jews. They are not ashamed to give themselves out as Christians before many Christians of both sexes of these cities, districts and places mentioned, who could not in fact identify them, and consequently commit shameful things and crimes, among others the crimes of Zachi, Rossi, Alani, Minfredi and Anogusi, who are baptised according to the Greek Rite and as Christians buy as many persons of both sexes as is possible to them, then godlessly sell them further at a tenfold price to the Saracens and other unbelievers, and bring these persons as wares into the land of the Saracens or unbelievers." [361]

But the ingratitude of the Jews finds even clearer expression, if one reads what Jewry writes officially in its already quoted Encyclopedia concerning Pope Martin V: "The friendly conduct of Martin was probably to be for the greatest part attributed to the rich presents, which agents made to him. Without immediate payment nothing was wished from him. With the corresponding amount everything was easy to attain. "At the Papal court friendship ceased, if the money runs out," wrote the German ambassador at the Vatican. Whatever the motive for the Papal good-will may have been, the fact is that it was continued under Eugen IV (1431-47) in spite of some hostile Bulls, which to a certain extent confirmed the old Jewish legislation. Especially his "Dudum ad Nostram" was hostile and contributed to creating a Ghetto atmosphere for the Jewish community. He saw himself compelled to give way to the pressure of the Spanish clergy and of the Council of Basle." [362]

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[361] Pope Martin V. Bull Sedes Apostolica. 1425. Compilation of Bullarium cit. Vol. IV. S. 1425.
[362] Jewish-Spanish Encyclopedia, same edition, Vol. VIII. Word "Papas" [Popes] Page 347.

Even if one believes that the Jews bought Pope Martin V with gold, then they ought to have kept silent out of a natural feeling of gratitude and not sully his honour in such a way as they do even in an Encyclopedia through corresponding allusions. At all events, in this as in other cases the pro-Jewish policy of a Pope--contrary to the laws of the Ecumenical Councils, of the Bulls and the doctrine of the earlier Popes and Church Fathers--had once again catastrophic consequences and brought the Church and all Europe in the middle of the 15th century close to disaster.

Martin V through his giving way to a half extent, unchained the beast, which through the energetic policy of the earlier Popes and Councils had been laid in chains, and simultaneously Jewry in Europe once more gained an enormous power. The great secret Jewish revolution of the Hussites, which one believed to have ended in Constance, took on giant proportions, and threatened to destroy the Church and to swallow the whole of Europe.

The alarm of the world bishoprics against the Pope increased in a form which aroused concern, and the thesis, that the Ecumenical Council stood above the Pope, gained more and more in strength. For it was said, that a man could easier fail than the entire Bishopric, and that in addition the support which God granted Holy Church, became effective through the Council and not through the Pope. Under these circumstances his Holiness was pressed to fulfill the determination of the Council of Siena and to summon a new Ecumenical Council in Basle.

It is understandable, that in this situation, as Juan de Ragusa says, the mere word Council horrified the Pope enormously. (In inmensum nomen concilii abhorrebat") [363]

When the Pontifex had already summoned the Council and it was on the point of assembling, Martin V. suddenly died, and the ship of Holy Church steered upon a stormy sea under the leadership of Eugen IV, who suffered from the consequences of his predecessor.

The Synod of Basle supported the thesis approved at the

[363] Juan de Ragusa: Monumenta Conciliorum generalium saeculi XV. Vol. I. Page 66.

Council of Constance, that the Ecumenical Council receives its power direct from God and represented the disputing Catholic Church. For this reason everyone of the faith and also the Pope was compelled to obey it in all questions of belief, the elimination of schisms and in Church reform. In addition it was ordered, that every Catholic and even the Pope, who did not respect the resolutions of the general Synod, should be correspondingly punished and that the Council could not be dissolved by the Pope. [364]

At the Council of Basle not only the doctrine approved in Constance was confirmed but it was also refused the Pope to appoint new cardinals

during the duration of the Synod. The situation worsened, when the Pontifex Maximus dissolved the Council and subsequently recalled the decree of dissolution, in order to later lift it again. The Council on its side condemned the Pope and deposed him.

In the midst of this storm the Hussite revolution in Europe which was organised and financed by the secret Jews made shattering progress. All seemed lost for the Church, when divine providence as always stood by her through the work of extraordinary men, who saved her from her fate and were not only able to strengthen her unity but also to completely defeat the "Synagogue of Satan" and its great revolutionary movement in the 15th century. Among these clergy a simple Franciscan, Juan de Capistrano, particularly distinguished himself, who led the tremendous struggle, which had as consequence the complete victory of the Church over Jewry. This devout Franciscan fought the beast with his sermons and also with the sword, which he thrust into the throat of the dragon, until he had conquered it. Therefore the Jews call him the "scourge of the Jews." But we can make the assurance, that this is saying too much--St. Juan de Capistrano was the most energetic, most successful, anti-Jewish leader of Catholics after our Lord Jesus and the Apostles. The desolation which he called forth in the "Synagogue of Satan", is regarded by various Jews as the worst of all. But Holy Church has already passed its final judgement on this fighter and canonised him.

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[364] Juan de Segovia: Historia gestorum generalis synodi Basiliensis.

St. Juan de Capistrano, who saved the Church and Europe in the 15th century, deserves to be regarded by the patriotic organisations, who at present fight against Jewry, as a guardian saint. In heaven he, who won a similar struggle, will be the most valuable interceder with God and apply himself for those who follow his holy footsteps and in the present fight to defend the Church and their nations against the Jewish Imperialism of the "Synagogue of Satan."

St. Augustine, the great Church Father, asserts and proves in his treatise on the Psalms, clearly and distinctly, that the Jews and not the Romans killed Christ.[365]

Meliton, Bishop of Sardes in Libya and one of the most revered figures of the Church in the 2nd century, asserted: "But the Jews--as it was prophesied--rejected the Lord and killed him. Even if his death was

predicted, then nevertheless his guilt was voluntarily recognised. They are lost, but the faithful, to whom Christ preached in hell, and those upon earth, participate in the triumph of the Resurrection." [366]

St. Hippolyte of Rome, a contemporary of Origen, makes the Jews responsible for their misery and misfortune. He was a martyr of Holy Church and was canonised.[367]

Saint Thomas of Aquinas recognised the necessity of placing the Jewish beast in chains, so that it did not cause further harm, and declared in his teaching: "The Jews must according to the Statute of the general Council, wear a distinguishing mark . . . The Jews may not retain what they have appropriated through usury and are obligated to raise up again those who have destroyed . . . The Jews live in eternal servitude on account of their guilt. The Lords can therefore take away from them everything and leave them only what is necessary for life, unless it is forbidden through the Holy Laws of the Church." [368]

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[365] St. Augustine: Treatise on the Psalms, Psalm 63, Verse 2.

[366] Prof. John Quasten, Patrologie, Madrid, 1961, Vol. I, Page 232.

[367] Prof. John Quasten. Patrolegie. Same edition. Vol. I, Page 470.

[368] Thomas de Aquinalis: Opera Omnia, Ed. Pasisills, 1880 tabula 1 a-o, Vol. 33, Page 543.

Without doubt the members of the "Fifth Column" who wish to condemn the antisemites, would also bring Saint Thomas of Aquinas into the accusation box.

In his treatise "Adversus Judaeos" Tertullian brings grave charges against the Jews. In "Scorpiase" he asserts that "the Synagogues are the starting points for persecutions of Christians" and in "Ad Nationem" he mentions, always in connection with the events eighteen hundred years ago, but which coincide astonishingly with those of the present day: "From the Jews issue the slanders against Christians." [369]

All these blasphemous and slandering campaigns are used today as 1800 years ago especially by the false Christians or those who have gained important positions in the clergy, in Catholic or worldly associations or in the parties of the Right, in order to destroy the anti-Communist and anti-Jewish leaders. From the secret gatherings of the synagogue

emanated today also as eighteen centuries ago the Christian persecutions, which are especially directed against those who successfully fight against Communism or Jewish Imperialism.

Jaime Balmes, the renowned philosopher of the past century, accused the Jewish merchants in France and Spain of importing Calvinist Bibles in French wine bottles, in spite of the zeal of the Inquisition. [370]

The great Church Father, St. Augustine, himself held certain slaughters of Jews for a punishment of God and made the assurance that many Jews were later crucified, because they crucified Christ. Thus Titus during the siege of Jerusalem had 500 Jews crucified daily.[371]

Origen also accused the Jews, of having nailed Christ to the cross.[372]

Pope Paul II refers in his Bull "Illius Vides" of 12th October 1535 clearly to the Jewish falsehood and condemns the Christians, who pay homage to Judaism in secret. From this important Bull we take the following paragraph: "We have received knowledge that in the greatest part of the Kingdom

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[369] Tertulian: Adversus Judaeos, Escorpiase, Ad Nationes.

[370] Jaime Balmes, S.J.: Protestantism in comparison with Catholicism, Vol. I, Page 466.

[371] St. Augustine, Great Church Father. Quoted through Brother Francisco de Torrejoncillo. Sentry against the Jews on the tower of the Church, same edition, Pages 175-176.

[372] Origen: De principiis, Vol. IV, 8.

of Portugal several converts from Jewish falsity--called new Christians--return to the Rite of the Jews. . ." [373]

Pope Paul IV says in his renowned Bull "Cum Nimis Absurdum" of 12th July 1555: "It is too absurd and pointless that the Jews, whom their own guilt condemns to slavery, under the pretence that Christian piety suffers and tolerates their coexistence, pay back the mercy received from Christians. Accordingly it is ordered in the holy Bull, that the Jews must wear the determined distinguishing mark and should live in Aljamas (ghettos). [374] This renowned Pope likewise speaks of Jewish ingratitude and of the necessity of causing them to live in servitude and mentions how they attempted more than four hundred years ago to rule over the

Christians and used the magnanimous hospitality, which those show them who tolerate them in their regions. As consequence of this he passed the command to enclose them in Almajas and ordered that they must wear the famous distinguishing mark, so that they could be identified. If this famous Pope had lived in our time, he would have undoubtedly been accused and condemned by the members of the "Fifth Column" on account of race hatred and anti-semitism.

More than seven hundred years ago, Pope Innocence IV declared in his important Bull, "Impia-Judeorum-Perfidia" as follows: "The divine falsity of the Jews, from whose hearts our Saviour did not tear the veil on account of their enormous crimes, but caused them to still go blind, as is just, do not pay heed that Christian pity only accepts them out of mercy and patiently bears coexistence with them, and commit acts of shame, which set those who hear of them, in astonishment, and fill those with terror, who receive report of it."

Since this Pope assumed, that the "Talmud" and other secret books of the Jews incited them to every possible wickedness, he ordered in this same Bull, that they should be

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[373] Pope Paul III. Bull Illius vices of 12th October 1535. Carolitificum. Amplissima Collectio. Rome 1739-1753. Vol. IV, Part I., Cocquelines: Bullarium, Privilegiorum ac Diplomatus Romanorum Pon-Page 132.

[374] Pope Paul IV. Bull Cum nimis absurdum of 12th July 1555. Caroli Cocquelines, same Bullarium, same edition, Vol. IV. Part I. Page 321.

burned publicly. "In order to confuse the false Jews." [375]

Nicholaus IV, one of the Popes, who fought with the greatest energy against secret Jewry, passed against the Jews his famous Bull "Turbate Corde", in which he exhorted the Inquisitors, clergy and worldly authorities, to proceed with zeal against them and also against those who defend, favour or conceal them. This Bull was one of the firmest foundations of the Holy mediaeval Church in the struggle against the "Jewish Fifth Column" in Christianity, whether it was now a matter of clergy or laymen or they were recognised as secret Jews or their accomplices or protectors. Thus anyone needed only to protect a secret Jew or heretic, in order to be prosecuted by the Papal Inquisition. One will understand, that while the Popes gave their support to the determinations of these and similar Bulls and the already studied Laws

of the Councils of the Lateran, the Jews found it difficult to penetrate into the Christian citadel. Only when Martin V and Leo X did not heed these Bulls and Councils, could the "Synagogue of Satan" at first transiently and later more definitely, divide Christianity.

From this interesting Bull ("Turbate Corde") we take the following: "With troubled heart we hear and bring to mind that many of those converted from the error of Jewish blindness to the light of Christian faith, have fallen back into their former falsehood. Also many Christians have denied the Catholic faith and exchanged it for the Jewish rite, which must be condemned . . . proceed with emphasis against all who make themselves guilty of this crime, against the heretics and their promoters, protectors and defenders. As far as the Jews are concerned, who have occasioned Christians of both sexes to their revolting rite or draw them over, they must be punished as they deserve." [376]

The Jewish authors explain that these Christians converted to Judaism were in general descendants of the converts who were baptised in childhood and were later secretly introduced into Jewry.

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[375] Pope Innocence IV. PP., Bull Impia Judaeorum perfidia of 9th May 1244. Caroli Cocquelines. Same Bullarium, same edition. Vol. III, Page I, Page 298.

[376] Pope Nicolausa IV. Bulle Turbate corde of 5th Sept. 1288. Caroli Cocquelines, same Bullarium, same edition, Vol. III, Part II, P. 52.

Since we must close this work, we see ourselves compelled not to quote from countless Bulls of the most famous Popes, which condemn repeatedly Jewry or which represent an important episode in the enormous centuries long struggle of Holy Church against the Jews. In the following part of this book we will study further important documents. We leap over in a moment a great space of time and place ourselves almost in the present. In the following we will reproduce what Jewry says officially in its quoted Encyclopedia about Pope Leo XIII, a genius of modern time: "Leo XIII (1878-1903) was one of the most famous Popes, but never forgave the Jews, that they supported Italian and European Liberalism in general. He placed them equal with the Freemasons and usual revolutionaries and supported the anti-Jewish reactionaries in Austria and France." [377]

Here we have once again the firm conduct in the defence of Holy Church and of the Christian world by one of the greatest Popes of all times, who

clearly knew the Jewish problem exactly and made the Jews responsible for Freemasonic activity, which played an important role with the Liberal revolutions.

The elaborations in this and the remaining chapters of this volume suffice in order to prove that the members of the "Fifth Column" in the clergy, by their condemning race hatred and anti-semitism, wish to bring into the accusation box not only our Lord Jesus and the Apostles but also the Church Fathers, the most renowned Ecumenical and provincial Councils and the most respected Popes--to put it briefly, the entire Church. Their infamous intentions are incited through the ignorance which unfortunately prevails in the clergy, which does not know the true Church history. These Judas Iscariots of the 20th century believe under shield of this ignorance to catch in their mousetrap the most devout and good-willed Church dignitaries. But we know that divine providence will prevent such a terrible crime and will never allow, that its

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[377] Jewish-Spanish Encyclopedia, same edition, Vol. VIII. Word "Papas," Folio II on Page 351.

Holy Church is silently condemned by its own dignitaries. We have--following the example of St. Bernhard--held it necessary to contribute with our grain of sand, so that the victory of the conspiracy will be prevented, according to the old motto: "God helps those who help themselves."

The mere fact, that the Holy Chair would contradict the doctrine established by Holy Church in the way and manner revealed by us and would declare, that the "infamous Jews" are loved by God, as the "Synagogue of Satan" plans in the shadows, as well as give way and conclude an alliance with them, which neither our Lord Jesus nor the Apostles, nor Holy Church did in almost twenty centuries, would be not only a visible degradation and simultaneously condemnation of the doctrine and the policy of our Saviour, of the apostles, the Popes, Saints and Councils, who fought so much against the "Synagogue of Satan", but would bring the Church into a false position. Her enemies could then prove, that, what she once held for bad, is now good, and what was once black, is now white, which would have catastrophic consequences as one can easily imagine. But this cannot occur. The faithless Jews, who already believe they control the Holy Chair and base themselves upon a group of cardinals and prelates, which is strong enough in order to

destroy the essential tradition of the Church and to open the doors to Communism and to carry out reforms, which prepare the decline of Christianity and hasten the fall of the free world, do not reckon with the fact that God supports His Holy Church, among whose dignitaries a present day Ireneus, Athanasius, Chrysostom, Bernhard or Capistrano will arise, who with help of divine providence, will once again save her from the storm.

Chapter Forty-Three

JEWISH-CHRISTIAN BROTHERHOODS, FREEMASONIC LODGES WITH A NEW STAMP?

The Jews have murdered millions of Christians in the Communist states and still do it today. They have imprisoned millions more and enslaved them. Everywhere they organise revolutionary movements and civil wars, which constantly call forth cruel bloodshed. And since all criminals have a panic-stricken fear of punishment, they attempt by squandering millions of dollars in the Free World to avoid that the natural anti-Jewish revolution becomes strong, which prevents the triumph of the Communists through an effective attack at their head, and in order to additionally make it impossible for them to punish the guilty and to prevent that they cause mankind so much evil.

In order to prevent that mankind can defend itself effectively against its deadly enemies, they found brotherhoods or associations for Jewish-Christian friendship with enormous expenditure of money in all countries. In the Communist world it is not necessary to squander money upon such bagatelles, for every Christian attempt at defence against the Jews is explained as Antisemitism and punished by the Soviet Courts as also by those of the Satellite states as counter-revolutionary crime and in grave cases punished with death or in lesser ones with long imprisonment.

In the U.S.A. even mixed churches have been founded, where Jews and Protestants unite. The same is now intended with some modifications, to be transferred to Catholicism with help of the secret infiltration into the clergy, which allows them to have dedicated agents there.

Generally these Jewish-Christian brotherhoods or associations are founded under the twofold protection of a Jewish rabbi and of a Catholic cleric. In fact, they flatter and deceive many priests and dignitaries of the Church, win them over with attentions and presents or exert pressure upon them in different manner and compel them to give way, without many knowing the real intentions, which they pursue with these Jewish-Christian brotherhoods or associations. But it is beyond doubt, as the Holy Inquisition and all dignitaries of the Catholic Church established, who have learned the problem in the course of centuries,

that all priests and dignitaries who constantly join in the game of the "Synagogue of Satan," must be suspected as being secret Jews; for whoever supports the worst enemies of Christ and even denies the truth and deceives the Christians must be one of those Jewish enemies of Christ, even if he also conceals his wickedness with the soutane or even the cardinal's hat. If one assumes of an individual, who constantly supports a band of thieves and murderers, that he belongs to the band or is at least their accomplice; then it is also logical, that those who, in the clergy, even set their churchly career at stake by their supporting the wickedest band of criminals and thieves which has ever existed in the world, be held to be members of the dark band. With aid of their accomplices in the clergy, who deceive many of the true faith, it is successful for the Jews, to found these Jewish-Christian brotherhoods, whose apparent harmless aims among others, are as follows: "I. To teach Jews and Christians, with mutual respect and honest friendship, to maintain brotherly relations to one another. II. To further a better understanding and mutual respect between Jews and Christians. III. To strengthen the spiritual approximation between Jews and Christians. IV. To promote the knowledge of the mutual confessions of faith, traditions, culture and ways of life. V. To strive for brotherly love in both groups, which rests upon learning to know each other mutually and constant intercourse." And then it is declared in astonishing manner: "VI. Parallel to the already mentioned intentions, Judaism and Christianity should unite in their spiritual ideals their forces against the constant offensive of present day materialism, which unites the spiritual or ideal values, which we Jews and Christians have always asserted in the course of centuries", etc.

These aims are apparently admirable and suited to capture well-meaning people who do not know the Jewish problem, however in secret they conceal deceit and lies, the favourite weapons of the sons of Israel. A fair dose of cynicism is necessary in order to assert that the Jews must unite with the Christians in order to fight against present day materialism. For, as was already proved in this work, the Jews are the principal spreaders of this materialism. No less cynical must one be in order to declare that the Jews wished for brotherly relations with the Christians. This they must first prove and free the unfortunate Christians, whom they have imprisoned both in the Soviet Union as also in the other Communist states and caused to live in hard servitude, and cease to murder them. In reality the Jews and their accomplices in the Catholic clergy wish to capture the incautious with these Brotherhoods and make them into satellites of Jewry, so as later to use them as tools for attacking and destroying the anti-Communist or Nationalistic

Catholic organisations, which defend their country and their religion from the blows of Communism, of Freemasonry and in general from the secret Jewish power, which directs the two already mentioned organisations. Against facts there is no argument: From the report No. 5 of the year 1960 according to our calendar and 5720 of the Jewish calendar, which was published by the Jewish-Christian Brotherhood in Costa Rica, from which we take some of their very brotherly and harmless aims, we now give the following information about their activity and that of similar brotherhoods.

Costa Rica: "Pater Idoate reports to us concerning anti-semitic movements and retaliatory actions, February-March 1960. 1. the antisemitic movements, which have appeared regularly and periodically during the last months in different parts of the world, have also occurred hesitantly and artificially in our beloved Costa Rica. . . 2. The Jewish-Christian Committee has resolved to speak out publicly against them. Our President (the priest Francisco Herrera) sent to the press a declaration of principles by a party, from which a not only unjustified anti-semitic conduct emanates but which is also contrary to the ordinations of God and Christian demands. . . 3. This protest of our brotherhood in the name of their President, had a great effect upon society in Costa Rica. . . and called forth a succession of magnificent manifestations in support of the unjustly attacked Jewish cause. . ."

Uruguay: "The Jewish-Christian Brotherhood in Uruguay has sent various interesting newspaper cuttings from Montevideo, which illustrate in a detailed way the splendid demonstrations of solidarity, which took place there in large theatres, in order to reject the anti-semitic manifestations."

It thus becomes clear what the real aim of these Associations of Jewish-Christian rapprochement is: to capture the greatest possible number of Catholics, who are to serve the Jews as blind tools in combating and destroying the political movements of other Catholics in defence of their country, the Church and mankind.

These associations are similar to the former Freemasonry lodges; for there also--the brotherhood of the peoples, peaceful coexistence of the various confessions of faith, a friendly Jewish-Christian rapprochement--was discussed, but in reality the domination of the Jews over Christians was achieved.

Also in the Freemasonic lodges the Jews made use of Catholic priests, abbots, bishops and even cardinals, who as Freemasons served as bait,

so that honest Catholics fell into the trap. The years pass, but the classical tricks of Jewry remain the same.

In the same way and manner they fooled the incautious with the enticements of Freemasonic banquets and feasts with glittering speeches about friendship and brotherhood, while the Jews, who secretly directed Freemasonry, used these masses for infamous aims and could reckon with the Freemasonic Catholic clergy, who stand in service of Jewry, exactly as upon the clergy, who today lead these apparent movements of Jewish-Christian friendship.

Finally in these societies of Jewish-Christian rapprochement and friendship, it is assured that the Jews explain their religion and their thought to Christians and show them books and brochures--even forgeries of the "Talmud", so that the naive Catholics do not regard the Jewish religion as something bad but as equally as good or even better than the Christian. The Jews swindle them, just as the Freemasonic Jews did with the neophytes of the first Freemasonic degree, to whom they introduce a harmless doctrine, which has nothing to do with that which they follow in the highest grades and still less with the real intention of the Jews, who direct this Freemasonic sect. This intention is never revealed to the Christians, who serve them as satellites and tools.

The Jew was always the father of lies. It is only incredible that there are so many simpletons, who always fall again and again into his net.

Chapter Forty-Four

FRIENDLY JEWISH-CHRISTIAN APPROACHES

If Holy Church concludes an alliance with Jewry, then it would contradict itself and lose its respect in the eyes of the faithful, since it would offend against the determinations of other Councils of the Church, Bulls of the Popes, who define the doctrine and unified theses of the Church Fathers, as we have already seen. But in the following we will investigate whether it is not at least possible to come to a rapprochement with Jewry and if possible to at least conclude an armistice in this thousand year old struggle. When we spoke of the conversion of the Jews, we have already seen how they use such a sublime striving of the Church only as cunning propaganda in Catholic circles, in order to create an atmosphere of sympathy. In its protection they then attempt to attain through deceit, concessions which may certainly seem harmless at the moment, but have fateful consequences for Holy Church and the Christian world. It is not far away, when the Jewish agents in the hierarchy of the Church will raise anew at the next Ecumenical Council the problem of the conversion of the Jews and as a result create an atmosphere of sympathy, which makes it possible for them to seduce the Holy Synod to resolutions, which are extremely dangerous for the future and the constancy of Holy Church.

As one has experienced, they attempt to put through a kind of Statute, in which the relations between Jews and Catholics shall be laid down, on the foundation that the Jews do not attack Holy Church and the Christians do not attack Jewry. [But although] such a proposal may seem clever for those who are not familiar with the Jewish problem and especially for those who do not grasp it in its entire range, but are also timid and hence tend to form their image of the world according to their own wishes on the basis of a beautiful peace, in which the so mighty Jewry allows Holy Church to live peacefully and would not fight against her. At least now must we learn from history and recall to ourselves that Jewry never keeps its alliances, swindles everyone and promises what it has no intention of keeping and concludes agreements which it violates as soon as it is favourable, solely and alone to weaken its opponent.

The classical tactics of Communism, which in fact consists in never fulfilling its agreements or alliances, is only one revelation of the Jewish

policy of lies and of swindling. This is also not remarkable, for Marxist Communism was conceived by Jews, organised by Jews, directed by Jews and is the greatest work of modern Jewry. If no one, who holds himself to be rational, believes the word of a Communist or trusts to agreements and armistices with the Communist because their fatal consequences are already known; with equal or even greater justice must every armistic, peace or agreement with Jewry be regarded as useless, since it is the father of Communism and the instigator of its false policy, which distinguishes itself by not fulfilling international agreements.

From Jewish sources one knows that it is only desired to attain with this statute planned in dark synagogues and high circles of Freemasonry, that the relations between Christians and Jews are regulated and that it will be laid before the next Ecumenical Council by the agents of Jewry in the higher clergy, so that Jews and Christians obligate themselves not to mutually attack each other, and thus the hands and feet of Catholics will be bound in the defence of their nations or their Christian families against the destructive activity of Jewry, which on its side apparently does not attack the Church and Catholics directly, but will do it with its classical system of casting the stone and concealing the hand. For this it uses Freemasonry, Communism and other revolutionary sects, which serve this purpose. Put briefly, while the "Synagogue of Satan" will continue to attack Catholicism and the Free world through their Freemasonic, Communist, etc., sects and will hypocritically announce that it has nothing to do with this and that it is innocent of their deeds, it will be successful for it to bind the hands and feet of Catholics, so that they do not even have the possibility of defending their natural human rights against the Jewish conspiracy, which--when once the Christian defence is crippled--finally destroys everything. While therefore the Christians held the time limit agreed upon, the friendly rapprochement or the concluded peace, they were violated by the Jews, who would use the self-chaining of the Catholics in order to easier control them and to be able to attain their goal--the destruction of Holy Church, the annihilation of its clergy and the enslavement of mankind.

All these Jewish wiles are to be traced back to the fact that they have become alarmed at the anti-Communist movements which have arisen in the U.S.A., in Latin America, in all countries of Europe, in the Islamic world, in the other states and especially in North America. If these movements unite, they can save the world from the Communist danger and Jewish rule, for many are aware that behind Communism, Freemasonry and behind every action which is directed at the destruction of Christian civilisation, stands Jewry as head of the octopus, which must be destroyed, if one wishes to effectively defeat the arms--

Communism, Freemasonry, Socialism and the other sects. For if the head of the octopus is not attacked, the arms can grow again.

The knowledge of the existence of these political defensive movements which, in many places, especially in the U.S.A.--in spite of constant slanders which the Jewish press and propaganda sling against them, which describes them either as Fascistic, clerical or Nazistic--take on significant extent, disturbs Jewry most of all, so that efforts are being made by it for a world-wide campaign not only in the bosom of the Catholic but also of the Protestant or other-thinking confessions and in other social domains. This movement will apparently conclude alliances between Jews and Christians bring about apparent approaches between the one and other, which could deceive only the believing Christians and men in general concerning the character of the real head of the conspiracy, so that they avoid attacking it and the latter can lead with force to the final victory: the ultimate triumph of Jewish-Communist slavery.

History has shown us, that if the head of the dragon, i.e., Jewry, is effectively attacked and destroyed, this has neither time nor possibility while on the defensive to organise revolutions or to successfully carry out its destructive activity. Thus the Jews who wished to survive had neither time nor rest in the critical moments of the Visigoth repression to organise heresies. The same was the case in times when they were effectively repressed through the Inquisition and Jewry had to vanish. In order to be able to conveniently carry out their revolutionary activity the Jews must be certain that no one attacks them, and they avoid losing energy and money for their own defence, which they need for the revolutionary action in enslaving of the world. Therefore they have sought means and ways so that they do not attack the Christians in their own defence and have conceived all these cunning proposals of rapprochement and Jewish-Christian friendship, mixed societies, non-aggression pacts, etc.

If in the apparent attempts of Jewry to attain a reconciliation between Jews and Christians one saw only a slight possibility of honesty, of getting to know one another better and of sitting at the negotiating table in order to clear friction out of the way and at first to attain an approach and a lasting peace, we would be the first who accepted this proposal of understanding and of peace. Naturally this must not in any form contradict the statutes of the Popes, Church Fathers or of the Holy Councils. But unfortunately one knows only too well, and we have also proved it in this book, that Jewry always uses this apparent good will and these offers of friendship or rapprochement in order to weaken and

cripple the defence of those who allow themselves to be deceived by its promises and fall into the traditional centuries old trap.

If anyone doubts and believes that this criterion is exaggerated, then we give them the possibility of experiencing it themselves. If the Church dignitaries who serve the "Jewish Fifth Column" in the Church as tool stand for a rapprochement and that non-aggression pact which is intended to promote the peaceful relations between Jews and Catholics, it would first be essential to examine the honesty of Jewry and to demand in relation to possible negotiations, revealing proofs that the Synagogue is really resolved not to attack Holy Church or the Christian nations, and also not to violate the natural rights of the peoples or to attempt to destroy Christian civilisation. If Jewry in this respect gave clear proofs of its honesty, negotiations could be carried on with some prospect of success. But there is only one way for Jewry to prove that it really wishes for a reconciliation, close approach and peace: It must be prepared to immediately put into effect the following measures:

I. Effective dissolution of Freemasonry all over the world and abandoning of its anti-Christian action.

II. Effective dissolution of the Communist, Socialist-Marxist parties and those controlled by Freemasonry, which fight in order to undermine Christian institutions and to lead the Christian states openly or secretly into the Socialist dictatorship of Jewish Communism.

III. Direct holding of free elections in Russia, Poland, Cuba, Czechoslovakia and the other Christian lands which are cruelly tyrannised by Jewish Communism, as well as in China, where thousands of Christians live under repression. Direct reform of the constitutions of these states, re-establishment of freedom, among other things of freedom of religion, cessation of atheistic and materialistic propaganda, with which the Jews poison the conscience of the young generation of Christian families.

IV. Immediate withdrawal of the Jewish-Russian troops from the east European lands which they have occupied.

If the Jews proved through the really honest carrying out of these measures, that they long for a friendly approach to Holy Church and to Christianity in general, we would be the first who wished that negotiations be opened for bringing both sides together, and we would give congratulations on this most important step on the way to world peace. This would prove that finally the hearts of the Jews were

softened, as prophecy of their future conversion to the religion of our Divine Redeemer.

But if they on the contrary come with their deceit and make the assurance that Communism is not a Jewish cause, that there are Communist and anti-Communist Jews, that they neither control nor lead Freemasonry and that they cannot prevent that these sects continue to attack Holy Church; if they say that they can do nothing in order to liberate the Christian peoples from the Jewish-Communist yoke, through which the Christian Churches are also destroyed and persecuted; then one will clearly see what the Synagogue intends with its apparent approaches, with an armistice and a mutual Pact, which is intended to establish the Christian-Jewish relations. Then it would be clear that with this lying proposal they solely and entirely wish to bind the hands of Catholics, so that they do not attack the head of the dragon (Jewry), while its claws (Communism, Freemasonry, Socialist parties, etc., etc.) continue their destructive work against Holy Church, Christianity and the Free World.

"Non praevalebunt." It stands written in the divine Gospel that the gates of Hell shall not triumph. It lies in us to defend ourselves; and with God’s help we will do it.

APPENDIX

The Supreme Roman Pontiffs

St. Peter of Bethsaida in Galilee, Prince of the Apostles, who received from Jesus Christ the Supreme Pontifical Power to be transmitted to his Successors, resided first at Antioch, then at Rome for twenty-five years where he was martyred in the year 64, or 67 of the common reckoning.

END OF PONTIFICATE, A.D.	
St Linus, M.	76
St Anacletus or Cletus, M.	88
St Clement I, M.	97
St Evaristus, M.	105
St Alexander I, M.	115
St Sixtus I, M.	125
St Telesphorus, M.	136
St Hyginus, M.	140
St Pius I, M.	155
St Anicetus, M.	166
St Soterus, M.	175
St Eleuterius, M.	189
St Victor I, M.	199
St Zephyrinus, M.	217
St Callistus I, M.	222
St Urban I, M.	230
St Pontian, M.	235
St Anterus, M.	236
St Fabian, M.	250
St Cornelius, M.	253
St Lucius, M.	254
St Stephen I, M.	257
St Sixtus II, M.	258
St Dionysius	268
St Felix I, M.	274
St Eutychian, M.	283
St Caius, M.	296
St Marcellinus, M.	304
St Marcellus I, M.	309
St Eusebius, M.	309
St Melchiades, M.	314
St Sylvester I	335
St Mark	336
St Julius I	352
Liberius	366
St Damasus I	384
St Siricius	399
St Sixtus III	440
St Leo I (the Great)	461
St Hilary	468
St Simplicius	483
St Felix III or II	492
St Gelasius I	496
Anastasius II	498
St Symmacus	514
St Hormisdas	523
St John I	526
St Felix IV or III	530
Boniface II	532
John II	535
St Agapitus	536
St Silverius, M.	537
Vigilius	555
Pelagius I	561
John III	574
Benedict I	579
Pelagius II	590
St Gregory I (the Great)	604
Sabinianus	606
Boniface III	607
St Boniface IV	615
St Deusdeditus or Adeodatus I	618
Boniface V	625
Honorius I	638
Severinus	640
John IV	642
Theodore I	649
St Martin I, M.	655
St Eugene I	657
St Vitalian	672
Adeodatus II	676
Donus I	678
St Agathonus	681
St Leo II	683
St Benedict II	685

St Anastasius I	401	John V	686
St Innocent I	417	Conon	687
St Zozimus	418	St Sergius I	701
St Boniface I	422	John VI	705
St Celestine I	432	John VII	707

Sisinnius	708	END OF PONTIFICATE, A.D.	
Constantine	715	John XII	964
St Gregory II	731	Leo VIII	965
St Gregory III	741	Benedict V	966
St Zachary	752	John XIII	972
Stephen III	757	Benedict VI	974
St Paul I	767	Benedict VII	983
Stephen IV	772	John XIV	984
Adrian I	795	John XV	996
St Leo III	816	Gregory V	999
Stephen V	817	Sylvester II	1003
St Paschal I	824	John XVII	1003
Eugene II	827	John XVIII	1009
Valentine	827	Sergius IV	1012
Gregory IV	844	Benedict VIII	1024
Sergius II	847	John XIX	1032
St Leo IV	855	Benedict IX	1044
Benedict III	858	Benedict IX	1045
St Nicholas I (the Great)	867	Sylvester III	1045
Adrian II	872	Gregory VI	1046
John VIII	882	Clement II	1047
Marinus I	884	Benedict IX	1048
St Adrian III	885	Damasus II	1048
Stephen VI	891	St. Leo IX	1054
Formosus	896	Victor II	1057
Boniface VI	896	Stephen X	1058
Stephen VII	897	Nicholas II	1061
Romanus	897	Alexander II	1073
Theodore II	897	St. Gregory VII	1085
John IX	900	B. Victor III	1087
Benedict IV	903	B. Urban II	1099
Leo V	903	Paschal II	1118
Sergius III	911	Gelasius II	1119
Anastasius III	913	Callistus II	1124
Landus	914	Honorius II	1130
John X	928	Innocent II	1143
Leo VI	928	Celestine II	1144
Stephen VIII	931	Lucius II	1145
John XI	935	B. Eugene III	1153
Leo VII	939	Anastasius IV	1154
Stephen IX	942	Adrian IV	1159
Marinus II	946	Alexander III	1181
Agapitus II	955	Lucius III	1185

Urban III	1187	Adrian VI	1523
Gregory VIII	1187	Clement VII	1534
Clement III	1191	Paul III	1549
Celestine III	1198	Julius III	1555

Innocent III	1216
Honorius III	1227
Gregory IX	1241
Celestine IV	1241
Innocent IV	1254
Alexander IV	1261
Urban IV	1264
Clement IV	1268
B. Gregory X	1276
B. Innocent V	1276
Adrian V	1276
John XXI	1277
Nicholas III	1280
Martin IV	1285
Honorius IV	1287
Nicholas IV	1292
St. Celestine V	1296
Boniface VIII	1303
B. Benedict XI	1304
Clement V	1314
John XXII	1334
Benedict XII	1342
Clement VI	1352
Innocent VI	1362
B. Urban V	1370
Gregory XI	1378
Urban VI	1389
Boniface IX	1404
Innocent VII	1406
Gregory XII	1415
Martin V	1431
Eugene IV	1447
Nicholas V	1455
Callistus III	1458
Pius II	1464
Paul II	1471
Sixtus IV	1484
Innocent VIII	1492
Alexander VI	1503
Pius III	1503
Julius II	1513
Leo X	1521
Marcellus II	1555
Paul IV	1559
Pius IV	1565
St Pius V	1572
Gregory XIII	1585
Sixtus V	1590
Urban VII	1590
Gregory XIV	1591
Innocent IX	1591
Clement VIII	1605
Leo XI	1605
Paul V	1621
Gregory XV	1623
Urban VIII	1644
Innocent X	1655
Alexander VII	1667
Clement IX	1669
Clement X	1676
B. Innocent XI	1689
Alexander VIII	1691
Innocent XII	1700
Clement XI	1721
Innocent XIII	1724
Benedict XIII	1730
Clement XII	1740
Benedict XIV	1758
Clement XIII	1769
Clement XIV	1774
Pius VI	1799
Pius VII	1823
Leo XII	1829
Pius VIII	1830
Gregory XVI	1846
Pius IX	1878
Leo XIII	1903
St Pius X	1914
Benedict XV	1922
Plus XI	1939
Pius XII	1958
John XXIII	1963
Paul VI,	

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of Sir William Wiseman of the British Secret Service stationed in this country. In spite of the fact that it has so often been discredited, it is a fact that all it contains has beeen proven from other sources. In this report was the statement,' "we will use the movement of the Earl of Dysart, the British Israel World Federation movement." The status is much the same as that of the Protocols, so vigorously denied, but if you will refer to the Jewish Year Book, page 179, 1920-1921, you will find the reference to the Protocols. There is no denial of the Protocols or there authenticity but there is the statement "that the translator omitted a paragraph in which England is accused of being the accomplice of the Jews in this conspiracy."

The American Jewish Year Book 5681





It was in 1935 that the Earl of Strafford, Thomas Wentworth, addressed an 'Admonition to King George V, in which he told the King to stop playing with this Communist movement, that it was Satanic, against the realm. He referred to the British Israel World Federation movement of 6 Buckingham Gate, London. You can call the British Library of Information if you wish to satisfy yourself that such a movement exists. You will find the name of Sir William Wiseman listed as one of the supporters on the back cover of the National Message.

In this country the movement, now known as the Anglo-Saxon Federation of America, was located in the Fox Building, Detroit and the organ now called 'Destiny' was then called the 'Messenger of the Covenant.'

The Anglo-Saxon Federation of America was established at the time the Dearborn Independent was being published. William J. Cameron, Henry Ford's man Friday was the editor of the paper. The protocols had been brought to this country from England, they were taken to Mr. Cameron. Two or more people have claimed the honor of taking them to Mr. Ford or Mr. Cameron, one, Haviland Lund, who had spent several years in England. Mrs. Lund had taken the 'missing Tea Pot Dome leases' to President Harding from Secretary Fall's office where she was employed. Marcia, well known in Washington circles as the advisor to many in the field of predictions, accompanied her. The story was related to me when Mrs. Lund and I paid her a call. Those most interested in Tea Pot Dome did not want Mrs. Lund called to testify so she was sent to England. It was on her return that she brought the protocols and told me that she had taken them to Mr. Cameron.

After these protocols were published Lt. Col. W. G. Mac Kendrick, of the Commonwealth Publishing Company, Toronto, Canada, with a convert Merton H. Smith went to Detroit, called on Mr. Cameron, told him he was making a mistake in publishing the Protocols and sold him the idea of British Israel World Federation.

Mr. Cameron was British born (Canada) he had lived in this country for over forty years and had voted all that time without being a citizen. It was only when he wished to leave the country and get a passport to return that he was made a citizen in three days by Judge Moinet (federal). See New York American, September 12, 1935. See also New Money Pamphlet.

Through Mr. Cameron, Henry Ford was interested and became a liberal supporter financially of this propaganda. So great was Mr. Ford's interest that if you wished to reach him on a public question, as happened with one of my friends, you were told that if you did not know or did not go along with British Israel you would not succeed in that which you sought.

from "And Men Wept" by Catherine Baldwin

widespread massacres of Jews, notably at Kharkov, Ekaterinoslav and Krementchug, when General Denikin's troops entered those towns; and whether he would immediately take steps to prevent any more British supplies of munitions or men being sent to General Denikin.—NOVEMBER 6. London: In House of Commons, Lieutenant-Commander Kenworthy asks the Under-Secretary for Foreign Affairs if he would state who is His Majesty's representative at Budapest; whether reports had reached the Foreign Office dealing with the alleged pogroms against the Jews and excesses against not only the Socialists, but also the liberals and intellectuals in Budapest since the entry of the Roumanian army; what steps had been taken to prevent pogroms and a white terror in Hungary.—17. London: In House of Commons, Under-Secretary for Foreign Affairs, replies that regarding treatment of Jews in Poland he prefers postponing statement until return of Sir Stuart Samuel, and that the Foreign Office are not in position to give either an estimate or a return of the number of Jews killed in other parts of the former Russian empire.—DECEMBER 11. London: In House of Commons, the Prime Minister, in reply to question of Mr. Swan, confirms report of attack by Cossacks on Jews of Podol, suburb of Kiev.—FEBRUARY. Appearance of "The Jewish Peril: Protocol of the Learned Elders of Zion," anonymous publication purporting to describe "The plan and development of a sinister world-wide conspiracy, having for its object that of bringing the unregenerate world to its inevitable dismemberment." Investigation by *Jewish Guardian* shows that publication is a translation of the appendix of a book published, in 1905, by a Russian religious and nationalist fanatic, Sergius Nilus, and that the translater omitted a paragraph in which England is accused of being the accomplice of the Jews in this "Conspiracy."—MARCH 29. London: In written answer, to question in House of Commons put by Lieutenant-Colonel Malone, as to whether his attention had been called to anonymous booklet entitled "The Jewish Peril" recently issued, Mr. Shortt, Home Secretary, states: "I understand that the booklet is an English translation of a book published in Russian in 1905 by Serge Nilus. This book went through three or four editions. I am not aware that the pamphlet is a mutilation of the book, nor do I know the object of Serge Nilus in publishing this work. I fear the law confers no powers upon me to procure the suppression of the publication."—31. London: In House of Commons, Under-Secretary of State for Foreign Affairs, replying to question of Arthur Hayday, states that the Government has no confirmation of report that on November 16, in town of Keckskemet, Hungary, Lieutenant Hejjas, then town commandant, ordered one hundred and twenty Jewish citizens of the town out of their beds at midnight, and under pretext that they were to be taken to work, drove them into Irgovanyi



NAMELESS ORDER

THE PROTOCOLS OF ZION AND THE REPORT FROM IRON MOUNTAIN



NAMELESS ORDER: SIX POINTS OF THE KABBALISTIC STAR

extracted from a leon de poncins book

existence the public is generally totally ignorant, but whose importance is sometimes very real. They all work more or less in the same general direction and their main points have been thus summarized in a book called *the Nameless Order* as corresponding to the six points of the kabbalistic star :

1. *Religious.* — By philosophy or mysticism or empiric science to undermine and discredit all Christian creed.

2. *Ethical.* — To corrupt morality of northern races with oriental codes — weaken marriage bonds — destroy family life ; abolish inheritance, even heritable names.

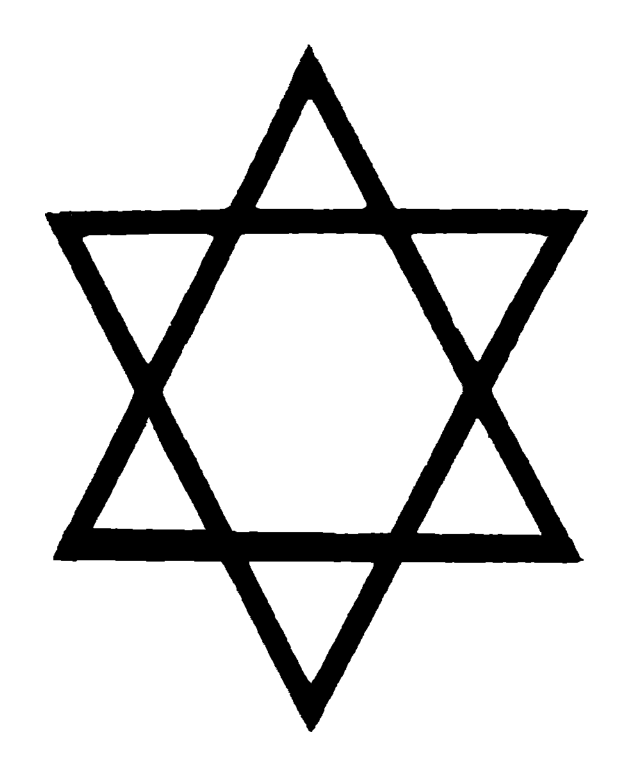
3. *Aesthetic.* — Cult of the ugly and aberrant in art, literature, music and drama — modernism — crude orientalism — degeneracy.

4. *Sociological.* — Abolition of aristocracy — creation of ploutocracy, money standard — by vulgar display, extravagance, corruption, to create revolt in proletarian minds, hence class-war.

5. *Industrial and financial.* — Having destroyed ideals of craftmanship and pride in handicraft, set up golden serpent of profit. Standardisation of cheap and soddy — centralization — cartel and trust leading to abolition of private ownership and to state monopoly.

6. *Political.* — To kill patriotism and pride of race ; in name of progress and evolution set up internationalism as ideal of human brotherhood. Thus undermine national unity, weaken all governments and so prepare way for their super-government which shall rule the world.

PROTOCOLS



of the LEARNED ELDERS of ZION

PROTOCOLS

of the Learned Elders of

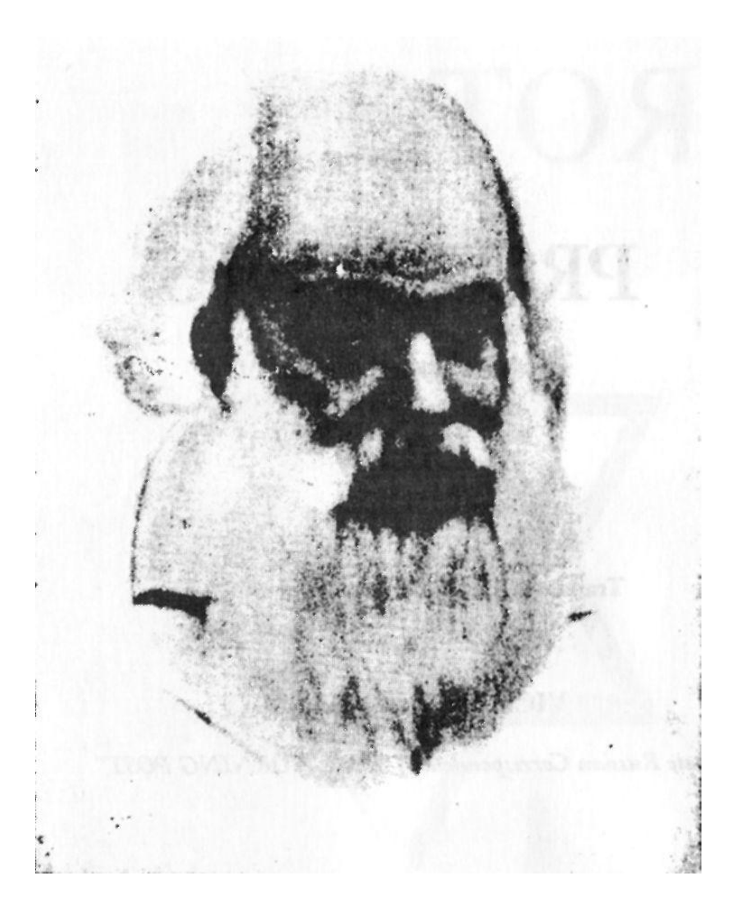
ZION

Translated from the Russian of NILUS

By

VICTOR E. MARSDEN

Late Russian Correspondent of "THE MORNING POST"



Professor Nilus was a priest in the Orthodox Church in Russia. He published the first Russian language edition in 1905. In his introduction he says that a manuscript had been handed to him about four years before by a friend, who vouched that it was a true translation of an original document stolen by a woman from one of the most influential and highly initiated leaders of Freemasonry, at the end of a meeting of the initiated in France, "that nest of Jewish-masonic conspiracy." Nilus adds that the Protocols are not exactly minutes of meetings, but a report, with a part apparently missing, made by some powerful person.

Nilus admits the impossibility of producing written or oral proof of the authenticity of this document and says that we must be satisfied with the circumstantial evidence which abounds.

In January, 1917, Nilus had prepared a second edition but before it could be put on the market the revolution of March 1917 had taken place and Kerenski ordered the whole edition to be destroyed. Later Nilus was arrested by the Bolshevik Cheka, imprisoned and tortured. He was exiled and died in Vladimir on 13th January, 1929.



VICTOR E. MARSDEN

The translator of the famous **Protocols** was himself a victim of the Revolution in Russia. He had lived there for many years and was married to a Russian lady. As Russian correspondent to the "Morning Post," his fearless description of the events in 1917 incurred the anger of the Soviet. He was arrested and thrown into the Peter-Paul Prison. When he was finally allowed to return to England after two years, his health had been seriously affected. One of his first tasks as soon as he was able was this translation of the **Protocols**, which necessitated many hours' work at the British Museum. He later became the "Morning Post" special correspondent in the suite of H.R.H. the Prince of Wales on his Empire tour.

But within a few days of his return from the tour, he died after a brief illness.

PREFACE

Victor E. MARSDEN

The author of this translation of the famous PROTOCOLS was himself a victim of the Revolution. He had lived for many years in Russia and was married to a Russian lady. Among his other activities in Russia he had been for a number of years Russian Correspondent of the *Morning Post,* a position which he occupied when the Revolution broke out, and his vivid descriptions of events in Russia will still be in the recollection of many of the readers of that journal. Naturally he was singled out for the anger of the Soviet. On the day that Captain Cromie was murdered by Jews Victor Marsden was arrested and thrown into the Peter-Paul Prison, expecting every day to have his name called out for execution. This, however, he escaped, and eventually he was allowed to return to England very much of a wreck in bodily health. However, he recovered under treatment and the devoted care of his wife and friends. One of the first things he undertook as soon as he was able was this translation of the Protocols. Mr. Marsden was eminently well qualified for the work. His intimate acquaintance with Russia, Russian life and the Russian language on the one hand, and his mastery of a terse literary English style on the other, placed him in a position of advantage which few others could claim. The consequence is that we have in his version an eminently readable work, and though the subject-matter is somewhat formless, Mr. Marsden's literary touch reveals the thread running through the twenty-four Protocols. The Summary placed at the head of each is Mr. Marsden's own, and will be found very useful in acquiring a comprehensive view of its scope.

It may be said with truth that this work was carried out at the cost of Mr. Marsden's own life's blood. He told the writer of this Preface that he could not stand more than an hour at a time of his work on it in the British Museum, as the diabolical spirit of the matter which he was obliged to turn into English made him positively ill.

Mr. Marsden's connection with the *Morning Post* was not severed by his return to England, and he was well enough to accept the post of special correspondent of that journal in the suite of H.R.H. The Prince of Wales on his Empire tour. From this he returned with the Prince, apparently in much better health, but within a few days of his landing he was taken suddenly ill. and died after a very brief illness.

May this work be his crowning monument! In it he has performed an immense service to the English-speaking world, and there can be little doubt that it will take its place in the first rank of the English versions of "THE PROTOCOLS of the Meetings of the LEARNED ELDERS OF ZION."

INTRODUCTION

(1922)

Of the Protocols themselves little need be said in the way of introduction. The book in which they are embodied was published by Sergyei Nilus in Russia in 1905. A copy of this is in the British Museum bearing the date of its reception August 10, 1906. All copies that were known to exist in Russia were destroyed in the Kerensky regime, and under his successors the possession of a copy by anyone in Sovietland was crime sufficient to ensure the owner's being shot on sight. The fact is in itself sufficient proof of the genuineness of the Protocols. The Jewish journals, of course, say that they are a forgery, leaving it to be understood that Professor Nilus, who embodied them in a work of his own, had concocted them for his own purposes.

Mr. Henry Ford, in an interview published in the New York *World,* February 17, 1921, put the case for Nilus tersely and convincingly thus:

> **The only statement I care to make about the PROTOCOLS is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. THEY FIT IT NOW.**

Indeed they do!

The word "Protocol" signifies a precis gummed on to the front of a document, a draft of a document, minutes of proceedings. In this instance "Protocol" means "minutes of the proceedings" of the Meetings of the Learned Elders of Zion. These Protocols give the substance of addresses delivered to the innermost circle of the Rulers of Zion. They reveal the concerted plan of action of the Jewish Nation developed through the ages and edited by the Elders themselves up to date. Parts and summaries of the plan have been published from time to time during the centuries as the secrets of the Elders have leaked out. The claim of the Jews that the Protocols are forgeries is in itself an admission of their genuineness, for they *never attempt to answer the facts* corresponding to the *threats* which the Protocols contain, and, indeed, the correspondence between prophecy and fulfilment is too glaring to be set aside or obscured. This the Jews well know and therefore evade.

The presumption is strong that the Protocols were issued, or re-

issued at the First Zionist Congress held at Basle in 1897 under the presidency of the Father of Modern Zionism, the late Theodore Herzl.

There has been recently published a volume of Herzl's "Diaries," a translation of some passages of which appeared in the *Jewish Chronicle* of July 14, 1922. Herzl gives an account of his first visit to England in 1895, and his conversation with Colonel Goldsmid, a Jew brought up as a Christian, an Officer in the English Army, and at heart a Jew Nationalist all the time. Goldsmid suggested to Herzl that the best way of expropriating the English Aristocracy and so destroying their power to protect the people of England against Jew domination, was to put excessive taxes on the land. Herzl thought this an excellent idea, and it is now to be found definitely embodied in Protocol VI!

The above extract from Herzl's *Diary* is an extremely significant bit of evidence bearing on the existence of the Jew World Plot and authenticity of the Protocols, but any reader of intelligence will be able from his own knowledge of recent history and from his own experience to confirm the genuineness of every line of them, and it is in the light of this *living* comment that all readers are invited to study Mr. Marsden's translation of this terribly inhuman document.

And here is another very significant circumstance. The present successor of Herzl as leader of the Zionist movement, Dr. Weizmann, quoted one of these sayings at the send-off banquet given to Chief Rabbi Hertz on October 6, 1920. The Chief Rabbi was on the point of leaving for *his* Empire tour—a sort of Jewish answer to the Empire tour ofH.R.H.the Prince of Wales. And this is the "saying" of the Sages which Dr. Weizmann quoted: "A beneficent protection which God has instituted in the life of the Jew is that He has dispersed him all over the world." (*Jewish Guardian,* Oct. 8, 1920.)

Now compare this with the last clause but one of Protocol XI,

"God has granted to us, His Chosen People, the gift of dispersion, and from this, which appears to all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world."

The remarkable correspondence between these passages proves several things. It proves that the Learned Elders exist. It proves that Dr. Weizmann knows all about them. It proves that the desire for a "National Home" in Palestine is only camouflage and an infinitesimal part of the Jew's real object. It proves that the Jews of the world have no intention of settling in Palestine or any separate country, and that their annual prayer that they may all meet "Next Year in Jerusalem" is merely a piece of their characteristic make-believe. It also demonstrates that the Jews are now a world menace, and that the Aryan races will have to domicile them permanently out of Europe.

WHO ARE THE ELDERS?

This is a secret which has not been revealed. They are the Hidden Hand. They are not the "Board of Deputies" (the Jewish Par-

liament in England) or the "Universal Israelite Alliance" which sit in Paris. But the late Walter Rathenau of the Allgemeiner Electricitaets Gesellschaft has thrown a little light on the subject and doubtless he was in possession of their names, being, in all likelihood, one of the chief leaders himself. Writing in the *Wiener Freie Presse,* December 24, 1912, he said:

> Three hundred men, each of whom knows all the others, govern the fate of the European continent, and they elect their successors from their entourage.

A Fifteenth Century "Protocol"

The principles and morality of these latter-day Protocols are as old as the tribe. Here is one from the Fifteenth Century which Jews can hardly pronounce a forgery, seeing that it is taken from a Rothschild journal.

> The *Revue des etudes Juives,* financed by James de Rothschild, published in 1889 two documents which showed how true the Protocols are in saying that the Learned Elders of Zion have been carrying on their plan for centuries. On January 13, 1489, Chemor, Jewish Rabbi of Arles in Provence, wrote to the Grand Sanhedrim, which had its seat in Constantinople, for advice, as the people of Arles were threatening the synagogues. What should the Jews do? This was the reply:
>
> "Dear beloved brethren in Moses, we have received your letter in which you tell us of the anxieties and misfortunes which you are enduring. We are pierced by as great pain to hear it as yourselves.
>
> "The advice of the Grand Satraps and Rabbis is the following:
>
> "1. As for what you say that the King of France obliges you to become Christians: do it, since you cannot do otherwise, but let the law of Moses be kept in your hearts.
>
> "2. As for what you say about the command to despoil you of your goods" [the law was that on becoming converted Jews gave up their possessions]; "make your sons merchants, that little by little they may despoil the Christians of theirs.
>
> "3. As for what you say about their making attempts on your lives: make your sons doctors and apothecaries, that they may take away Christians' lives.
>
> "4. As for what you say of their destroying your synagogues: make your sons canons and clerics in order that they may destroy their churches.
>
> "5. As for the many other vexations you complain of: arrange that your sons become advocates and lawyers, and see that they always mix themselves up with the affairs of State, in order that by putting Christians under your yoke you may dominate the world and be avenged on them.
>
> "6. Do not swerve *from this order* that we give you, because

you will find by experience that, humiliated as you are, you will reach the actuality of power.

"Signed V.S.S.V.F.F., Prince of the Jews, 21st Caslue (November), 1489."

In the year 1844, on the eve of the Jewish Revolution of 1848, Benjamin Disraeli, whose real name was Israel, and who was a "damped," or baptised Jew, published his novel, *Coningsby,* in which occurs this ominous passage:

"The world is governed by very different personages from what is imagined by those who are not behind the scenes."

And he went on to show that these personages were all Jews.

Now that Providence has brought to the light of day these secret Protocols all men may clearly see the hidden personages specified by Disraeli at work "behind the scenes" of all the Governments. This revelation entails on all white peoples the grave responsibility of examining and revising *au fond* their attitude towards the Race and Nation which boasts of its survival over all Empires.

NOTES

I. —"AGENTUR" AND "THE POLITICAL."

There are two words in this translation which are unusual, the word *"Agentur"* and "political" used as a substantive. *Agentur* appears to be a word adopted from the original and it means the whole body of agents and agencies made use of by the Elders, whether members of the tribe or their Gentile tools.

By "the Political" Mr. Marsden means, not exactly the "body politic" but the entire machinery of politics.

II.—THE SYMBOLIC SNAKE OF JUDAISM

Protocol III opens with a reference to the Symbolic Snake of Judaism. In his Epilogue to the 1905 Edition of the Protocols Nilus gives the following interesting account of this symbol:

According to the records of secret Jewish Zionism, Solomon and other Jewish learned men already, in 929 B.C., thought out a scheme in theory for a peaceful conquest of the whole universe by Zion.

As history developed, this scheme was worked out in detail and completed by men who were subsequently initiated in this question. These learned men decided by peaceful means to conquer the world for Zion with the slyness of the Symbolic Snake, whose head was to represent those who have been initiated into the plans of the Jewish administration, and the body of the Snake to represent the Jewish people—the administration was always kept secret, *even from the Jewish nation itself.* As this Snake penetrated into the hearts of the nations which it encountered it undermined and devoured all the non-Jewish power of these States. It is foretold that the Snake has still to finish its work, strictly adhering to the designed plan, until the course which it has to run is closed by the return of its head to Zion and until, by this means, the Snake has completed its round of Europe and has encircled it—and until, by dint of enchain-

ing Europe, it has encompassed the whole world. This it is to accomplish by using every endeavor to subdue the other countries by an *economic* conquest.

The return of the head of the Snake to Zion can only be accomplished after the power of all the Sovereigns of Europe has been laid low, that is to say, when by means of economic crises and wholesale destruction effected everywhere, there shall have been brought about a spiritual demoralization and a moral corruption, chiefly with the assistance of Jewish women masquerading as French. Italians etc. These are the surest spreaders of licentiousness into the lives of the leading men at the heads of nations.

A map of the course of the Symbolic Snake is shown as follows: its first stage in Europe was in 429 B.C. in Greece, where, about the time of Pericles, the Snake first started eating into the power of that country. The second stage was in Rome in the time of Augustus, about 69 B.C. The third in Madrid in the time of Charles V. in A.D. 1552. The fourth in Paris about 1790, in the time of Louis XVI. The fifth in London from 1814 onwards (after the downfall of Napoleon). The sixth in Berlin in 1871 after the Franco-Prussian war. The seventh in St. Petersburg, over which is drawn the head of the Snake under the date of 1881.

All these states which the Snake traversed have had the foundations of their constitutions shaken, Germany, with its apparent power, forming no exception to the rule. In economic conditions England and Germany are spared, but only till the conquest of Russia is accomplished by the Snake, on which at present [*i.e.,* 1905] all its efforts are concentrated. The further course of the Snake is not shown on this map, but arrows indicate its next movement towards Moscow, Kieff, and Odessa.

It is now well known to us to what extent the latter cities form the centers of the militant Jewish race. Constantinople is shown as the last stage of the Snake's course before it reaches Jerusalem. (This map was drawn years before the occurrence of the "Young Turk"—*i.e.,* Jewish—Revolution in Turkey.)

III.—The term *"Goyim,"* meaning Gentiles or non-Jews, is used throughout the Protocols and is retained by Mr. Marsden.

P R O T O C O L S

OF THE MEETINGS OF THE LEARNED ELDERS OF ZION

Protocol No. 1

Right lies in Might. Freedom — an idea only. Liberalism. Gold. Faith. Self-Government. Despotism of Capital. The Internal Foe. The Mob. Anarchy. Politics *versus* Morals. The Right of the Strong. The Invincibility of Jew-Masonic authority. End justifies Means. The Mob a Blind Man. Political A.B.C. Party Discord. Most satisfactory form of rule—Despotism. Alcohol. Classicism. Corruption. Principles and rules of the Jew-Masonic Government. Terror. "Liberty, Equality, Fraternity." Principle of Dynastic Rule. Annihilation of the privileges of the Goy-Aristocracy (*i.e.*, non-Jew). The New Aristocracy. The Psychological Calculation. Abstractness of "Liberty." Power of Removal of Representatives of the People.

. . . . Putting aside fine phrases we shall speak of the significance of each thought: by comparisons and deductions we shall throw light upon surrounding facts.

What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the *goyim, i.e.,* non-Jews).

It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.

What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

In the beginnings of the structure of society they were subjected to brutal and blind force; afterwards—to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force.

Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, *so-called liberalism,* and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

In our day the power which has replaced that of the rulers who were liberal is the power of Gold. Time was when Faith ruled. The idea of freedom is impossible of realization because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganized mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes—in any case it can be accounted irretrievably lost; *it is in our power.* The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not—it goes to the bottom.

Should anyone of a liberal mind say that such reflections as the above are immoral I would put the following questions: If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of at tack and defence, to attack him by night, or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure of society and the commonweal be called immoral and not permissible?

Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made and when such objection may find more favor with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, customs, traditions and sentimental theorism, fall a prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.

The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the *goyim,* but we must in no wise be guided by them.

Our right lies in force. The word "right" is an abstract thought and proved by nothing. The word means no more than: Give me what I want in order that thereby I may have a proof that I am stronger than you.

"Where does right begin? Where does it end?

In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right—to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.

Out of the temporary evil we are now compelled to commit will emerge the good of an unshakable rule, which will restore the regular course of the machinery of the national life, brought to nought by liberalism. The result justifies the means. Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.

Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labour of many centuries brought to naught.

In order to elaborate satisfactory forms of action it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and unreasoning force, ever at the mercy of a suggestion from any side. The blind cannot lead the blind without bringing them into the abyss; consequently, members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

Only one trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet.

A people left to itself, *i.e.*, to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honors and the disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies to form judgments, to deal with the affairs of the country, which cannot be mixed up with personal interests? Can they defend themselves from an external foe? It is unthinkable, for a plan broken up into as many parts as there are heads in the mob, loses all homogeneity, and thereby becomes unintelligible and impossible of execution.

It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State; from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilization which is carried on not by the masses but by their guide, whosoever that person may be. The mob is a savage and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.

Behold the alcoholized animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. The peoples of the *goyim* are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents—by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the *goyim.* In the number of these last I count also the so-called "society ladies" voluntary followers of the others in corruption and luxury.

Our countersign is—Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning the make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty.

Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war by less noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State; not only for the sake of gain but also in the name of duty, for the sake of victory, we must

keep to the programme of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are merciless for all disobedience to cease.

Far back in ancient times we were the first to cry among the masses of the people the words "Liberty, Equality, Fraternity," words many times repeated since those days by stupid poll-parrots who from all sides round flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the *goyim,* the intellectuals, could not make anything out of the uttered words in their abstractness; did not note the contradiction of their meaning and inter-relation; did not see that in nature there is no equality, cannot be freedom; that Nature herself has established inequality of minds, of characters, and capacities, just as immutably as she has established subordination to her laws; never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political, the same blind men as the mob itself, that the adept, though he be a fool, can yet rule, whereas the non-adept, even if he were a genius, understands nothing in the political—to all these things the *goyim* paid no regard; yet all the time it was based upon these things that dynastic rule rested; the father passed on to the son a knowledge of the course of political affairs in such wise that none should know it but members of the dynasty and none could betray it to the governed. As time went on the meaning of the dynastic transference of the true position of affairs in the political was lost, and this aided the success of our cause.

In all corners of the earth the words "Liberty, Equality, Fraternity" brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at work boring into the well-being of the *goyim,* putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the *goya States.* As you will see later, this helped us to our triumph; it gave us the possibility, among other things, of getting into our hands the master card—the destruction of the privileges, or in other words of the very existence of the aristocracy of the *goyim,* that class which was the only defence peoples and countries had against us. On the ruins of the natural and genealogical aristocracy of the *goyim* we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned elders provide the motive force.

Our triumph has been rendered easier by the fact that in our relations with the men whom we wanted, we have always worked

upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyze initiative, for it hands over the will of men to the disposition of him who has bought their activities.

The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

It is this possibility of replacing the representatives of the people which has placed them at our disposal, and, as it were, given us the power of appointment.

Protocol No. 2

Economic Wars—the foundation of the Jewish predominance. Figure-head government and "secret advisers." Successes of destructive doctrines. Adaptability in politics. Part played by the Press. Cost of gold and value of Jewish sacrifice.

It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains; war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give the strength of our predominance, and this state of things will put both sides at the mercy of our international *agentur;* which possesses millions of eyes ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.

The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius, who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have been drawing, to fit them for rule, the information they need from our political plans, from the lessons of history, from observations made of the events of every moment as it passes. The *goyim* are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them—let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them, let that play the principal part which we have persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our press, arousing a

blind confidence in these theories. The intellectuals of the *goyim* will puff themselves up with their knowledge and without any logical verification of them will put into effect all the information available from science, which our *agentur* specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, Nietzsche-ism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the *goyim.*

It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system, of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.

In the hands of the States of today there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the *goyim* States have not known how to make use of this force; and it has fallen into our hands. Through the Press we have gained the power to influence while remaining ourselves in the shade; thanks to the Press we have got the *gold* in our hands, notwithstanding that we have had to gather it out of oceans of blood and tears. But it has paid us, though we have sacrificed many of our people. Each victim on our side is worth in the sight of God a thousand *goyim.*

Protocol No. 3

The Symbolic Snake and its significance. The instability of the constitutional scales. Terror in the palaces. Power and ambition. Parliaments "talkeries," pamphlets. Abuse of power. Economic slavery. "People's Rights." Monopolist system and the aristocracy. The Army of Mason-Jewry. Decrescence of the *Goyim.* Hunger and rights of capital. The mob and the coronation of "The Sovereign Lord of all the World." The fundamental precept in the programme of the future Masonic national schools. The secret of the science of the structure of society. Universal economic crisis. Security of "ours" (*i.e.*, our people, Jews). The despotism of Masonry—the kingdom of reason. Loss of the guide. Masonry and the great French

Revolution. The King-Despot of the blood of Zion. Causes of the invincibility of Masonry. Part played by secret Masonic agents. Freedom.

Today I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolize our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful vise.

The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn. The *goyim* are under the impression that they have welded them sufficiently strong and they have all along kept on expecting that the scales would come into equilibrium. But the pivots—the kings on their thrones—are hemmed in by their representatives, who play the fool, distraught with their own uncontrolled and irresponsible power. This power they owe to the terror which has been breathed into the palaces. As they have no means of getting at their people, into their very midst, the kings on their thrones are no longer able to come to terms with them and so strengthen themselves against seekers after power. We have made a gulf between the far-seeing Sovereign Power and the blind force of the people so that both have lost all meaning, for like the blind man and his stick, both are powerless apart.

In order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up authority as a target for every ambition. Of States we have made gladiatorial arenas where a host of confused issues contend. . . . A little more, and disorders and bankruptcy will be universal. . . .

Babblers inexhaustible have turned into oratorical contests the sittings of Parliament and Administrative Boards. Bold journalists and unscrupulous pamphleteers daily fall upon executive officials. Abuses of power will put the final touch in preparing all institutions for their overthrow and everything will fly skyward under the blows of the maddened mob.

All people are chained down to heavy toil by poverty more firmly than ever they were chained by slavery and serfdom, from these, one way and another, they might free themselves, these could be settled with, but from want they will never get away. We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called "People's Rights" can exist only in idea, an idea which can never be realized in practical life. What is it to the proletariat labourer, bowed double over his heavy toil, crushed by his lot in life, if talkers get the right to babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of

the constitution save only those pitiful crumbs which we fling them from our table in return for their voting in favour of what we dictate, in favour of the men we place in power, the servants of our *agentur*. . . . Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them, but on the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.

The people under our guidance have annihilated the aristocracy, who were their one and only defence and foster-mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

We appear on the scene as alleged saviours of the worker from this oppression when we propose to him to enter the ranks of our fighting forces—Socialists, Anarchists, Communists—to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our *social masonry*. The aristocracy, which enjoyed by law the labour of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite—in the diminution, the *killing out of the* GOYIM. Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.

By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.

When the hour strikes for our Sovereign Lord of all the World to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto.

The *goyim* have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once, namely this, that *it is essential to teach in national schools one simple, true piece of knowledge, the basis of all knowledge—the knowledge of the structure of human life, of social existence, which requires division of labour, and, consequently, the division of men into classes and conditions.* It is essential for all to know that *owing to difference in the objects of human activity there cannot be any equality,* that he who by any act of his compromises a whole class cannot be equally responsible before the law with him who affects no one but only his own honor. The true knowledge of the structure of society, into the secrets of which we do not admit the

goyim, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become a source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge the peoples will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development the people, blindly believing things in print—cherishes—thanks to promptings intended to mislead and to its own ignorance—a blind hatred towards all conditions which it considers above itself, for it has no understanding of the meaning of class and condition.

This hatred will be still further magnified by the effects of an *economic crisis,* which will stop dealings on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a *universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe.* These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.

"Ours" they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.

We have demonstrated that progress will bring all the *goyim* to the sovereignty of reason. Our despotism will be precisely that; for it will know how by wise severities to pacificate all unrest, to cauterize liberalism out of all institutions.

When the populace has seen that all sorts of concessions and indulgences are yielded it in the name of freedom it has imagined itself to be sovereign lord and has stormed its way to power, but, naturally, like every other blind man it has come upon a host of stumbling blocks, *it has rushed to find a guide, it has never had the sense to return to the former state* and it has laid down its plenipotentiary powers at *our feet.* Remember the French Revolution, to which it was we who gave the name of "Great": the secrets of its preparations are well known to us for it was wholly the work of our hands.

Ever since that time we have been leading the peoples from one disenchantment to another, so that in the end they should turn also from us in favour of that *King-Despot of the blood of Zion, whom we are preparing for the world.*

At the present day we are, as an international force, invincible, because if attacked by some we are supported by other States. It is the bottomless rascality of the *goyim* peoples, who crawl on their bellies to force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom under the violence of a bold despotism—it is those qualities which are aiding us

to independence. From the premier-dictators of the present day the *goyim* peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

What is the explanation of this phenomenon, this curious inconsequence of the masses of the peoples in their attitude towards what would appear to be events of the same order?

It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose—to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

And thus the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things the people are destroying every kind of stability and creating disorders at every step.

The word "freedom" brings out the communities of men to fight against every kind of force, against every kind of authority, even against God and the laws of nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon of life as implying a principle of brute force which turns mobs into bloodthirsty beasts.

These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such times can easily be riveted into their chains. But if they be not given blood they will not sleep and continue to struggle.

Protocol No. 4

Stages of a Republic. Gentile Masonry. Freedom and Faith. International Industrial Competition. Role of Speculation. Cult of Gold.

Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left; the second is demagogy, from which is born anarchy, and that leads inevitably to despotism—not any longer legal and overt, and therefore responsible despotism, but to unseen and secretly hidden, yet nevertheless sensibly felt despotism in the hands of some secret organization or other, whose acts are the more unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expending its resources on the rewarding of long services.

Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. *Gentile* masonry, blindly

serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery.

But even freedom might be harmless and have its place in the State economy without injury to the well-being of the peoples if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negatived by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. This is the reason why *it is indispensable for us to undermine all faith, to tear out of the minds of the* GOYIM *the very principle of Godhead, and the spirit, and to put in its place arithmetical calculations and material needs.*

In order to give the *goyim* no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once for all disintegrate and ruin the communities of the *goyim,* we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the *goyim* will follow our lead against our rivals for power, the intellectuals of the *goyim*

Protocol No. 5

Creation of an intensified centralization of government. Methods of seizing power by masonry. Causes of the impossibility of agreement between States. The state of "predestination" of the Jews. Gold—the engine of the machinery of States. Significance of criticism. "Show" institutions. Weariness from word-spinning. How to take a grip of public opinion. Significance of personal initiative. The Super-Government.

What form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks; where looseness reigns; where morality is main-

tained by penal measures and harsh laws but not by voluntarily accepted principles; where the feelings towards faith and country are obliterated by cosmopolitan convictions? What form of rule is to be given to these communities if not that despotism which I shall describe to you later? We shall create an intensified centralization of government in order to grip in our hands all the forces of the community. We shall regulate mechanically all the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the *goyim,* and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any *goyim* who oppose us by deed or word.

We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.

In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings; but from the day when we insinuated into their minds the conception of their own rights they began to regard the occupants of thrones as mere ordinary mortals. The holy unction of the Lord's Anointed has fallen from the heads of kings in the eye of the people, and when we also robbed them of their faith in God the might of power was flung upon the streets into the place of public proprietorship and was seized by us.

Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbiage, by regulations of life in common and all sorts of other quirks, in all which the *goyim* understand nothing, belongs likewise to the specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organization, while we ourselves all the while have kept our secret organization in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism or our despot of the blood of Zion! But to us, the Chosen People, it is very far from being a matter of indifference.

For a time perhaps we might be successfully dealt with by a coalition of the GOYIM *of all the world:* but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one against another the personal and national reckonings of the *goyim,* religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries. This is the reason why there is not one State which would anywhere receive sup-

port if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself. We are too strong—there is no evading our power. *The nations can not come to even an inconsiderable private agreement without our secretly having a hand in it.*

Per Me reges regnant. "It is through me that Kings reign." And it was said by the prophets that we were chosen by God Himself to rule over the whole earth. God has endowed us with genius that we may be equal to our task. Were genius in the opposite camp it would still struggle against us, but even so a newcomer is no match for the old-established settler; the struggle would be merciless between us, such a fight as the world has never yet seen. Aye, and the genius on their side would have arrived too late. All the wheels of the machinery of all States go by the force of the engine, which is in our hands, and that engine of the machinery of States is—Gold. The science of political economy invented by our learned elders has for long past been giving royal prestige to capital.

Capital, if it is to cooperate untrammelled, must be free to establish a monopoly of industry and trade; this is already being put in execution by an unseen hand in all quarters of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war; more important to use for our advantage the passions which have burst into flames than to quench their fire; more important to catch up and interpret the ideas of others to suit ourselves than to eradicate them. *The principal object of our directorate consists in this: to debilitate the public mind by criticism; to lead it away from serious reflections calculated to arouse resistance; to distract the forces of the mind towards a sham fight of empty eloquence.*

In all ages the peoples of the world, equally with individuals, have accepted words for deeds, for *they are content with a show* and rarely pause to note, in the public arena, whether promises are followed by performance. Therefore we shall establish show institutions which will give eloquent proof of their benefit to progress.

We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a voice *in orators who will speak so much that they will exhaust the patience of their hearers and produce an abhorrence of oratory.*

In order to put public opinion into our hands we must bring it into a state of bewilderment by giving expression from all sides to so many contradictory opinions and for such length of time as will suffice to make the GOYIM *lose their heads in the labyrinth and come to see that the best thing is to have no opinion of any kind in matters political,* which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.

The second secret requisite for the success of our government is comprised in the following: To multiply to such an extent national

failings, habits, passions, conditions of civil life, that it will be impossible for anyone to know where he is in the resulting chaos, so that the people in consequence will fail to understand one another. This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might in any degree hinder our affair. *There is nothing more dangerous than personal initiative;* if it has genius behind it, such initiative can do more than can be done by millions of people among whom we have sown discord. We must so direct the education of the *goyim* communities that whenever they come upon a matter requiring initiative they may drop their hands in despairing impotence. The strain which results from freedom of action saps the forces when it meets with the freedom of another. From this collision arise grave moral shocks, disenchantments, failures. *By all these means we shall so wear down the* GOYIM *that they will be compelled to offer us international power of a nature that by its position will enable us without any violence gradually to absorb all the State forces of the world and to form a Super-Government.* In place of the rulers of today we shall set up a bogey which will be called the Super-Government Administration. Its hands will reach out in all directions like nippers and its organization will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

Protocol No. 6

Monopolies; upon them depend the fortunes of the *goyim*. Taking of the land out of the hands of the aristocracy. Trade, Industry and Speculation. Luxury. Rise of wages and increase of price in the articles of primary necessity. Anarchism and drunkenness. Secret meaning of the propaganda of economic theories.

We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the *goyim* will depend to such an extent that they will go to the bottom together with the credit of the States on the day after the political smash . . .

You gentlemen here present who are economists, just strike an estimate of the significance of this combination! . . .

In every possible way we must develop the significance of our Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us.

The aristocracy of the *goyim* as a political force is dead—we need not take it into account; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential therefore for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens upon landed property—in

loading lands with debts. These measures will check land-holding and keep it in a state of humble and unconditional submission.

The aristocrats of the *goyim,* being hereditarily incapable of contenting themselves with little, will rapidly burn up and fizzle out.

At the same time we must intensively patronize trade and Industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry: the absence of speculative industry will multiply capital in private hands and will serve to restore agriculture by freeing the land from indebtedness to the land banks. What we want is that industry should drain off from the land both labour and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the *goyim* into the ranks of the proletariat. Then the *goyim* will bow down before us, if for no other reason but to get the right to exist.

To complete the ruin of the industry of the *goyim* we shall bring to the assistance of speculation the luxury which we have developed among the *goyim,* that greedy demand for luxury which is swallowing up everything. *We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessaries of life, alleging that it arises from the decline of agriculture and cattle-breeding: we shall further undermine artfully and deeply sources of production, by accustoming the workers to anarchy and to drunkenness, and side by side therewith taking all measure to extirpate from the face of the earth all the educated forces of the* GOYIM.

In order that the true meaning of things may not strike the GOYIM *before the proper time we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.*

Protocol No. 7

Object of the intensification of armaments. Ferments, discords and hostility all over the world. Checking the opposition of the *goyim* by wars and by a universal war. Secrecy means success in the political. The Press and public opinion. The guns of America, China and Japan.

The intensification of armaments, the increase of police forces—are all essential for the completion of the aforementioned plans. What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.

Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility. Therein we gain a double advantage. In the first place we keep in check all countries, for they well know that we have the

power whenever we like to create disorders or to restore order. All these countries are accustomed to see in us an indispensable force of coercion. In the second place, by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of the political, by economic treaties, or loan obligations. In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the "official language," we shall keep to the opposite tactics and assume the mask of honesty and compliancy. In this way the peoples and governments of the *goyim,* whom we have taught to look only at the outside whatever we present to their notice, will still continue to accept us as the benefactors and saviours of the human race.

We must be in a position to respond to every act of opposition by war with the neighbours of that country which dares to oppose us; but if these neighbours should also venture to stand collectively together against us, then we must offer resistance by a universal war.

The principal factor of success in the political is the secrecy of its undertakings; the word should not agree with the deeds of the diplomat.

We must compel the governments of the *goyim* to take action in the direction favoured by our widely-conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly prompted by us through the means of that so-called "Great Power"—*the Press, which, with a few exceptions that may be disregarded, is already entirely in our hands.*

In a word, to sum up our system of keeping the governments of the *goyim* in Europe in check, we shall show our strength to one of them by terrorist attempts and to all, if we allow the possibility of a general rising against us, we shall respond with the guns of America or China or Japan.

Protocol No. 8

Ambiguous employment of juridical rights. Assistants of the Masonic directorate. Special schools and super-educational training. Economists and millionaires. To whom to entrust responsible posts in the government.

We must arm ourselves with all the weapons which our opponents might employ against us. We must search out in the very finest shades of expression and the knotty points of the lexicon of law justification for those cases where we shall have to pronounce judgments that might appear abnormally audacious and unjust, for it is important that these resolutions should be set forth in expressions that shall seem to be the most exalted moral principles cast into legal form. Our directorate must surround itself with all these forces of civilization among which it will have to work. It will surround itself with publicists, practical jurists, administrators, diplo-

mats and, finally, with persons prepared by a special super-educational training *in our special schools.* These persons will have cognizance of all the secrets of the social structure, they will know all the languages that can be made up by political alphabets and words; they will be made acquainted with the whole underside of human nature, with all its sensitive chords on which they will have to play. These chords are the cast of mind of the *goyim,* their tendencies, shortcomings, vices and qualities, the particularities of classes and conditions. Needless to say that the talented assistants of authority, of whom I speak, will be taken not from among the *goyim,* who are accustomed to perform their administrative work without giving themselves the trouble to think what its aim is, and never consider what it is needed for. The administrators of the *goyim* sign papers without reading them, and they serve either for mercenary reasons or from ambition.

We shall surround our government with a whole world of economists. That is the reason why economic sciences form the principal subject of the teaching given to the Jews. Around us again will be a whole constellation of bankers, industrialists, capitalists and—*the main thing—millionaires, because in substance everything will be settled by the question of figures.*

For a time, until there will no longer be any risk in entrusting responsible posts in our States to our brother-Jews, we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges or disappear—this in order to make them defend our interests to their last gasp.

Protocol No. 9

Application of masonic principles in the matter of re-educating the peoples. Masonic watchword. Meaning of Anti-Semitism. Dictatorship of masonry. Terror. Who are the servants of masonry. Meaning of the "clear-sighted" and the "blind" forces of the *goyim* States. Communion between authority and mob. License of liberalism. Seizure of education and training. False theories. Interpretation of laws. The "undergrounds" *(metropolitains).*

In applying our principles let attention be paid to the character of the people in whose country you live and act; a general, identical application of them, until such time as the people shall have been re-educated to our pattern, cannot have success. But by approaching their application cautiously you will see that not a decade will pass before the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.

The words of the liberal, which are in effect the words of our masonic watchword, namely, "Liberty, Equality, Fraternity," will, when we come into our kingdom, be changed by us into words no

longer of a watchword, but only an expression of idealism, namely, into: "The right of liberty, the duty of equality, the ideal of brotherhood." That is how we shall put it—and so we shall catch the bull by the horns. . . . *De facto* we have already wiped out every kind of rule except our own, although *de jure* there still remain a good many of them. Nowadays, if any States raise a protest against us it is only *pro forma* at our discretion and by our direction, for *their anti-Semitism is indispensable to us for the management of our lesser brethren.* I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us.

For us there are no checks to limit the range of our activity. Our Super-Government subsists in extra-legal conditions which are described in the accepted terminology by the energetic and forcible word—Dictatorship. I am in a position to tell you with a clear conscience that at the proper time we, the lawgivers, shall execute judgment and sentence, we shall slay and we shall spare, we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. *And the weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice.*

It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restorating monarchists, demagogues, socialists, communists, and Utopian dreamers of every kind. We have harnessed them all to the task: *each one of them on his own account is boring away at the last remnants of authority, is striving to overthrow all established form of order.* By these acts all States are in torture; they exhort to tranquility, are ready to sacrifice everything for peace: *but we will not give them peace until they openly acknowledge our international Super-Government,* and with submissiveness.

The people have raised a howl about the necessity of settling the question of Socialism by way of an international agreement. *Division into fractional parties has given them into our hands, for, in order to carry on a contested struggle, one must have money, and the money is all in our hands.*

We might have reason to apprehend a union between the "clear sighted" force of the *goy* kings on their thrones and the *"blind"* force of the *goy* mobs, but we have taken all the needful measures against any such possibility; between the one and the other force we have erected a bulwark in the shape of a mutual terror between them. In this way the blind force of the people remains our sup port and we, and we only, shall provide them with a leader and, of course direct them along the road that leads to our goal.

In order that the hand of the blind mob may not free itself from our guiding hand, we must every now and then enter into close communion with it, if not actually in person, at any rate through some of the most trusty of our brethren. When we are acknowledged as the only authority we shall discuss with the people personally on

the market places, and we shall instruct them on questions of the political in such wise as may turn them in the direction that suits us.

Who is going to verify what is taught in the village schools? But what an envoy of the government or a king on his throne himself may say cannot but become immediately known to the whole State, for it will be spread abroad by the voice of the people.

In order not to annihilate the institutions of the *goyim* before it is time we have touched them with craft and delicacy, and have taken hold of the ends of the springs which move their mechanism. These springs lay in a strict but just sense of order; we have replaced them by the chaotic license of liberalism. We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, *but principally into education and training as being the corner-stones of a free existence.*

We have fooled, bemused and corrupted the youth of the goyim by rearing them in principles and theories which are known to us to be false although it is by us that they have been inculcated.

Above the existing laws without substantially altering them, and by merely twisting them into contradictions of interpretations, we have erected something grandiose in the way of results. These results found expression first in the fact that the *interpretations masked the laws:* afterwards they entirely hid them from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.

This is the origin of the theory of course of arbitration.

You may say that the *goyim* will rise upon us, arms in hand, if they guess what is going on before the time comes; but in the West we have against this a manoeuvre of such appalling terror that the very stoutest hearts quail—the undergrounds, metropolitains, those subterranean corridors which, before the time comes, will be driven under all the capitals and from whence those capitals will be blown into the air with all their organizations and archives.

Protocol No. 10

The outside appearances in the political. The "genius" of rascality. What is promised by a Masonic *coup d'etat?* Universal suffrage. Self-importance. Leaders of Masonry. The genius who is guide of Masonry. Institutions and their functions. The poison of liberalism. Constitution—a school of party discords. Era of republics. Presidents—the puppets of Masonry. Responsibility of Presidents. "Panama." Part played by chamber of deputies and president. Masonry—the legislative force. New republican constitution. Transition to masonic "despotism." Moment for the proclamation of "The Lord of all the World." Inoculation of diseases and other wiles of Masonry.

Today I begin with a repetition of what I said before, and *I beg*

you to bear in mind that governments and peoples are content in the political with outside appearances. And how, indeed, are the *goyim* to perceive the underlying meaning of things when their representatives give the best of their energies to enjoying themselves? For our policy it is of the greatest importance to take cognizance of this detail; it will be of assistance to us when we come to consider the division of authority, freedom of speech, of the press, of religion (faith), of the law of association, of equality before the law, of the Inviolability of property, of the dwelling, of taxation (the idea of concealed taxes), of the reflex force of the laws. All these questions are such as ought not to be touched upon directly and openly before the people. In cases where it is indispensable to touch upon them they must not be categorically named, it must merely be declared without detailed exposition that the principles of contemporary law are acknowledged by us. The reason of keeping silence in this respect is that by not naming a principle we leave ourselves freedom of action, to drop this or that out of it without attracting notice; if they were all categorically named they would all appear to have been already given.

The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response: "rascally, well, yes, it is rascally, but it's clever! . . . a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!" . . .

We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances on our way.

When we have accomplished our coup d'etat we shall say then to the various peoples: "Everything has gone terribly badly, all have been worn out with sufferings. We are destroying the causes of your torment—nationalities, frontiers, differences of coinages. You are at liberty, of course, to pronounce sentence upon us, but can it possibly be a just one if it is confirmed by you before you make any trial of what we are offering you." . . . Then will the mob exalt us and bear us up in their hands in a unanimous triumph of hopes and expectations. Voting, which we have made the instrument which will set us on the throne of the world by teaching even the very smallest units of members of the human race to vote by means of meetings and agreements by groups, will then have served its purposes and will play its part then for the last time by a unanimity of desire to make close acquaintance with us before condemning us.

To secure this we must have everybody vote without distinction of classes and qualifications, in order to establish an absolute majority, which cannot be got from the educated propertied classes. In this way, by inculcating in all a sense of self-importance, we shall destroy among the *goyim* the importance of the family and its edu-

cational value and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front nor even give them a hearing; it is accustomed to listen to us only who pay it for obedience and attention. In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob. The people will submit to this regime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

A scheme of government should come ready made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognizance of the scheme of action but not to discuss it lest we disturb its artfulness; the inter-dependence of its component parts, the practical force of the secret meaning of each clause. To discuss and make alterations in a labor of this kind by means of numerous votings is to impress upon it the stamp of all ratiocinations and misunderstandings which have failed to penetrate the depth and nexus of its plottings. We want our schemes to be forcible and suitably concocted. Therefore, WE OUGHT NOT TO FLING THE WORK OF GENIUS OF OUR GUIDE to the fangs of the mob or even of a select company.

These schemes will not turn existing institutions upside down Just yet. They will only affect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

Under various names there exists in all countries approximately one and the same thing. Representation, Ministry, Senate, State Council, Legislative and Executive Corps. I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg you to remark that the word "important" I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have divided up among themselves all the functions of government—administrative, legislative, executive, wherefore they have come to operate as do the organs in the human body. If we injure one part in the machinery of State, the State falls sick, like a human body, and . . . will die.

When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness—blood-poisoning. All that remains is to await the end of their death agony.

Liberalism produced Constitutional States, which took the place of what was the only safeguard of the *goyim,* namely, Despotism; and *a constitution, as you well know, is nothing else but a school of discords,* misunderstandings, quarrels, disagreements, fruitless party agitations, party whims—in a word, a school of everything that

serves to destroy the personality of State activity. *The tribune of the "talkeries" has, no less effectively than the Press, condemned the rulers to inactivity and impotence,* and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed. *Then it was that the era of republics became possible of realization; and then it was that we replaced the ruler by a caricature of a government—by a president, taken from the mob, from the midst of our puppet creatures, our slaves.* This was the foundation of the mine which we have laid under the *goy* people, I should rather say, under the *goy* peoples.

In the near future we shall establish the responsibility of presidents.

By that time we shall be in a position to disregard forms in carrying through matters for which our impersonal puppet will be responsible. What do we care if the ranks of those striving for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganize the country? . . .

In order that our scheme may produce this result we shall arrange elections in favor of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other—then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honor connected with the office of president. The chamber of deputies will provide cover for, will protect, will elect presidents, but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given by us to the responsible president, a puppet in our hands. Naturally, the authority of the president will then become a target for every possible form of attack, but we shall provide him with a means of self-defense in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that same blind slave of ours—the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defense of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

It is easy to understand that in these conditions the key of the shrine will lie in our hands, and no one outside ourselves will any longer direct the force of legislation.

Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of interpellation on government measures, on the pretext of preserving political secrecy, and, further, we shall by the new constitution reduce the number of representatives to a minimum, thereby proportionately reducing political passions and the passion for politics. If, however, they should,

which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by a stirring appeal and a reference to the majority of the whole people. . . . Upon the president will depend the appointment of presidents and vice-presidents of the Chamber and the Senate. Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly. But in order that the consequences of all these acts which in substance are illegal, should not, prematurely for our plans, fall upon the responsibility established by us of the president, *we shall instigate ministers and other officials of the higher administration about the president to evade his dispositions by taking measures of their own,* for doing which they will be made the scapegoats in his place. . . . This part we especially recommend to be given to be played by the Senate, the Council of State, or the Council of Ministers, but not to an individual official.

The president will, at our discretion, interpret the sense of such of the existing laws as admit of various interpretations; he will further annul them when we indicate to him the necessity to do so; besides this, he will have the right to propose temporary laws, and even new departures in the government constitutional working, the pretext both for the one and the other being the requirements for the supreme welfare of the State.

By such measures we shall obtain the power of destroying little by little, step by step, all that at the outset when we enter on our rights, we are compelled to introduce into the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into *our despotism.*

The recognition of our despot may also come before the destruction of the constitution; the moment for this recognition will come when the people, utterly wearied by the irregularities and incompetence—a matter which we shall arrange for—of their rulers, will clamor: "Away with them and give us one king over all the earth who will unite us and annihilate the causes of discords—frontiers, nationalities, religions, State debts—who will give us peace and quiet, which we cannot find under our rulers and representatives."

But you yourselves perfectly well know that *to produce the possibility of the expression of such wishes by all the nations it is indispensable to trouble in all countries the people's relations with their governments so as to utterly exhaust humanity with dissension, hatred, struggle, envy and even by the use of torture, by starvation, BY THE INOCULATION OF DISEASES, by want, so that the* GOYIM *see no other issue than to take refuge in our complete sovereignty in money and in all else.*

But if we give the nations of the world a breathing space the moment we long for is hardly likely ever to arrive.

Protocol No. 11

Programme of the new constitution. Certain details of the proposed revolution. The *goyim*—a pack of sheep. Secret masonry and its "show" lodges.

The State Council has been, as it were, the emphatic expression of the authority of the ruler: it will be, as the "show" part of the Legislative Corps, what may be called the editorial committee of the laws and decrees of the ruler.

This, then, is the programme of the new constitution. We shall make Law, Right and Justice (1) in the guise of proposals to the Legislative Corps, (2) by decrees of the president under the guise of general regulations, of orders of the Senate and of resolutions of the State Council in the guise of ministerial orders, (3) and in case a suitable occasion should arise—in the form of a revolution in the State.

Having established approximately the *modus agendi* we will occupy ourselves with details of those combinations by which we have still to complete the revolution in the course of the machinery of State in the direction already indicated. By these combinations I mean the freedom of the Press, the right of association, freedom of conscience, the voting principle, and many another that must disappear forever from the memory of man, or undergo a radical alteration the day after the promulgation of the new constitution. It is only at that moment that we shall be able at once to announce all our orders, for, afterwards, every noticeable alteration will be dangerous, for the following reasons: if this alteration be brought in with harsh severity and in a sense of severity and limitations, it may lead to a feeling of despair caused by fear of new alterations in the same direction; if, on the other hand, it be brought in in a sense of further indulgences it will be said that we have recognized our own wrongdoing and this will destroy the prestige of the infallibility of our authority, or else it will be said that we have become alarmed and are compelled to show a yielding disposition, for which we shall get no thanks because it will be supposed to be compulsory.

Both the one and the other are injurious to the prestige of the new constitution. What we want is that from the first moment of its promulgation, while the peoples of the world are still stunned by the accomplished fact of the revolution, still in a condition of terror and uncertainty, they should recognize once for all that we are so strong, so inexpugnable, so superabundantly filled with power, that in no case shall we take any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistible power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them. . . . Then in fear and trembling they will close their eyes to everything, and be content to await what will be the end of it all.

The *goyim* are a flock of sheep, and we are their wolves. And you know what happens when the wolves get hold of the flock? . . .

There is another reason also why they will close their eyes: for we shall keep promising them to give back all the liberties we have taken away as soon as we have quelled the enemies of peace and tamed all parties. . . .

It is not worth while to say anything about how long a time they will be kept waiting for this return of their liberties. . . .

For what purpose then have we invented this whole policy and insinuated it into the minds of the goys without giving them any chance to examine its underlying meaning? For what, indeed, if not in order to obtain in a roundabout way what is for our scattered tribe unattainable by the direct road? It is this which has served as the basis for our organization of SECRET MASONRY WHICH IS NOT KNOWN TO, AND AIMS WHICH ARE NOT EVEN SO MUCH AS SUSPECTED BY, THESE *GOY* CATTLE, ATTRACTED BY US INTO THE "SHOW" ARMY OF MASONIC LODGES IN ORDER TO THROW DUST IN THE EYES OF THEIR FELLOWS.

God has granted to us, His Chosen People, the gift of the dispersion, and in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

There now remains not much more for us to build up upon the foundation we have laid.

Protocol No. 12

Masonic interpretation of the word "freedom." Future of the press in the masonic kingdom. Control of the press. Correspondence agencies. What is progress as understood by masonry? More about the press. Masonic solidarity in the press of today. The arousing of "public" demands in the provinces. Infallibility of the new regime.

The word "freedom," which can be interpreted in various ways, is defined by us as follows:

Freedom is the right to do that which the law allows. This interpretation of the word will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us according to the aforesaid programme.

We shall deal with the press in the following way: What is the part played by the press today? It serves to excite and inflame those passions which are needed for our purpose or else it serves selfish ends of parties. It is often vapid, unjust, mendacious, and the majority of the public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight curb: we shall do the same also with all productions of the printing press, for where would be the sense of getting rid of the attacks of the press if we remain targets for pamphlets and books? The prod-

uce of publicity, which nowadays is a source of heavy expense owing to the necessity of censoring it, will be turned by us into a very lucrative source of income to our State: we shall lay on it a special stamp tax and require deposits of caution-money before permitting the establishment of any organ of the press or of printing office; these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax, deposit of caution-money and fines secured by these deposits, will bring in a huge income to the government. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole of our government infallibility. The pretext for stopping any publication will be the alleged plea that it is agitating the public mind without occasion or Justification. *I beg you to note that among those making attacks upon us will also be organs established by us, but they will attack exclusively points that we have pre-determined to alter.*

Not a single announcement will reach the public without our control. Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them.

If already now we have contrived to possess ourselves of the minds of the *goy* communities to such an extent that they all come near looking upon the events of the world through the coloured glasses of those spectacles we are setting astride their noses: if already now there is not a single State where there exist for us any barriers to admittance into what *goy* stupidity calls State secrets: what will our position be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world. . . .

Let us turn again to the *future of the printing press.* Every one desirous of being a publisher, librarian, or printer, will be obliged to provide himself with the diploma instituted therefor, which, in case of any fault, will be immediately impounded. With such measures *the instrument of thought will become an educative means in the hands of our government, which will no longer allow the mass of the nation to be led astray in by-ways and fantasies about the blessings of progress.* Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings which give birth to anarchical relations of men among themselves and towards authority, because progress, or rather the idea of progress, has introduced the conception of every kind of emancipation, but has failed to establish its limits. . . . All the so-called liberals are anarchists, if not in fact, at any rate in thought. Every one of them is hunting after phantoms of freedom, and falling exclusively into

license, that is, into the anarchy of protest for the sake of protest . . .

We turn to the periodical press. We shall impose on it, as on all printed matter, stamp taxes per sheet and deposits of caution-money, and books of less than 30 sheets will pay double. We shall reckon them as pamphlets in order, on the one hand, to reduce the number of magazines, which are the worst form of printed poison, and, on the other, in order that this measure may force writers into such lengthy productions that they will be little read, especially as they will be costly. At the same time what we shall publish ourselves to influence mental development in the direction laid down for our profit will be cheap and will be read voraciously. The tax will bring vapid literary ambitions within bounds and the liability to penalties will make literary men dependent upon us. And if there should be any found who are desirous of writing against us, they will not find any person eager to print their productions. Before accepting any production for publication in print the publisher or printer will have to apply to the authorities for permission to do so. Thus we shall know beforehand of all tricks preparing against us and shall nullify them by getting ahead with explanations on the subject treated of.

Literature and journalism are two of the most important educative forces, and therefore our government will become proprietor of the majority of the journals. This will neutralize the injurious influence of the privately-owned press and will put us in possession of a tremendous influence upon the public mind. . . . If we give permits for ten journals, we shall ourselves found thirty, and so on in the same proportion. This, however, must in nowise be suspected by the public. For which reason all journals published by us will be of the most opposite, in appearance, tendencies and opinions, thereby creating confidence in us and bringing over to us our quite unsuspicious opponents, who will thus fall into our trap and be rendered harmless.

In the front rank will stand organs of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.

In the second rank will be the semi-official organs, whose part it will be to attract the tepid and indifferent.

In the third rank we shall set up our own, to all appearances, opposition, which, in at least one of its organs, will present what looks like the very antipodes to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards.

All our newspapers will be of all possible complexions—aristocratic, republican, revolutionary, even anarchical—for so long, of course, as the constitution exists. . . . Like the Indian idol Vishnu they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims

for an excited patient loses all power of Judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will in fact follow the flag which we hang out for them.

In order to direct our newspaper militia in this sense we must take especial and minute care in organizing this material. Under the title of central department of the press we shall institute literary gatherings at which our agents will without attracting attention issue the orders and watchwords of the day. By discussing and controverting, but always superficially, without touching the essence of the matter, our organs will carry on a sham fight fusillade with the official newspapers solely for the purpose of giving occasion for us to express ourselves more fully than could well be done from the outset in official announcements, whenever, of course, that is to our advantage.

These attacks upon us will also serve another purpose, namely, that our subjects will be convinced of the existence of full freedom of speech and so give our agents an occasion to affirm that all organs which oppose us are empty babblers, since they are incapable of finding any substantial objections to our orders.

Methods of organization like these, imperceptible to the public eye but absolutely sure, are the best calculated to succeed in bringing the attention and the confidence of the public to the side of our government. Thanks to such methods we shall be in a position as from time to time may be required, to excite or to tranquillize the public mind on political questions, to persuade or to confuse, printing now truth, now lies, facts or their contradictions, according as they may be well or ill received, always very cautiously feeling our ground before stepping upon it. . . . *We shall have a sure triumph over our opponents since they will not have at their disposition organs of the press in which they can give full and final expression to their views,* owing to the aforesaid methods of dealing with the press. We shall not even need to refute them except very superficially.

Trial shots like these, fired by us in the third rank of our press, in case of need, will be energetically refuted by us in our semi-official organs.

Even nowadays, already, to take only the French press, there" are forms which reveal masonic solidarity in acting on the watchword: all organs of the press are bound together by professional secrecy; like the augurs of old, not one of their numbers will give away the secret of his sources of information unless it be resolved to make announcement of them. Not one Journalist will venture to betray this secret, for not one of them is ever admitted to practice literature unless his whole past has some disgraceful sore or other. . . . These sores would be immediately revealed. So long as they remain the secret of a few the prestige of the journalist attracts the majority of the country—the mob follow after him with enthusiasm.

Our calculations are especially extended to the provinces. It is indispensable for us to inflame there those hopes and impulses with which we could at any moment fall upon the capital, and we shall represent to the capitals that these expressions are the independent hopes and impulses of the provinces. Naturally, the source of them will be always one and the same—ours. *What we need is that, until such time as we are in the plenitude of power, the capitals should find themselves stifled by the provincial opinion of the nation,* i.e., *of a majority arranged by our agentur.* What we need is that at the psychological moment the capitals should not be in a position to discuss an accomplished fact for the simple reason, if for no other, that it has been accepted by the public opinion of a majority in the provinces.

When we are in the period of the new regime transitional to that of our assumption of full sovereignty we must not admit any revelations by the press of any form of public dishonesty; it is necessary that the new regime should be thought to have so perfectly contented everybody that even criminality has disappeared. . . . Cases of the manifestation of criminality should remain known only to their victims and to chance witnesses—no more.

Protocol No. 13

The need for daily bread. Questions of the Political. Questions of industry. Amusements. People's Palaces. "Truth is One." The great problems.

The need for daily bread forces the *goyim* to keep silence and be our humble servants. Agents taken on to our press from among the *goyim* will at our orders discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile quietly amid the din of the discussion so raised, shall simply take and carry through such measures as we wish and then offer them to the public as an accomplished fact. No one will dare to demand the abrogation of a matter once settled, all the more so as it will be represented as an improvement. . . . And immediately the press will distract the current of thought towards new questions (have we not trained people always to be seeking something new?). Into the discussion of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss. Questions of the political are unattainable for any save those who have guided it already for many ages, the creators.

From all this you will see that in securing the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words issued by us on this or that question that we seem to seek approval. We are constantly making public declaration that we are guided in all our undertak-

ings by the hope, joined to the conviction, that we are serving the common weal.

In order to distract people who may be too troublesome from discussions of questions of the political we are now putting forward what we allege to be new questions of the political, namely questions of industry. In this sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political activity (which we trained them to in order to use them as a means of combating the *goy* governments) only on condition of being found new employments, in which we are prescribing them something that looks like the same political object. In order that the masses themselves may not guess what they are about *we further distract them with amusements, games, pastimes passions people's palaces. . . . Soon we shall begin through the press to propose competitions in art, in sport of all kinds:* these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more disaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we, because we alone shall be offering them new directions for thought . . . of course through such persons as will not be suspected of solidarity with us.

The part played by the liberals, Utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service. Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive: for have we not with complete success turned the brainless heads of the *goyim* with progress till there is not among the *goyim* one mind able to perceive that under this word lies a departure from truth in all cases where it is not a question of material inventions, for truth is one, and in it there is no place for progress. Progress, like a fallacious idea, serves to obscure truth so that none may know it except us, the Chosen of God, its guardians.

When we come into our kingdom our orators will expound great problems which have turned humanity upside down in order to bring it at the end under our beneficent rule.

Who will ever suspect then that ALL THESE PEOPLES WERE STAGE-MANAGED BY US ACCORDING TO A POLITICAL PLAN WHICH NO ONE HAS SO MUCH AS GUESSED AT IN THE COURSE OF MANY CENTURIES? . . .

Protocol No. 14

The religion of the future. Future conditions of serfdom. Inaccessibility of knowledge regarding the religion of the future. Pornography and the printed matter of the future.

When we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People

and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see today, it will not, being a transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly elaborated system has brought all the peoples of the world into subjection to us. Therein we shall emphasize its mystical right, on which, as we shall say, all its educative power is based. . . . Then at every possible opportunity we shall publish articles in which we shall make comparisons between our beneficent rule and those of past ages. The blessings of tranquility, though it be a tranquility forcibly brought about by centuries of agitation, will throw into higher relief the benefits to which we shall point. The errors of the *goyim* governments will be depicted by us in the most vivid hues. We shall implant such an abhorrence of them that the peoples will prefer tranquility in a state of serfdom to those rights of vaunted freedom which have tortured humanity and exhausted the very sources of human existence, sources which have been exploited by a mob of rascally adventurers who know not what they do. . . . *Useless changes of forms of government to which we instigated the* GOYIM *when we were undermining their state structures, will have so wearied the peoples by that time that they will prefer to suffer anything under us rather than run the risk of enduring again all the agitations and miseries they have gone through.*

At the same time we shall not omit to emphasize the historical mistakes of the *goy* governments which have tormented humanity for so many centuries by their lack of understanding of everything that constitutes the true good of humanity in their chase after fantastic schemes of social blessings, and have never noticed that these schemes kept on producing a worse and never a better state of the universal relations which are the basis of human life. . . .

The whole force of our principles and methods will lie in the fact that we shall present them and expound them as a splendid contrast to the dead and decomposed old order of things in social life.

Our philosophers will discuss all the shortcomings of the various beliefs of the *goyim,* BUT NO ONE WILL EVER BRING UNDER DISCUSSION OUR FAITH FROM ITS TRUE POINT OF VIEW SINCE THIS WILL BE FULLY LEARNED BY NONE SAVE OURS, WHO WILL NEVER DARE TO BETRAY ITS SECRETS.

In countries known as progressive and enlightened we have created a senseless, filthy, abominable literature. For some time after our entrance to power we shall continue to encourage its existence in order to provide a telling relief by contrast to the speeches, party programme, which will be distributed from exalted quarters of ours. . . . Our wise men, trained to become leaders of the *goyim,* will compose speeches, projects, memoirs, articles, which will be used by us to

influence the minds of the *goyim,* directing them towards such understanding and forms of knowledge as have been determined by us.

Protocol No. 15

One-day *coup d'etat* (revolution) over all the world. Executions. Future lot of *goyim*-masons. Mysticism of authority. Multiplication of masonic lodges. Central governing board of masonic elders. The "Azev-tactics." Masonry as leader and guide of all secret societies. Significance of public applause. Collectivism. Victims. Executions of masons. Fall of the prestige of laws and authority. Our position as the Chosen People. Brevity and clarity of the laws of the kingdom of the future. Obedience to orders. Measures against abuse of authority. Severity of penalties. Age-limit for judges. Liberalism of judges and authorities. The money of all the world. Absolutism of masonry. Right of appeal. Patriarchal "outside appearance" of the power of the future "ruler." Apotheosis of the ruler. The right of the strong as the one and only right. The King of Israel. Patriarch of all the world.

When we at last definitely come into our kingdom by the aid of *coups d'etat* prepared everywhere for one and the same day, after the worthlessness of all existing forms of government has been definitely acknowledged (and not a little time will pass before that comes about, perhaps even a whole century), we shall make it our task to see that against us such things as plots shall no longer exist. With this purpose we shall slay without mercy all who take arms (in hand) to oppose our coming into our kingdom. Every kind of new institution of anything like a secret society will also be punished with death; those of them which are now in existence, are known to us, serve us and have served us, we shall disband and send into exile to continents far removed from Europe. *In this way we shall proceed with those* GOY *masons who know too much;* such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe as the centre of our rule.

Resolutions of our government will be final, without appeal.

In the *goy* societies, in which we have planted and deeply rooted discord and protestantism, the only possible way of restoring order is to employ merciless measures that prove the direct force of authority: no regard must be paid to the victims who fall, they suffer for the well-being of the future. The attainment of that well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges as justification for its existence not only its privileges but its obligations. The principal guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall

carry on its face the emblems of inviolability from mystical causes —from the choice of God. *Such was, until recent times, the Russian autocracy, the one and only serious foe we had in the world, without counting the Papacy.* Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla who had poured forth that blood: Sulla enjoyed an apotheosis for his might in the eyes of the people, though they had been torn in pieces by him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotizes them by his daring and strength of mind.

Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for in these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above-mentioned administration of *masonry* and from whom will issue the watchword and programme. In these lodges we shall tie together the knot which binds together all revolutionary and liberal elements. Their composition will be made up of all strata of society. The most secret political plots will be known to us and will fall under our guiding hands on the very day of their conception. *Among the members of these lodges will be almost all the agents of international and national police* since their service is for us irreplaceable in the respect that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities and provide pretexts for discontents, *et cetera.*

The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. If this world grows agitated the meaning of that will be that we have had to stir up in order to break up its too great solidarity. *But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants.* It is natural that we and no other should lead *masonic* activities, for we know whither we are leading, we know the final goal of every form of activity whereas the *goyim* have knowledge of nothing, not even of the immediate effect of action; they put before themselves, usually, the momentary reckoning of the satisfaction of their self-opinion in the accomplishment of their thought without even remarking that the very conception never belonged to their initiative but to our instigation of their thought. . .

The goyim enter the lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable

and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions without being on their guard against them in the fullness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those of others. . . . You cannot imagine to what extent the wisest of the *goyim* can be brought to a state of unconscious naivete in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest ill-success, though it be nothing more than the stoppage of the applause they had, and to reduce them to a slavish submission for the sake of winning a renewal of success. . . . *By so much as ours disregard success if only they can carry through their plans, by so much the* GOYIM *are willing to sacrifice any plans only to have success.* This psychology of theirs materially facilitates for us the task of setting them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads. We have set them on the hobby-horse of an idea about the absorption of individuality by the symbolic unit of *collectivism*. . . . They have never yet and they never will have the sense to reflect that this hobby-horse is a manifest violation of the most important laws of nature, which has established from the very creation of the world one unit unlike another and precisely for the purpose of instituting individuality. . . .

If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the *goyim* is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success.

And how far-seeing were our learned elders in ancient times when they said that to attain a serious end it behoves not to stop at any means or to count the victims sacrificed for the sake of that end. . . . We have not counted the victims of the seed of the goy cattle, though we have sacrificed many of our own, but for that we have now already given them such a position on the earth as they could not even have dreamed of. The comparatively small numbers of the victims from the number of ours have preserved our nationality from destruction.

Death is the inevitable end for all. It is better to bring that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. *We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence, they all die when required as if from a normal kind of illness.* . . . Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of *masonry* the very root of pro-

test against our disposition. While preaching liberalism to the *goyim* we at the same time keep our own people and our agents in a state of unquestioning submission.

Under our influence the execution of the laws of the *goyim* has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions judges decide as we dictate to them, see matters in the light wherewith we enfold them for the administration of the *goyim,* of course, through persons who are our tools though we do not appear to have anything in common with them—by newspaper opinion or by other means. . . . Even senators and the higher administration accept our counsels. The purely brute mind of the *goyim* is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

In this difference in capacity for thought between the *goyim* and ourselves may be clearly discerned the seal of our position on the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the *goyim.* Their eyes are open, but see nothing before them and do not invent (unless, perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world.

When comes the time of our overt rule, the time to manifest its blessings, we shall remake all legislatures, all our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly. The main feature which will run right through them is submission to orders, and this principle will be carried to a grandiose height. Every abuse will then disappear in consequence of the responsibility of all down to the lowest unit before the higher authority of the representative of power. Abuses of power subordinate to this last instance will be so mercilessly punished that none will be found anxious to try experiments with their own powers. We shall follow up jealously every action of the administration on which depends the smooth running of the machinery of the State, for slackness in this produces slackness everywhere; not a single case of illegality or abuse of power will be left without exemplary punishment.

Concealment of guilt, connivance between those in the service of the administration—all this kind of evil will disappear after the very first examples of severe punishment. The aureole of our power demands suitable, that is, cruel, punishments for the slightest infringement, for the sake of gain, of its supreme prestige. The sufferer, though his punishment may exceed his fault, will count as a soldier falling on the administrative field of battle in the interest of authority, principle and law, which do not permit that any of those who hold the reins of the public coach should turn aside from the public highway to their own private paths. *For example: our judges will know that whenever they feel disposed to plume themselves on foolish clemency they are violating the law of justice*

which is instituted for the exemplary edification of men by penalties for lapses and not for display of the spiritual qualities of the judge. . . . Such qualities it is proper to show in private life, but not in a public square which is the educationary basis of human life.

Our legal staff will serve not beyond the age of 55, firstly because old men more obstinately hold to prejudiced opinions, and are less capable of submitting to new directions, and secondly because this will give us the possibility by this measure of securing elasticity in the changing of staff, which will thus the more easily bend under our pressure: he who wishes to keep his place will have to give blind obedience to deserve it. In general, our judges will be elected by us only from among those who thoroughly understand that the part they have to play is to punish and apply laws and not to dream about the manifestations of liberalism at the expense of the educationary scheme of the State, as the *goyim* in these days imagine it to be. . . . This method of shuffling the staff will serve also to explode any collective solidarity of those in the same service and will bind all to the interests of the government upon which their fate will depend. The young generation of judges will be trained in certain views regarding the inadmissibility of any abuses that might disturb the established order of our subjects among themselves.

In these days the judges of the *goyim* create indulgences to every kind of crimes, not having a just understanding of their office, because the rulers of the present age in appointing judges to office take no care to inculcate in them a sense of duty and consciousness of the matter which is demanded of them. As a brute beast lets out its young in search of prey, so do the *goyim* give their subjects places of profit without thinking to make clear to them for what purpose such place was created. This is the reason why their governments are being ruined by their own forces through the acts of their own administration.

Let us borrow from the example of the results of these actions yet another lesson for our government.

We shall root out liberalism from all the important strategic posts of our government on which depends the training of subordinates for our State structure. Such posts will fall exclusively to those who have been trained by us for administrative rule. To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, they will be provided with some private service in place of what they lose, and, secondly, I have to remark that all the money in the world will be concentrated in our hands, consequently it is not our government that has to fear expense.

Our absolutism will in all things be logically consecutive and therefore in each one of its decrees our supreme will will be respected and unquestionably fulfilled: it will ignore all murmurs, all discontents of every kind and will destroy to the root every kind of

manifestation of them in act by punishment of an exemplary character.

We shall abolish the right of cassation, which will be transferred exclusively to our disposal—to the cognizance of him who rules, for we must not allow the conception among the people of a thought that there could be such a thing as a decision that is not right of judges set up by us. If, however, anything like this should occur, we shall ourselves cassate the decision, but inflict therewith such exemplary punishment on the judge for lack of understanding of his duty and the purposes of his appointment as will prevent a repetition of such cases. . . . I repeat that it must be borne in mind that we shall know every step of our administration which only needs to be closely watched for the people to be content with us, for it has the right to demand from a good government a good official.

Our government will have the appearance of a patriarchal paternal guardianship on the part of our ruler. Our own nation and our subjects will discern in his person a father caring for their every need, their every act, their every inter-relation as subjects one with another, as well as their relations to the ruler. They will then be so thoroughly imbued with the thought that it is impossible for them to dispense with this wardship and guidance, if they wish to live in peace and quiet, *that they will acknowledge the autocracy of* our ruler with a devotion bordering on APOTHEOSIS, especially when they are convinced that those whom we set up do not put their own in place of his authority, but only blindly execute his dictates. They will be rejoiced that we have regulated everything in their lives as is done by wise parents who desire to train their children in the cause of duty and submission. For the peoples of the world in regard to the secrets of our polity are ever through the ages only children under age, precisely as are also their governments.

As you see, I found our despotism on right and duty; the right to compel the execution of duty is the direct obligation of a government which is a father for its subjects. It has the right of the strong that it may use it for the benefit of directing humanity towards that order which is defined by nature, namely, submission. Everything in the world is in a state of submission, if not to man, then to circumstances or its own inner character, in all cases, to what is stronger. And so shall we be this something stronger for the sake of good.

We are obliged without hesitation to sacrifice individuals, who commit a breach of established order, for in the exemplary punishment of evil lies a great educational problem.

When the King of Israel sets upon his sacred head the crown offered him by Europe he will become patriarch of the world. The indispensable victims offered by him in consequence of their suitability will never reach the number of victims offered in the course of centuries by the mania of magnificence, the emulation between the g*oy* governments.

Our King will be in constant communion with the peoples, making to them from the tribune speeches which fame will in that same hour distribute over all the world

Protocol No. 16

Emasculation of the universities. Substitute for classicism. Training and calling. Advertisement of the authority of "the ruler" in the schools. Abolition of freedom of instruction. New Theories. Independence of thought. Teaching by object lessons.

In order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism—the *universities,* by re-educating them in a new direction. *Their officials and professors will* be *prepared for their business by detailed secret programmes of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government.*

We shall exclude from the course of instruction State Law as also all that concerns the political question. These subjects will be taught to a few dozens of persons chosen for their pre-eminent capacities from among the number of the initiated. *The universities must no longer send out from their halls milksops concocting plans for a constitution, like a comedy or a tragedy, busying themselves with questions of policy in which even their own fathers never had any power of thought.*

The ill-guided acquaintances of a large number of persons with questions of polity creates Utopian dreamers and bad subjects, as you can see for yourselves from the example of the universal education in this direction of the *goyim.* We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet.

Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the programme of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the government of the *goyim.* The study of practical life, of the obligations of order, of the relations of people one to another, of avoiding bad and selfish examples, which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching programme, which will be drawn up on a separate plan for each calling or state of life, in no wise generalizing the teaching. This treatment of the question has special importance.

Each state of life must be trained within strict limits correspond-

ing to its destination and work in life. The o*ccasional genius has always managed and always will manage to slip through into other states of life, but it is the most perfect folly for the sake of this rare occasional genius to let through into ranks foreign to them the untalented who thus rob of their places those who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the goyim who allowed this crying absurdity.*

In order that he who rules may be seated firmly in the hearts and minds of his subjects it is necessary for the time of his activity to instruct the whole nation in the schools and on the market places about his meaning and his acts and all his beneficent initiatives.

We shall abolish every kind of freedom of instruction. Learners of all ages will have the right to assemble together with their parents in the educational establishments as it were in a club; during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations, of the laws of examples, of the limitations which are born of unconscious relations, and, finally, of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of a dogma of faith as a transitional stage towards our faith. On the completion of this exposition of our programme of action in the present and the future I will read you the principles of these theories.

In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful for us. The system of bridling thought is already at work in the so-called system of teaching by *object lessons,* the purpose of which is to turn the *goyim* into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them. . . . In France, one of our best agents, Bourgeois, has already made public a new programme of teaching by object lessons.

Protocol No. 17

Advocacy. Influence of the priesthood of the *goyim.* Freedom of conscience. Papal Court. King of the Jews as Patriarch-Pope. How to fight the existing Church. Function of contemporary press. Organization of police. Volunteer police. Espionage on the pattern of the *kabal* espionage. Abuses of authority.

The practice of advocacy produces men cold, cruel, persistent, unprincipled, who in all cases take up an impersonal, purely legal standpoint. They have the inveterate habit to refer everything to its value for the defence and not to the public welfare of its results.

They do not usually decline to undertake any defence whatever, they strive for an acquittal at all costs, cavilling over every petty crux of jurisprudence and thereby they demoralize Justice. For this reason we shall set this profession into narrow frames which will keep it inside this sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigants; they will receive business only from the court and will study it by notes of report and documents, defend ing their clients after they have been interrogated in court on facts that have appeared. They will receive an honorarium without regard to the quality of the defence. This will render them mere re porters on law-business in the interests of justice and as counterpoise to the proctor who will be the reporter in the interests of prosecution; this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defence conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocates to agree only to let that side win which pays most....

We have long past taken care to discredit the priesthood of the goyim, and thereby to ruin their mission on earth, which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling lower. *Freedom of conscience* has been declared everywhere, *so that now only years divide us from the moment of the complete wrecking of that Christian religion:* as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress.

When the time comes finally to destroy the papal court the finger of an invisible hand will point the nations towards this court. When, however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place.

The King of the Jews will be the real Pope of the Universe, the patriarch of an international Church.

But, *in the meantime,* while we are re-educating youth in new traditional religions and afterwards in ours, *we shall not overtly lay a finger on existing churches, but we shall fight against them by criticism calculated to produce schism.* . . .

In general, then, our contemporary press will continue to *convict* State affairs, religions, incapacities of the *goyim,* always using the most unprincipled expressions in order by every means to lower their prestige in the manner which can only be practiced by the genius of our gifted tribe. . . .

Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification—in our hundred hands will be, one in

each, the springs of the machinery of social life. We shall see everything without the aid of official police which, in that scope of its rights which we elaborated for the use of the *goyim,* hinders governments from seeing. In our programme *one-third of our subjects will keep the rest under observation* from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace to be a spy and informer, but a merit: unfounded denunciations, however, will be cruelly punished that there may be no development of abuses of this right.

Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements, editors, printers and publishers, booksellers, clerks, and salesmen, workmen, coachmen, lackeys, etcetera. This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power, will only witness and report: verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police. Any person not denouncing anything seen or heard concerning questions of polity will also be charged with and made responsible for concealment, if it be proved that he is guilty of this crime.

Just as nowadays our brethren are obliged at their own risk to denounce to the kabal apostates of their own family or members who have been noticed doing anything in opposition to the *kabal, so in our kingdom over all the world it will be obligatory for all our subjects to observe the duty of service to the State in this direction.*

Such an organization will extirpate abuses of authority, of force, of bribery, everything in fact which we by our counsels, by our theories of the superhuman rights of man, have introduced into the customs of the *goyim.* . . . But how else were we to procure that increase of causes predisposing to disorders in the midst of their administration? . . . Among the number of those methods one of the most important is—agents for the restoration of order so placed as to have the opportunity in their disintegrating activity of developing and displaying their evil inclinations—obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, venality.

Protocol No. 18

Measures of secret defense. Observation of conspiracies from the inside. Overt secret defense—the ruin of authority. Secret defense of the King of the Jews. Mystical prestige of authority. Arrest on the first suspicion.

When it becomes necessary for us to strengthen the strict measures of secret defence (the most fatal poison for the prestige of authority) we shall arrange a simulation of disorders or some manifestation of discontents finding expression through the cooperation

of good speakers. Round these speakers will assemble all who are sympathetic to his utterances. This will give us the pretext for domiciliary perquisitions and surveillance on the part of our servants from among the number of the *goyim* police. . . .

As the majority of conspirators act out of love for the game, for the sake of talking, so, until they commit some overt act we shall not lay a finger on them but only introduce into their midst observation elements. It must be remembered that the prestige of authority is lessened if it frequently discovers conspiracies against itself: this implies a presumption of consciousness of weakness, or, what is still worse, of injustice. You are aware that we have broken the prestige of the *goy* kings by frequent attempts upon their lives through our agents, blind sheep of our flock, who are easily moved by a few liberal phrases to crimes provided only they be painted in political colours. *We have compelled the rulers to acknowledge their weakness in advertising overt measures of secret defence and thereby we shall bring the promise of authority to destruction.*

Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist against him any sedition with which he is not strong enough to contend and is compelled to hide from it.

If we should admit this thought, as the *goyim* have done and are doing, we should *ipso facto* be signing a death sentence, if not for our ruler, at any rate for his dynasty, at no distant date.

According to strictly enforced outward appearances our ruler will employ his power only for the advantage of the nation and in no wise for his own or dynastic profits. Therefore, with the observance of this decorum, his authority will be respected and guarded by the subjects themselves, it will receive an apotheosis in the admission that with it is bound up the well-being of every citizen of the State, for upon it will depend all order in the common life of the pack. . . .

Overt defence of the kind argues weakness in the organization of his strength.

Our ruler will always among the people be surrounded by a mob of apparently curious men and women, who will occupy the front ranks about him, to all appearance by chance, and will restrain the ranks of the rest out of respect as it will appear for good order. This will sow an example of restraint also in others. If a petitioner appears among the people trying to hand a petition and forcing his way through the ranks, the first ranks must receive the petition and before the eyes of the petitioner pass it to the ruler, so that all may know that what is handed in reaches its destination, that, consequently there exists a control of the ruler himself. The aureole of power requires for its existence that the people may be able to say: "If the king knew of this," or: "the king will hear of it."

With the establishment of official secret defence the mystical prestige of authority disappears given a certain audacity, and everyone counts himself master of it, the sedition-monger is conscious of his strength, and when occasion serves watches for the

moment to make an attempt upon authority. . . . For the *goyim* we have been preaching something else, but by that very fact we are enabled to see what measures of overt defence have brought them to. . . .

Criminals with us will be arrested at the first more or less well-grounded *suspicion;* it cannot be allowed that out of fear of a possible mistake an opportunity should be given of escape to persons suspected of a political lapse or crime, for in these matters we shall be literally merciless. If it is still possible, by stretching a point, to admit a reconsideration of the motive causes in simple crimes, there is no possibility of excuse for persons occupying themselves with questions in which nobody except the government can understand anything. . . . And it is not all governments that understand true policy.

Protocol No. 19

The right of presenting petitions and projects. Sedition. Indictment of political crimes. Advertising of political crimes.

If we do not permit any independent dabbling in the political we shall on the other hand encourage every kind of report or petition with proposals for the government to examine into all kinds of projects for the amelioration of the condition of the people; this will reveal to us the defects or else the fantasies of our subjects, to which we shall respond either by accomplishing them or by a wise rebutment to prove the short-sightedness of one who judges wrongly.

Sedition-mongering is nothing more than the yapping of a lap-dog at an elephant. For a government well organized, not from the police but from the public point of view, the lap-dog yaps at the elephant in entire unconsciousness of its strength and importance. It needs no more than to take a good example to show the relative importance of both and the lap-dogs will cease to yap and will wag their tails the moment they set eyes on an elephant.

In order to destroy the prestige of heroism for political crime we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime. Public opinion will then confuse in its conception this category of crime with the disgrace attaching to every other and will brand it with the same contempt.

We have done our best, and I hope we have succeeded, to obtain that the *goyim* should not arrive at this means of contending with sedition. It was for this reason that through the Press and in speeches, indirectly—in cleverly compiled schoolbooks on history, we have advertised the martyrdom alleged to have been accepted by sedition-mongers for the idea of the commonweal. This advertisement has increased the contingent of liberals and has brought thousands of *goyim* into the ranks of our livestock cattle.

Protocol No. 20

FINANCIAL PROGRAMME. Progressive tax. Stamp progressive taxation. Exchequer, interest-bearing papers and stagnation of currency. Method of accounting. Abolition of ceremonial displays. Stagnation of capital. Currency issue. Gold standard. Standard of cost of working man power. Budget. State loans. One per cent. interest series. Industrial shares. Rulers of the *goyim:* courtiers and favoritism, masonic agents.

Today we shall touch upon the financial programme, which I put off to the end of my report as being the most difficult, the crowning and the decisive point of our plans. Before entering upon it I will remind you that I have already spoken before by way of a hint when I said that the sum total of our actions is settled by the question of figures.

When we come into our kingdom our autocratic government will avoid, from a principle of self-preservation, sensibly burdening the masses of the people with taxes, remembering that it plays the part of father and protector. But as State organization costs dear it is necessary nevertheless to obtain the funds required for it. It will, therefore, elaborate with particular precaution the question of equilibrium in this matter.

Our rule, in which the king will enjoy the legal fiction that everything in his State belongs to him (which may easily be translated into fact), will be enabled to resort to the lawful confiscation of all sums of every kind for the regulation of their circulation in the State. From this follows that taxation will best be covered by a progressive tax on property. In this manner the dues will be paid without straitening or ruining anybody in the form of a percentage of the amount of property. The rich must be aware that it is their duty to place a part of their superfluities at the disposal of the State since the State guarantees them security of possession of the rest of their property and the right of honest gains, I say honest, for the control over property will do away with robbery on a legal basis.

This social reform must come from above, for the time is ripe for it—it is indispensable as a pledge of peace.

The tax upon the poor man is a seed of revolution and works to the detriment of the State which in hunting after the trifling is missing the big. Quite apart from this, a tax on capitalists diminishes the growth of wealth in private hands in which we have in these days concentrated it as a counterpoise to the government strength of the *goyim*—their State finances.

A tax increasing in a percentage ratio to capital will give a much larger revenue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and discontent among the *goyim.*

The force upon which our king will rest consists in the equilibrium and the guarantee of peace, for the sake of which things it is

indispensable that the capitalists should yield up a portion of their incomes for the sake of the secure working of the machinery of the State. State needs must be paid by those who will not feel the burden and have enough to take from.

Such a measure will destroy the hatred of the poor man for the rich, in whom he will see a necessary financial support for the State, will see in him the organizer of peace and well-being since he will see that it is the rich man who is paying the necessary means to attain these things.

In order that payers of the educated classes should not too much distress themselves over the new payments they will have full accounts given them of the destination of those payments, with the exception of such sums as will be appropriated for the needs of the throne and the administrative institutions.

He who reigns will not have any properties of his own once all in the State represents his patrimony, or else the one would be in contradiction to the other; the fact of holding private means would destroy the right of property in the common possessions of all.

Relatives of him who reigns, his heirs excepted, who will be maintained by the resources of the State, must enter the ranks of servants of the State or must work to obtain the right to property; the privilege of royal blood must not serve for the spoiling of the treasury.

Purchase, receipt of money or inheritance will be subject to the payment of a stamp progressive tax. Any transfer of property, whether money or other, without evidence of payment of this tax, which will be strictly registered by names, will render the former holder liable to pay interest on the tax from the moment of transfer of these sums up to the discovery of his evasion of declaration of the transfer. Transfer documents must be presented weekly at the local treasury office with notifications of the name, surname and permanent place of residence of the former and the new holder of the property. This transfer with register of names must begin from a definite sum which exceeds the ordinary expenses of buying and selling of necessaries, and these will be subject to payment only by a stamp impost of a definite percentage of the unit.

Just strike an estimate of how many times such taxes as these will cover the revenue of the *goyim* States.

The State exchequer will have to maintain a definite complement of reserve sums, and all that is collected above that complement must be returned into circulation. On these sums will be organized public works. The initiative in works of this kind, proceeding from State sources, will bind the working class firmly to the interests of the State and to those who reign. From these same sums also a part will be set aside as rewards of inventiveness and productiveness.

On no account should so much as a single unit above the definite and freely estimated sums be retained in the State treasuries, for money exists to be circulated and any kind of stagnation of money

acts ruinously on the running of the state machinery, for which it is the lubricant; a stagnation of the lubricant may stop the regular working of the mechanism.

The substitution of interest-bearing paper for a part of the token of exchange has produced exactly this stagnation. The consequences of this circumstance are already sufficiently noticeable.

A court of account will also be instituted by us, and in it the ruler will find at any moment a full accounting for State income and expenditure, with the exception of the current monthly account, not yet made up, and that of the preceding month, which will not yet have been delivered.

The one and only person who will have no interest in robbing the State is its owner, the ruler. This is why the personal control will remove the possibility of leakages of extravagances.

The representative function of the ruler at receptions for the sake of etiquette, which absorbs so much invaluable time, will be abolished in order that the ruler may have time for control and consideration. His power will not then be split up into fractional parts among time-serving favourites who surround the throne for its pomp and splendour, and are interested only in their own and not in the common interests of the State.

Economic crises have been produced by us for the *goyim* by no other means than the withdrawal of money from circulation. Huge capitals have stagnated, withdrawing money from States, which were constantly obliged to apply to those same stagnant capitals for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals. . . . The concentration of industry in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also of the States. . .

The present issue of money in general does not correspond with the requirements per head, and cannot therefore satisfy all the needs of the workers. The issue of money ought to correspond with the growth of population and thereby children also must absolutely be reckoned as consumers of currency from the day of their birth. The revision of issue is a material question for the whole world.

You are aware that the gold standard has been the ruin of the States which adopted it, for it has not been able to satisfy the demands for money, the more so that we have removed gold from circulation as far as possible.

With us the standard that must be introduced is the cost of working-man power, whether it be reckoned in paper or in wood. We shall make the issue of money in accordance with the normal requirements of each subject, adding to the quantity with every birth and subtracting with every death.

The accounts will be managed by each department (the French administrative division), each circle.

In order that there may be no delays in the paying out of money for State needs the sums and terms of such payments will be fixed

by decree of the ruler; this will do away with the protection by a ministry of one institution to the detriment of others.

The budgets of income and expenditure will be carried out side by side that they may not be obscured by distance one to another.

The reforms projected by us in the financial institutions and principles of the *goyim* will be clothed by us in such forms as will alarm nobody. We shall point out the necessity of reforms in consequence of the disorderly darkness into which the *goyim* by their irregularities have plunged the finances. The first irregularity, as we shall point out, consists in their beginning with drawing up a single budget which year after year grows owing to the following cause: this budget is dragged out to half the year, then they demand a budget to put things right, and this they expend in three months, after which they ask for a supplementary budget, and all this ends with a liquidation budget. But, as the budget of the following year is drawn up in accordance with the sum of the total addition, the annual departure from the normal reaches as much as 50 per cent. in a year, add so the annual budget is trebled in ten years. Thanks to such methods, allowed by the carelessness of the *goy* States; their treasuries are empty. The period of loans supervenes, and that has swallowed up remainders and brought all the *goy* States to bankruptcy.

You understand perfectly that economic arrangements of this kind, which have been suggested to the *goyim* by us, cannot be carried on by us.

Every kind of loan proves infirmity in the State and a want of understanding of the rights of the State. Loans hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm of our bankers. Foreign loans are leeches which there is no possibility of removing from the body of the State until they fall off of themselves or the State flings them off. But the *goy* States do not tear them off; they go on in persisting in putting more on to themselves so that they must inevitably perish, drained by voluntary blood-letting.

What also indeed is, in substance, a loan, especially a foreign loan? A loan is—an issue of government bills of exchange containing a percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 per cent., then in twenty years the State vainly pays away in interest a sum equal to the loan borrowed, in forty years it is paying a double sum, in sixty—treble, and all the while the debt remains an unpaid debt.

From this calculation it is obvious that with any form of taxation per head the State is baling out the last coppers of the poor taxpayers in order to settle accounts with wealthy foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.

So long as loans were internal the *goyim* only shuffled their money from the pockets of the poor to those of the rich, but when

we bought up the necessary person in order to transfer loans into the external sphere all the wealth of States flowed into our cash-boxes and all the *goyim* began to pay us the tribute of subjects.

If the superficiality of *goy* kings on their thrones in regard to State affairs and the venality of ministers or the want of understanding of financial matters on the part of other ruling persons have made their countries debtors to our treasuries to amounts quite impossible to pay, it has not been accomplished without on our part heavy expenditure of trouble and money.

Stagnation of money will not be allowed by us and therefore there will be no State-interest bearing paper, except a one-per-cent. series, so that there will be no payment of interest to leeches that suck all the strength out of the State. The right to issue interest-bearing paper will be given exclusively to industrial companies who will find no difficulty in paying interest out of profits, whereas the State does not make interest on borrowed money like these companies, for the State borrows to spend and not to use in operations.

Industrial papers will be bought also by the government which from being as now a payer of tribute by loan operations will be transformed into a lender of money at a profit. This measure will stop the stagnation of money, parasitic profits and idleness, all of which were useful for us among the *goyim* so long as they were independent but are not desirable under our rule.

How clear is the undeveloped power of thought of the purely brute brains of the *goyim,* as expressed in the fact that they have been borrowing from us with payment of interest without ever thinking that all the same these very moneys, plus an addition for payment of interest, must be got by them from their own State pockets in order to settle up with us. What could have been simpler than to take the money they wanted from their own people?

But it is a proof of the genius of our chosen mind that we have contrived to present the matter of loans to them in such a light that they have even seen in them an advantage for themselves.

Our accounts, which we shall present when the time comes, in the light of centuries of experience gained by experiments made by us on the *goy* States, will be distinguished by clearness and definiteness and will show at a glance to all men the advantage of our innovations. They will put an end to those abuses to which we owe our mastery over the *goyim,* but which cannot be allowed in our kingdom.

We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

And without a definite plan it is impossible to rule. Marching along an undetermined road and with undetermined resources brings to ruin by the way heroes and demi-gods.

The *goy* rulers, whom we once upon a time advised should be

distracted from State occupations by representatives' receptions, observances of etiquette, entertainments, were only screens for our rule. The accounts of favourite courtiers who replaced them in the sphere of affairs were drawn up for them by our agents, and every time gave satisfaction to short-sighted minds by promises that in the future economies and improvements were foreseen. . . . Economies from what? From new taxes?—were questions that might have been but were not asked by those who read our accounts and projects. . . .

You know to what they have been brought by this carelessness, to what a pitch of financial disorder they have arrived, notwithstanding the astonishing industry of their peoples. . . .

Protocol No. 21

Internal loans. Debit and taxes. Conversions. Bankruptcy. Savings banks and rents. Abolition of money markets. Regulation of industrial values.

To what I reported to you at the last meeting I shall now add a detailed explanation of internal loans. Of foreign loans I shall say nothing more, because they have fed us with the national moneys of the *goyim,* but for our State there will be no foreigners, that is, nothing external.

We have taken advantage of the venality of administrators and the slackness of rulers to get our moneys twice, thrice and more times over, by lending to the *goy* governments, moneys which were not at all needed by the States. Could anyone do the like in regard to us? . . . Therefore I shall only deal with the details of internal loans.

States announce that such a loan is to be concluded and open subscriptions for their own bills of exchange, that is, for their interest-bearing paper. That they may be within the reach of all, the price is determined at from a hundred to a thousand; and a discount is made for the earliest subscribers. Next day by artificial means the price of them goes up, the alleged reason being that everyone is rushing to buy them. In a few days the treasury safes are as they say overflowing and there's more money than they can do with (why then take it?). The subscription, it is alleged, covers many times over the issue total of the loan; in this lies the whole stage effect—look you, they say, what confidence is shown in the government's bills of exchange.

But when the comedy is played out there emerges the fact that a debit, and an exceedingly burdensome debit, has been created. For the payment of interest it becomes necessary to have recourse to new loans which do not swallow up but only add to the capital debt. And when this credit is exhausted it becomes necessary by new taxes to cover, not the loan, but only the interest on it. These taxes are a debit employed to cover a debit.

Later comes the time for conversions, but they diminish the pay-

ment of interest without covering the debt, and besides they cannot be made without the consent of the lenders; on announcing a conversion a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own flies and would be found insolvent and unable to pay the proposed sums. By good luck the subjects of the *goy* governments, knowing nothing about financial affairs, have always preferred losses on exchange and diminution of interest to the risk of new investments of their moneys, and have thereby many a time enabled these governments to throw off their shoulders a debit of several millions.

Nowadays, with external loans, these tricks cannot be played by the *goyim* for they know that we shall demand all our moneys back.

In this way an acknowledged bankruptcy will best prove to the various countries the absence of any means between the interests of the peoples and of those who rule them.

I beg you to concentrate your particular attention upon this point and upon the following: nowadays all internal loans are consolidated by so-called flying loans, that is, such as have terms of payment more or less near. These debts consist of moneys paid into the savings banks and reserve funds. If left for long at the disposition of a government these funds evaporate in the payment of interest on foreign loans, and are replaced by the deposit of equivalent amount of *rentes.*

And these last it is which patch up all the leaks in the State treasuries of the *goyim.*

When we ascend the throne of the world all these financial and similar shifts, as being not in accord with our interests, will be swept away so as not to leave a trace, as also will be destroyed all money markets, since we shall not allow the prestige of our power to be shaken by fluctuations of prices set upon our values, which we shall announce by law at the price which represents their full worth without any possibility of lowering or raising. (Raising gives the pretext for lowering, which indeed was where we made a beginning in relation to the values of the *goyim.)*

We shall replace the money markets by grandiose government credit institutions, the object of which will be to fix the price of industrial values in accordance with government views. These institutions will be in a position to fling upon the market five hundred millions of industrial paper in one day, or to buy up for the same amount. In this way all industrial undertakings will come into dependence upon us. You may imagine for yourselves what immense power we shall thereby secure for ourselves. . . .

Protocol No. 22

The secret of what is coming. The evil of many centuries as the foundation of future well-being. The aureole of power and its mystical worship.

In all that has so far been reported by me to you, I have endeavoured to depict with care the secret of what is coming, of what is past, and of what is going on now, rushing into the flood of the great events coming already in the near future, the secret of our relations to the *goyim* and of financial operations. On this subject there remains still a little for me to add.

In our hands is the greatest power of our day—gold, in two days we can procure from our storehouses any quantity we may please.

Surely there is no need to seek further proof that our rule is predestined by God? Surely we shall not fail with such wealth to prove that all that evil which for so many centuries we have had to commit has served at the end of ends the cause of true well-being—the bringing of everything into order? Though it be even by the exercise of some violence, yet all the same it will be established. We shall contrive to prove that we are benefactors who have restored to the rent and mangled earth the true good and also freedom of the person, and therewith we shall enable it to be enjoyed in peace and quiet, with proper dignity of relations, on the condition, of course, of strict observance of the laws established by us. We shall make plain therewith that freedom does not consist in dissipation and in the right of unbridled license any more than the dignity and force of a man do not consist in the right of everyone to promulgate destructive principles in the nature of freedom of conscience, equality and the like; that freedom of the person in no wise consists in the right to agitate oneself and others by abominable speeches before disorderly mobs, and that true freedom consists in the inviolability of the person who honourably and strictly observes all the laws of life in common, that human dignity is wrapped up in consciousness of the rights and also of the absence of rights of each, and not wholly and solely in fantastic imaginings about the subject of one's *ego*.

Our authority will be glorious because it will be all-powerful, will rule and guide, and not muddle along after leaders and orators shrieking themselves hoarse with senseless words which they call great principles and which are nothing else, to speak honestly, but Utopian. . . . Our authority will be the crown of order, and in that is included the whole happiness of man. The aureole of this authority will inspire a mystical bowing of the knee before it and a reverent fear before it of all the peoples. True force makes no terms with any right, not even with that of God: none dare come near to it so as to take so much as a span from it away.

Protocol No. 23

Reduction of the manufacture of articles of luxury. Small master production. Unemployment. Prohibition of drunkenness. Killing out of the old society and its resurrection in a new form. The chosen one of God.

That the peoples may become accustomed to obedience it is

necessary to inculcate lessons of humility and therefore to reduce the production of articles of luxury. By this we shall improve morals which have been debased by emulation in the sphere of luxury. We shall re-establish small master production which will mean laying a mine under the private capital of manufacturers. This is indispensable also for the reason that manufacturers on the grand scale often move, though not always consciously, the thoughts of the masses in directions against the government. A people of small masters knows nothing of unemployment and this binds him closely with existing order, and consequently with the firmness of authority. Unemployment is a most perilous thing for a government. For us its part will have been played out the moment authority is transferred into our hands. Drunkenness also will be prohibited by law and punishable as a crime against the humanness of man who is turned into a brute under the influence of alcohol.

Subjects, I repeat once more, give blind obedience only to the strong hand which is absolutely independent of them, for in it they feel the sword of defence and support against social scourges . . . What do they want with an angelic spirit in a king? What they have to see in him is the personification of force and power.

The supreme lord who will replace all now existing rulers, dragging on their existence among societies demoralized by us, societies that have denied even the authority of God, from whose midst breaks out on all sides the fire of anarchy, must first of all proceed to quench this all-devouring flame. Therefore he will be obliged to kill off those existing societies, though he should drench them with his own blood, that he may resurrect them again in the form of regularly organized troops fighting consciously with every kind of infection that may cover the body of the State with sores.

This Chosen One of God is chosen from above to demolish the senseless forces moved by instinct and not reason, by brutishness and not humanness. These forces now triumph in manifestations of robbery and every kind of violence under the mask of principles of freedom and rights. They have overthrown all forms of social order to erect on the ruins the throne of the King of the Jews; but their part will be played out the moment he enters into his kingdom. Then it will be necessary to sweep them away from his path, on which must be left no knot, no splinter.

Then will it be possible for us to say to the peoples of the world: "Give thanks to God and bow the knee before him who bears on his front the seal of the predestination of man, to which God himself has led his starthat none other but Him might free us from all the before mentioned forces and evils."

Protocol No. 24

Confirming the roots of King David (?). Training of the King. Setting aside of direct heirs. The king and three

of his sponsors. The king is fate. Irreproachability of exterior morality of the King of the Jews.

I pass now to the method of confirming the dynastic roots of King David to the last strata of the earth.

This confirmation will first and foremost be included in that in which to this day has rested the force of conservatism by our learned elders of the conduct of all the affairs of the world, in the directing of the education of thought of all humanity.

Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret places of its art. . . .

To these persons only will be taught the practical application of the aforenamed plans by comparison of the experiences of many centuries, all the observations on the politico-economic moves and social sciences—in a word, all the spirit of laws which have been unshakably established by nature herself for the regulation of the relations of humanity.

Direct heirs will often be set aside from ascending the throne if in their time of training they exhibit frivolity, softness and other qualities that are the ruin of authority, which render them incapable of governing and in themselves dangerous for kingly office.

Only those who are unconditionally capable for firm, even if it be to cruelty, direct rule will receive the reins of rule from our learned elders.

In case of falling sick with weakness of will or other form of incapacity, kings must by law hand over the reins of rule to new and capable hands. . . .

The king's plans of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counsellors.

Only the king and the three who stood sponsor for him will know what is coming.

In the person of the king who with unbending will is master of himself and of humanity all will discern as it were fate with its mysterious ways. None will know what the king wishes to attain by his dispositions, and therefore none will dare to stand across an unknown path.

It is understood that the brain reservoir of the king must correspond in capacity to the plan of government it has to contain. It is for this reason that he will ascend the throne not otherwise than after examination of his mind by the aforesaid learned elders.

That the people may know and love their king it is indispensable for him to converse in the market-places with his people. This ensures the necessary clinching of the two forces which are now divided one from another by us by the terror.

This terror was indispensable for us till the time comes for both these forces separately to fall under our influence.

The King of the Jews must not be at the mercy of his passions, and especially of sensuality: on no side of his character must he give brute instincts power over his mind. Sensuality worse than all else disorganizes the capacities of the mind and clearness of views, distracting the thoughts to the worst and most brutal side of human activity.

The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all personal inclinations.

Our supreme lord must be of an exemplary irreproachability.

Lord Sydenham on the "Protocols"

[The following letter appeared in the *Spectator* of August 27, 1921, and the late Lord Sydenham kindly consented to its reproduction.]

SIR—-When the *Protocols* first appeared in English it was pointed out that they embodied a forgery perpetrated by the Tsar's police with the idea of promoting pogroms. It now appears that they are adapted from a "pamphlet of 1865 attacking the Second Empire." This is most interesting, but it explains nothing. As you point out, Mrs. Webster had shown the *Protocols* to be full of plagiarisms which she effectively explained by the use of parallel columns, and before her most able book appeared Mr. Lucien Wolfe had traced other similarities. As the *Protocols* were obviously a compilation this was to be expected, and further resemblances may be discovered. The importance of the most sinister compilation that has ever appeared resides in the subject matter. The *Protocols* explain in almost laborious detail the objects of Bolshevism and the methods of carrying it into effect. Those methods were in operation in 1901, when Nilus said that he received the documents, but Bolshevism was then Marxian Communism, and the time had not come for applying it by military force. Nothing that was written in 1865 can have any bearing upon the deadly accuracy of the forecasts in the *Protocols,* most of which have since been fulfilled to the letter. Moreover the principles they enunciate correspond closely with the recorded statements of Jewish authorities. If you will read the American edition, with its valuable annexes, you will understand this and the confirmatory quotations there given can be multiplied. Even the "Jewish world despotism," which you described as "a piece of malignant lunacy," is not obscurely hinted at. Take this one quotation from the *Jewish State,* by Theodore Herzl: "When we sink we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse." Compare this ominous statement with those of the *Protocols,* of which it is plainly an echo.

I note with thankfulness that you say that the discovery of the French pamphlet "does not clear up the whole mystery." Indeed it does not. and if you will carefully read Mr. Ford's amazing disclosures you will wish for more light. The main point is, of course, the source from which Nilus obtained the *Protocols.* The Russians who knew Nilus and his writings cannot all have been exterminated by the Bolshevics. His book, in which the *Protocols* only form one chapter, has not been translated; though it would give some idea of the man. He was, I have been told by a Russian lady, absolutely incapable either of writing any portion of the *Protocols* or of being a party to a fraud.

What is the most striking characteristic of the *Protocols?* The answer is *knowledge* of a rare kind, embracing the widest field. The solution of the "mystery," if it is one, is to be found by ascertaining where this uncanny knowledge, on which prophecies now literally fulfilled are based, can be shown to reside.—I am, Sir, &c.,

SYDENHAM.

ADDENDUM
STARTLING NEW DOCUMENTS

The manifesto of Adolphe Cremieux, addressed to the Nation of Jewry on the occasion of the founding of the Universal Israelite Alliance. This has been pronounced a forgery, and something much less committal—especially written for Gentile consumption—has been produced as the "real" thing. The unfortunate part of the business is that the "forgery" corresponds infinitely more closely with the *facts* of history than that which is claimed to be genuine! It proclaims three incontrovertible truths: (1) that the Jewish Nation is the enemy of all nations; (2) that Jews claim that they are a people "Chosen" to dominate the whole earth, and take possession of all the riches of all peoples; (3) that the power of all nations is already in their hands, and that Jews think they are on the eve of their complete conquest of the rest of the human race. The date of this Protocol, No. 2 of our series, is 1860.

A PROTOCOL OF 1860

We take this Protocol from the *Morning Post* of September 6th, 1920:

"A correspondent writing in reference to the hidden perils draws attention to a Manifesto issued in 1860 to the 'Jews of the Universe,' by Adolphe Cremieux, the founder of the Alliance Israelite Universelle, and the well-known member of the Provisional Government of 1871. Adolphe Cremieux, while Grand Master of the French Masonic Lodges, offered 1,000,000 francs for the head of William I of Germany. On his tomb he requested the following sole inscription to be inscribed:

" 'Here lies Adolphe Cremieux, the founder of the *Alliance Israelite Universelle.'"*

THE MANIFESTO

Emblem: **On top—the tablets of Moses, a little lower—two extended hands clasping each other, and as basis of the whole—the globe of the earth.**

Motto: **"All Jews for one, and one for all."**

The union which we desire to found will not be a French, English, Irish, or German union, but a Jewish one, a Universal one.

Other peoples and races are divided into nationalities; we alone have not co-citizens, but exclusively co-religionaries.

A Jew will under no circumstances become the friend of a Christian or a Moslem before the moment arrives when the light of the Jewish Faith, the only religion of reason, will shine all over the world.

Scattered amongst other nations, who from time immemorial were hostile to our rights and interests, we desire primarily to be and to remain immutably Jews.

Our nationality is the religion of our fathers, and we recognize no other nationality.

We are living in foreign lands, and cannot trouble about the mutable ambitions of countries entirely alien to us, while our own moral and material problems are endangered.

The Jewish teaching must cover the whole earth. Israelites! No matter where fate should lead—though scattered all over the earth, you must always consider yourselves members of a Chosen Race.

If you realize that the Faith of your forefathers is your only patriotism—

—if you recognize that, notwithstanding the nationalities you have embraced, you always remain and everywhere form *one* and *only* nation—

—if you believe that Jewry only is the one and only religious and political truth—

—if you are convinced of this, you, Israelites of the Universe—

—then come and give ear to our appeal and prove to us your consent! . . .

Our cause is great and holy, and its success is guaranteed. Catholicism, our immemorial enemy, is lying in the dust, mortally wounded in the head.

The net which Israel is throwing over the globe of the earth is widening and spreading daily, and the momentous prophecies of our holy books are at last to be realized.

The time is near when Jerusalem will become the house of prayer for all nations and peoples, and the banner of Jewish mono-deity will be unfurled and hoisted on the most distant shores.

Let us avail ourselves of all circumstances.

Our might is immense—learn to adopt this might for our cause.

What have you to be afraid of?

The day is not distant when all the riches and treasures of the earth will become the property of the Children of Israel."

More than sixty years have elapsed since this Protocol was written, and the riches of the earth are now almost entirely in the possession or under the control of the Children of Israel. The Torah, said the Jew poet, Heine, is the Jews' "portable Fatherland." Cremieux says practically the same thing—"the faith of our fathers is your only patriotism." The Jew regards all non-Jews as foreigners, and he is an alien everywhere.

FUNERAL ORATION

THE FATAL DISCOURSE OF RABBI REICHHORN

Appended to the prophecies of this Protocol we have put a few of the events which have happened in fulfillment. It will be seen that there is a close correspondence between this Protocol, the Cremieux Manifesto, and the epistle emanating from the "Prince of the Jews" in 1489 A. D., and published in a Rothschild magazine. It is probable that when the latter was published it was not imagined that any Gentile would ever think of connecting it with other documents emanating from Jewry, or with modern happenings.

[In its issue of 21 October, 1920 (No. 195) *La Vieille France* published an extremely important Russian document in which the following passage occurs:

"There is a striking analogy between the *Protocols of the Elders of Zion* and the discourse of the Rabbi Reichhorn, pronounced in Prague in 1869 over the tomb of the Grand Rabbi Simeon-ben-Ihuda, and published by Readcliffe, *who paid with his life for the divulgation;* Sonol, who had taken Readcliffe to hear Reichhorn, was killed in a duel some time afterwards. The general ideas formulated by the Rabbi are found fully developed in the *Protocols."*

In its issue of 10 March, 1921 (No. 214) *La Vieille France* gives the version of this funeral oration which was published in *La Russie*

Juive. It is perfectly clear that the funeral oration and the *Protocols of the Elders of Zion* come from one and the same mint. Both are prophetic; and the power which made the prophecies has been able to bring about their fulfillment. This oration is so important that we append to it an account of the fulfillment of each of the sections. There can no longer be any doubt as to whose is the power which is disturbing the world, creating World Unrest, and at the same time reaping all the profits. Jewry is enslaving all Christian peoples of the earth. There IS a Jew World Plot and it now stands finally and completely unmasked.]

1. *Every hundred years, We, the Sages of Israel,* have been accustomed to meet in Sanhedrin in order to examine our progress towards the domination of the world which Jehovah has promised us, and our conquests over the enemy—Christianity.

2. This year, united over the tomb of our reverend Simeon-ben-Ihuda, we can state with pride that the past century has brought us very near to our goal, and that this goal will be very soon attained.

3. GOLD always has been and always will be the irresistible power. Handled by expert hands it will always be the most useful lever for those who possess it, and the object of envy for those who do not. With gold we can buy the most rebellious consciences, can fix the rate of all values, the current price of all products, can subsidise all State loans, and thereafter hold the states at our mercy.

4. Already the principal banks, the exchanges of the entire world, the credits of all the governments, are in our hands.

5 The other great power is THE PRESS. By repeating without cessation certain ideas, the Press succeeds in the end in having them accepted as actualities. The Theatre renders us analogous services. Everywhere the Press and the Theatre obey our orders.

6. By the ceaseless praise of DEMOCRATIC RULE we shall divide the Christians into political parties, we shall destroy the unity of their nations, we shall sow discord everywhere. Reduced to impotence, they will bow before the LAW OF OUR BANK, *always* united, and *always* devoted to our Cause.

7. We shall force the Christians into wars by exploiting their pride and their stupidity. They will massacre each other, and clear the ground for us to put our own people into.

8. The possession of the land has always brought influence and power. In the name of social Justice and Equality we shall parcel out the great estates; we shall give the fragments to the peasants who covet them with all their powers, and who will soon be in debt to us by the expense of cultivating them. Our capital will make us their masters. We in our turn shall become the great proprietors, and the possession of the land will assure the power to us.

9. Let us try to replace the circulation of gold with paper money; our chests will absorb the gold, and we shall regulate the value of the paper which will make us masters of all the positions.

10. We count among us plenty of orators capable of feigning enthusiasm and of persuading mobs. We shall spread them among the people to announce changes which should secure the happiness of the human race. By gold and by flattery we shall gain the proletariat which will charge itself with annihilating *Christian* capitalism. We shall promise workmen salaries of which they have never dared to dream, but we shall also raise the price of necessities so that *our profits will be greater still.*

11. In this manner we shall prepare Revolutions which *the Christians will make themselves* and of which we shall reap the fruit.

12. By our mockeries and our attacks upon them we shall make their priests ridiculous then odious, and their religion as ridiculous and as odious as their clergy. Then we shall be masters of their *souls.* For our pious attachment to our own religion, to our own worship, will prove the superiority of our religion and the superiority of our souls.

13. We have already established our own men in all important positions. We must endeavor to provide the *Goyim* with lawyers and doctors; the lawyers are *au courant* with all interests; doctors once in the house, become confessors and directors of consciences.

14. But above all let us monopolize Education. By this means we *spread ideas that are useful to us,* and shape the children's brains as suits us.

15. If one of our people should unhappily fall into the hands of justice amongst the Christians, we must rush to help him; find as many witnesses as he needs to save him from his judges, until we become judges ourselves.

16. The monarchs of the Christian world, swollen with ambition and vanity, surround themselves with luxury and with numerous armies. *We shall furnish them with all the money their folly demands,* and so shall keep them in leash.

17. Let us take care not to hinder the marriage of our men with Christian girls, for through them we shall get our foot into the most closely locked circles. If our daughters marry *Goyim* they will be no less useful, for *the children of a Jewish mother are ours.* Let us foster the idea of free love, that we may destroy among Christian women attachment to the principles and practices of their religion.

18. For ages past the sons of Israel, despised and persecuted have been working to open up a path to power. They are hitting the mark. *They control the economic life of the accursed Christians;* their influence preponderates over politics and over manners.

19. At the wished for hour, fixed in advance, *we shall let loose the Revolution,* which by ruining all classes of Christianity will *definitely enslave the Christians to* Us. Thus will be accomplished the promise of God made to His People.

THE FULFILLMENT OF THE PROPHECIES (1923)

[The "God" who promised to give "all the kingdoms of the world and the glory of them" to his worshippers we know. He is the God of Judas, of Herod and of Cain. Let us now see how he has carried out his promise. Paragraph by paragraph we will take the items. Let our readers compare them by their numbers.]

1. Within the half century which has elapsed since this prophetic oration was made, Judaism has taken giant strides in its conquests over its age-long "Enemy"—Christianity. Purse, Press, Politics—these are the engines by means of which the Elders of Zion have made their conquest.

2. Four of the Christian Empires—Russia, Austria, Germany and France—have already succumbed to the Jew power. Only the British Empire is left, and all its most precious institutions are already under Jew control, which is working ceaselessly for its final betrayal.

3. The GOLD of the Nations is the real LORD OF ISRAEL. The Gold mart of England is closed on the Jews' "Holy days!" Said the *Evening Standard.* October 12, 1921—*"Gold was unregistered today owing to the Jewish religious observance."* In the Jews' expert hands gold has bought Parliament, Premiers, Parties, Politics, Principles and Consciences, as the doings of the Parliament which was once England's reveal. Jews have flooded all nations with paper money, retaining the gold themselves. They control all the exchanges of the world and fix or unfix the rates of exchange as suits their interests. Jews have raised prices *pari passu* with wages and so have kept up Industrial Unrest, which is one of their chief assets.

4. As for the principal Banks and Exchanges, the names of Rothschild, Gwinner, Bleichroder, Schroeder, Schuster, Goldschmidt, Goschen, Speyer, Schiff, Loeb, Kahn, Kuhn. Cassel, Samuel, Warburg, Guggenheim, sufficiently attest the Overlordship of Jewry in Lucre's Empire.

5. But without control of the World's Press, the power of Gold could not be maintained. The PRESS of one country would not be sufficient. Hence the necessity of securing control of all lines of communication, press agencies, Wolff Bureaux, Reuter's, Agence Havas, Marconi's, advertisement agencies as well as the actual ownership of papers, such as exists throughout the world today. In our own country there is not a single daily morning paper, except the *Morning Post,* which has any freedom from Jew control. The theatres and cinemas are equally tied, and the British Public are treated to Jew propaganda plays like the "Little Brother," "Welcome Stranger," "The Wandering Jew," and Mr. Levy's lavatory-and-bedchamber plays in his Grand Guignol. "Everywhere the Press and the Theatre are *under our orders."* And the Jews are so well placed in regard to cinemas that they boast that they can *censor their own films! (Jewish Guardian.)*

6. "Liberalism" is one of the chief instruments of the Jewish power. Through preaching this doctrine, and getting into the machinery of Liberal parties Jews have exploited for their own ends the generous instincts of all the peoples who have received them into their communities. Jews have preached "democracy," and through getting their dupes to believe in it, have succeeded in riveting on their necks the chain of Shylocracy, the rule of the Crowned Usurer. Shylock-Rothschild, who was admitted to England's parliament by "Liberal" statesmen, now rules the world. Jew Banks appear to be many, but in reality they are ONLY ONE. Reduced to impotence the Nations bow before the Law—not of Moses even, but—of the Jew's Bank—"always united and always devoted to our (Jewish) cause."

7. Thanks to the terrible power of this BANK, Jews have forced Christians into wars without number, culminating in the Great War. Wars have this especial value for Jews that Christians massacre each other and make more room for the Chosen People. Moreover, as Werner Sombart truly says, *"Wars are the Jews' Harvests."* The JEWS' BANK grows fat on the wars of Christians. Nearly one hundred millions of Christians have been swept off the face of the globe already by the War, which the Jews planned, and which is not yet by any means over in spite of official "Peace" celebrations, and the Lords of Gold are stronger than ever.

8. By Jew-made laws the ancient proprietors of England are be-

ing rapidly deprived of their estates, and farmers and labourers are at the same time becoming more and more completely enslaved under Shylock's power.

9. Jews have the gold and we have paper money. Jews give the paper the "value" which suits their interests. So that a good harvest may mean ruin to a farmer just as readily as a bad one through Jew manipulation of prices and exchanges. At the present day, for purposes of selling, a litter of pedigree puppies will fetch as much as a good-sized stack of hay, although the hay will feed just as many horses as it did when hay was five times its present price.

10. Oratory is another great asset of the Gold-Power of Jewry. Shinwells in Scotland, Monds in Wales, De Valeras in Ireland, Isaacses and Samuels in England and India with their Gentile Front megaphones like Lloyd George, Asquith, Churchill, McKenna, MacDonald, Henderson, Lansbury, Tom Mann, Watson, etc., are all serving the Jews' ends. By gold and false promises they turn the proletariat *against Christian* capitalists—who are often not capitalists at all but actual producers—and divert their attentions from the *real* Shylocks who are the actual villains of the piece. By raising the workman's wages to an impossible level they destroy trade, and by raising the prices of food they produce at once Unemployment and Starvation which make the enslaving power of Shylock and his tribe greater than ever.

11. Thus come REVOLUTIONS in which Christians do all the fighting and of which Jews reap all the profits. Russia is completely destroyed by the Jews. Revolution has broken out in the Empire of Britain. Ireland is almost a Republic, in fact, if not in name, and the Jews are prospering amazingly. Our so-called "British" Cabinet is in point of fact a Bolshevik Cabinet in preliminary stage.

12. Thanks to Jew educationalists in the Press and on the platform, the Churches are suffering from creeping paralysis. The Jews are preaching atheism to Christians, that Judaism may remain alone in the field. Mond with his *English Review* was doing the educational work of his tribe in polluting the minds of English readers.

13. The power of Jewry has put its own sons or its own Gentile agents in all positions of strategic importance. We have seen the Lloyd George-Sassoon combination presiding over the empire; Isaacs, Samuel, Meyer over India; Samuel over Palestine; Mond over the health of the Kingdom; to name only a few samples in this country, and in other countries it is even worse; whilst the League of Nations—as the Jews themselves boast—is essentially a Jewish concern.

14. As for the monopoly of education, the names of Magnuses, Gollanczes, Waldsteins, Lees, Lowes, Hartogs, Monds, etc., etc., show how rotten with Judaism are the educational establishments of this country. The Professorial Chairs of Germany and France are almost all filled with Jews.

15. Jews are so fond of "Law" that they are rapidly monopolizing it. This helps them in many ways. How Jews defeat justice is shown by the Dreyfus case, and by the case of the Jews who murdered Pere Thomas, the Roman Catholic Priest of Damascus, and his servant. The murder was a ritual murder, but thanks to the efforts of the Jewish nation, headed by Adolphe Cremieux of France and Moses Montefiore of England the murderers, although tried and convicted on the clearest evidence, escaped the penalty.

18. The crowned monarchs of the world are led by the Jews, as the German Emperor was by Walther Rathenau before and during the war. Jews lend monarchs money in order that they may work with it their own destruction. Jews can manipulate republics more easily than they can monarchies and that is one reason why they foster revolutions.

17. The intermarriage of wealthy sons and daughters of Jews into aristocratic families has polluted almost all the once noble houses of the Christian world. Not to mention Jew "Peers," there are the examples of Lord Rosebery and the Rothschilds, and numbers of Jew duchesses. Lord Crewe is married to the daughter of a Rothschild, and Lord Derby married his daughter to Lord Dalmeny, a Rothschild's son; Lord Sheffield married his daughter to the Jew Edwin Samuel *alias* Montagu. Lord Curzon of Kedlestone is son-in-law of a Jew.

18. After "Society," Commerce. "Lyons" control the catering trade of the metropolis; Samuel controls petrol; Mond controls nickel and chemicals; Salmon and Gluckstein and their co-tribesmen control tobacco, etc., etc. And so the "accursed Christians" tamely submit to the yoke of Israel.

19. The British Empire, so far as concerns its own coin (which the Jews control) is bankrupt. But its *real wealth* is greater than ever—its spirit, its courage, its ancient literature before Jewry touched it with polluting fingers, its enterprise, its deep down desire to fulfill its mission in the world—this is England's real wealth, and this wealth Jewry hopes to annihilate by means of Revolution and by planting England's crown family on Shylock's head.

England's hour has not struck yet. May the sleeping giant awake in time to burst the paper bonds which England's indolence and England's generosity have combined to suffer Shylock to wind round England's limbs!

A PROTOCOL OF 1919

A Russian newspaper, *Prizyv,* of 5th February, 1920, published in Berlin, contained an interesting document in *Hebrew,* dated December, 1919, which was found in the pocket of the dead Jew Zunder, the Bolshevik Commander of the 11th Sharp-shooter Battalion, throwing light on the secret organizations of Jewry in Russia.

This Protocol has, like the first, never been called in question by the Nation of Jewry. It reveals identically the same plans and purposes of the Jews for World domination and revenge which pervade them all. This one especially gloats over the Jew conquest and enslavement of Russia.

In extenso it ran as follows:

SECRET—To the representatives of all the branches of the Israelite International League.

Sons of Israel! The hour of our ultimate victory is near. We stand on the threshold to the command of the world. That which we could only dream of before us is about to be realized. Only quite recently feeble and powerless, we can now, thanks to the world's catastrophe, raise our heads with pride.

We must, however, be careful. It can surely be prophesied that, after we have marched over ruined and broken altars and thrones, we shall advance further on the same indicated path.

The authority of the, to us, alien religions and doctrines of faith we have through very successful propaganda, subjected to a merci-

less criticism and mockery. We have brought the culture, civilization, traditions and thrones of the Christian nations to stagger. We have done everything to bring the Russian people under the yoke of the Jewish power, and ultimately compelled them to fall on their knees before us.

We have nearly completed all this but we must all the same be very cautious, because the oppressed Russia is our arch-enemy. The victory over Russia, gained through our intellectual superiority, may in future, in a new generation, turn against us.

Russia is conquered and brought to the ground. Russia is in the agony of death under our heel, but do not forget—not even for a moment—that we must be careful! The holy care for our safety does not allow us to show either pity or mercy. At last we have been allowed to behold the bitter need of the Russian people, and to see it in tears! By taking from them their property, their gold, we have reduced this people to helpless slaves.

Be cautious and silent! *We ought to have no mercy for our enemy.* We must *make an end of the best and leading elements* of the Russian people, so that the vanquished Russia may not find any leader! Thereby every possibility will vanish for them to resist our power. *We must excite hatred and disputes between workers and peasants.* War and class-struggle will destroy all treasures and culture created by the Christian people. But be cautious, Sons of Israel! Our victory is near, because our *political and economic power and influence* upon the masses are in rapid progress. We buy up Government loans and gold, and thereby we have controlling power over the world's exchanges. The power is in our hands, but be careful—place no faith in traitorous shady powers!

Bronstein [Trotsky], Apfelbaum [Zinovieff], Rosenfeld [Kamaneff], Steinberg—all of them are like unto thousands of other true sons of Israel. Our power in Russia is unlimited. In the towns, the Commissariats and Commissions of Food, House Commissions, etc., are dominated by our people. But do not let victory intoxicate you. Be careful, cautious, because no one except yourselves will protect us!

Remember we cannot rely on the Red Army, which one day may turn its warfare on ourselves.

Sons of Israel! The hour for our long-cherished victory over Russia is near; close up solid your ranks! Make known our people's national policy! Fight for eternal ideals! Keep holy the old laws, which history has bequeathed to us! May our intellect, our genius, protect and lead us!

Signed, The Central Committee of the Petersburg Branch of the Israelite International League.

It will be noted that the above was found in *Hebrew,* as the original of the Protocols of the Elders of Zion and all the secret documents of the Jews are. There are plenty of manifestoes in Christian languages that are intended for the Goyim to read. Of these we need take no account. "Israelite International League" can be none other than *l'Alliance Israelite Universelle,* founded by Cremieux and headed by Rothschild.

All the Protocols tell the same tale of malice, revenge, cupidity and murderous hate against Christians and Christianity. Judaism is Satanism; and no amount of ritual and Kabalistic camouflage can hide this fact.

WORLD CONQUEST THROUGH WORLD GOVERNMENT

First published by Eyre & Spottiswoode Ltd.
and translated by G. SHANKS, 1920

First *Britons* Edition translated by G. SHANKS, 1920

Three SHANKS Impressions, 1920

Fifth Edition translated by MARSDEN, January 1921

Seventy-six Impressions, 1921-1956

Eighty-first Impression, March 1958

Eighty-second Impression, November 1960

Eighty-third Impression (Revised), November 1963

Eighty-fourth Impression (Revised), December 1968

THE *Protocols of the Learned Elders of Zion* has become a best seller among political books published in this century.

Having been translated into every language since it was first brought to light in 1919 and having reached over a million sales in the English editions alone, this remarkable set of documents is in greater demand than ever today.

The years have shown that every great world event has followed the course laid down by the secret authors of this book. Wars, slumps, revolutions, the rise in the cost of living and chronic unrest are all foretold as leading to the ultimate goal of World *Conquest* through the "back-door" means of first establishing World *Government* "by consent".

The thoughtful reader must reject the view, once held by some people, that the *Protocols* originated as an imaginative work of miraculous accuracy. The only rational view seems to be that the *Protocols* must be taken on their face value as a detailed plan of action, aiming at nothing other than the goal they themselves set forth. This goal is the World State which the nations are being urged by their leaders to accept as "the only alternative to annihilation". That is the choice which our politicians are offering us today.

The eighty-first impression of the Marsden translation was presented under the new title *World Conquest through World Government* because the publishers believed that the ultimate conquest foretold in this terrible plan is nearing its final stages.

FAMOUS VIEWS ON THE PROTOCOLS

UNCANNY NOTE OF PROPHECY

"Whence comes this uncanny note of prophecy, prophecy in part fulfilled, in parts far gone in the way of fulfilment? Have we been struggling these tragic years to . . . extirpate the secret organization of German world dominion only to find beneath it, another, more dangerous because more secret? Have we . . . escaped a Pax Germanica only to fall into a Pax Judaeica?"

—*The Times,* London, May 8th, 1920.

(Continued on inside back cover)

ARE THEY A FORGERY?

"A document forged to defame a people."

—*The American Hebrew.*

"A clumsy forgery."

—Lucien Wolf in *The Spectator,* London, June 12th, 1920.

"Upon that much-vexed subject the authenticity of . . . *The Protocols of Zion* we shall not enter, except to say that if the document is a forgery, as alleged, then it is one of the most remarkable in the history of literature."

—*The Spectator,* London, October 16th, 1920

"Those who feel libelled by the *Protocols* have the most obvious remedy in the world; all they have to do is to rise and denounce the policy of them, instead of denying the authorship. . . . But when you come to read them, how can any reasonable man deny the truth of what is contained in them?"

—Norman Jaques, M.P., in Canadian House of Commons, July 9th, 1943.

"On the one hand, the authenticity of this document cannot be proved; on the other hand, the efforts made by some writers, principally Jewish, to show it to be a forgery do not carry conviction to many serious minds."

—The Rev. Denis Fahey, C.S.Sp., B.A., D.D., 1939

TOO TERRIBLY REAL FOR FICTION

"Whosoever was the mind that conceived them possessed a knowledge of human nature, of history, and of statecraft which is dazzling in its brilliant completeness, and terrible in the objects to which it turns its powers. It is too terribly real for fiction, too well sustained for speculation, too deep in its knowledge of the secret springs of life for forgery."

—The *Dearborn Independent,* July 10th, 1920.

CONFIRMATION FROM A JEW

"The United Nations is Zionism. It is the super government mentioned many times in the *Protocols of the Learned Elders of Zion,* promulgated between 1897 and 1905."

—Henry Klein, New York Jewish Lawyer, in *Zionism Rules the World,* 1948.

THEY FIT IT NOW

"The only statement I care to make about the *Protocols* is that they fit in with what is going on. They are sixteen years old and they have fitted the world situation up to this time. They fit it now."

—Henry Ford in the *New York World,* February 17th, 1921.

"In the desires of a terrible and formidable sect, you have only reached the first stages of the plans it has formed for that general Revolution which is to overthrow all thrones, all altars, annihilate all property, efface all law, and end by dissolving all society".

The Abbe Barruel (1797) writing on the Anti-Christian Conspiracy.

"Unless Bolshevism is nipped in the bud immediately it is bound to spread in one form or another all over Europe and the whole world, as it is organised and worked by Jews who have no nationality and whose object is to destroy for their own ends the existing order of things."

British Government White Paper, *Russia No. 1* (1919).

"There is now definite evidence that Bolshevism is an international movement controlled by Jews; communications are passing between the leaders in America, France, Russia and England, with a view to concerted action."

Directorate of Intelligence, Home Office, Scotland Yard, London, in a Monthly Report to Foreign Embassies, 16th July, 1919.

"This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing."

Winston Churchill in *Illustrated Sunday Herald,* February 8th, 1920.

PUBLISHER'S NOTE TO THE 84TH EDITION

In 1961, the British Broadcasting Corporation devoted an entire peak listening hour to the subject of the **Protocols of the Learned Elders of Zion.** This created an enormous new interest in these controversial documents and we presented a large new edition both in cloth and paperback to meet the demand from all parts of the world. Following the broadcast, the well-known writer, A. K. Chesterton published an article in **Candour** entitled **The Learned Elders and the B.B.C.** which was the subject of a long letter from Christopher Sykes, the author of the broadcast script. As both the broadcast itself and Mr. Sykes' letter contained some important inaccuracies, we later published Mr. Chesterton's article together with Mr. Sykes' letter and comments thereon, in the form of a booklet. (Still in print 1/3d each.)

Possibly as a result of this new interest in the subject, in 1967, the Jewish scholar, Professor N. Cohn, wrote a comprehensive study of **The Protocols** entitled: **Warrant for Genocide;** "The Myth of the Jewish World Conspiracy and the Protocols of the Elders of Zion", published by Eyre & Spottiswoode Ltd. (who originally published **The Protocols** in 1920 and thereafter sold the plates to us).

Professor Cohn's study claims that the myth of a Jewish world conspiracy forms a highly important, though largely unrecognised, aspect of the modern world. One does not have to agree with the author's conclusions to admit that this is an erudite and scholarly work from which even people with the most intractable Jewish conspiracy complex will have something to learn.

Other Books Written Against

THE PROTOCOLS

In addition to Professor N. Cohn's latest work, **Warrant for Genocide,** the following is a short list of some of the more famous attempts at refutation. A11, unfortunately are now out of print but may be stocked in the larger Central Libraries or in the British Museum.

The Truth About the Protocols: A Literary Forgery, by Philip Graves. Published by *The Times,* 1921

The Jewish Bogey, by Lucien Wolf. Published by the London Jewish Board of Deputies, 1920

The Myth of the Jewish Menace in World Affairs or the Truth About the Forged Protocols of the Elders of Zion, by Lucien Wolf. Published by Macmillan, 1921

The History of a Lie and the Truth About the Protocols of Zion, by Hermann Bernstein in New York, 1921 and 1935

Anti-Semitism Through the Ages, by Count Heinric and Count Richard Coudenhove-Kalergi, published in London, 1935

Portraits of Mean Men, A **Short History of the Protocols of the Elders of Zion,** by John Gwyer. Published by Cobden-Sanderson, 1938

INTRODUCTION

The *Protocols of the Learned Elders of Zion* may be briefly described as a blueprint for the domination of the world by a secret brotherhood. Whatever may be the truth about their authorship—and, as will be shown, this has been the subject of bitter dispute—there can be no doubt that the world society to which they look forward is nothing more or less than a world police state.

The book in which the Protocols were first embodied was published by Professor Sergyei A. Nilus in Russia in 1905, a copy being received in the British Museum on August 10th, 1906. Professor Nilus's concern was to expose what he believed to be a ruthless, cold-blooded conspiracy for the destruction of Christian civilisation. Earlier, in August and September, 1903, the Russian newspaper *Snamia* had published the Protocols, and they are also believed to have been published in the winter of 1902/1903 in the newspaper *Moskowskija Wiedomosti.* They remained unknown outside Russia, however, until after the Bolshevik Revolution, when Russian emigrants brought Nilus's book to North America and Germany.

The similarity between what was forecast in the Protocols and the fate which had befallen Russia under the Bolsheviks was so marked that, after these long years of neglect, they rapidly became one of the most famous (or notorious) documents in the world.

In Bolshevik Russia, the penalty for their mere possession was death. It remains so to this day, both in the Soviet Union and in the Satellite countries. Outside the Iron Curtain, in South Africa possession of the Protocols is also forbidden by law, although the penalty is less drastic.

As a result of their rapidly growing fame, numerous

attempts were made to discredit the Protocols as a forgery. But it was not until 1933 that the Jews resorted to legal action. On 26th June, 1933, the Federation of Jewish Communities of Switzerland and the Berne Jewish Community brought an action against five members of the Swiss National Front, seeking a judgment that the Protocols were a forgery and a prohibition of their publication. The procedure of the Court was astounding, the provisions of the Swiss Civil Code being deliberately set aside. Sixteen witnesses called by the plaintiffs were heard, but only one of the forty witnesses called by the defendants was allowed a hearing. The judge allowed the plaintiffs to appoint two private stenographers to keep the register of proceedings during the hearing of their witnesses, instead of entrusting the task to a Court official.

In view of these and similar irregularities, it was not surprising that, after the case had lasted just on two years, the Court pronounced the Protocols to be a forgery and demoralising literature. The decision was given on 14th May, 1935, but *it was announced in the Jewish Press before it was delivered by the Court!*

On 1st November, 1937, the Swiss Court of Criminal Appeal quashed this judgment in its entirety. Jewish propagandists, however, still declare that the Protocols have been "proved" to be a forgery.

It was natural that the Jews should try to discredit the Protocols, for their growing fame was focussing more public attention on other revealing utterances.

In Disraeli's *The Life of Lord George Bentinck,* written in 1852, there occurs this quotation:—

"The influence of the Jews may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property. Destruction of the Semitic principle, extirpation of the Jewish religion, whether in the Mosaic or the Christian form, the natural equality of men and the abrogation of property are proclaimed by the Secret Societies which form Provisional Governments and men of Jewish Race are found at the head of every one of them. The people of God co-operate with atheists; the most skilful accumulators of property ally themselves with

Communists; the peculiar and chosen Race touch the hand of all the scum and low castes of Europe; and all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure."

Max Nordau, a Jew, speaking at the Zionist Congress at Basle in August 1903, made this astonishing "prophesy":—

"Let me tell you the following words as if I were showing you the rungs of a ladder leading upward and upward: Herzl, the Zionist Congress, the English Uganda proposition, the future world war, the peace conference, where with the help of England a free and Jewish Palestine will be created."

Walter Rathenau, the Jewish banker behind the Kaiser, writing in the German *Weiner Frei Presse,* December 24th 1912, said:—

"Three hundred men, each of whom knows all the others, govern the fate of the European continent, and they elect their successors from their entourage."

Confirmation of Rathenau's statement came twenty years later in 1931 when Jean Izoulet, a prominent member of the Jewish *Alliance Israëlite Universelle,* wrote in his *Paris la Capitale des Religions:*—

"The meaning of the history of the last century is that today 300 Jewish financiers, all Masters of Lodges, rule the world."

The London *Jewish Chronicle,* on April 4th, 1919, declared:—

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolshevists, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."

and on March 15th, 1923, the *Jewish World* asserted:—

"Fundamentally Judaism is Anti-Christian."

These and many similar assertions from Jewish sources were damaging enough from the Jewish point of view. Taken in conjunction with the Protocols, with which more and more people were becoming familiar, they were damning.

The attitude of many people whose concern over the growing attack on Christian civilisation was rapidly increasing was summed up by the late Henry Ford senior, the

founder of the world-famous motor manufacturing company. In an interview published in the New York *World* on February 17th, 1921, Mr. Ford declared:

"The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old, and have fitted the world situation up to this time. THEY FIT IT NOW."

Those who, like Henry Ford, could see that "they fit it now" only sixteen years after Nilus's first publication of the Protocols, naturally tended to concentrate their attention on the relatively recent phenomenon of Bolshevism. Few of them then understood the equally dangerous, if more insidious, danger of internationalism.

Now, however, more than half a century after Nilus's publication of the Protocols, the reality of that danger must be crystal clear to anybody who views the world situation objectively.

The Protocols are full of references to a "super-Government". Protocol VI, for example, states:—

"In every possible way we must develop the significance of our super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us."

That is exactly the way in which the United Nations organisation, set up at the end of the second World War, is represented to those who voluntarily submit to it.

It is exactly the way the various United Nations special agencies—U.N.E.S.C.O. (U.N. Educational, Scientific and Cultural Organisation); I.L.O. (International Labour Organisation); W.H.O. (World Health Organisation); F.A.O. (Food and Agriculture Organisation); Commission on Human Rights; Genocide Convention, etc.—are represented.

For some years there has been in existence an international organisation calling itself the World Association of Parliamentarians for World Government, which pursues the same objective as that of another long-established international organisation, Federal Union. This body does not disguise the fact that the United Nations, by means of a few relatively minor changes in its Charter, could be transformed virtually overnight into a World Government.

There has long been agitation for the creation of a World Police Force. This would enable the United Nations super-

Government to function as the master of an all-powerful World Police State, *and the closing years of the* 1950's *have seen the agitators for a World Police Force come close to achieving their objective.* The U.N. Emergency Force, established after the Suez crisis of 1956, has been openly regarded as a "pilot scheme".

Should the few changes in the Charter necessary to transform the U.N. into a super-Government be made, it will have in the special agencies ready made Ministries of Education (or Propaganda), Labour, Health, Food and Agriculture, "Justice" etc.

Can it be an accident that these things are so accurately fore-shadowed in the Protocols?

The full-scale World super-Government is not the only, nor perhaps the most immediate, danger. It is obvious to everyone that the nations of the East are being herded into subjection under the dominance of the Soviet Union. But what of the nations of the West? Are they really the "free nations" which they are popularly supposed to be?

Far from it! They are being herded into the same sort of pen as are the nations of the East under Communism—and often on the pretext that this is the only way in which they can save themselves from Communism. Late in 1957, the process had gone far enough to be given an official name. That name was the "policy of inter-dependence".

The nations of the West are being brought under international control at political, military and economic levels. They are rapidly in process of becoming controlled also on the social level. All alike are being told that their only hope lies in the surrender of national sovereignty.

National Parliaments must give way to such bodies as the Council of Europe or the Atlantic Council. National Forces must be submerged in such bodies as the North Atlantic Treaty Organisation (N.A.T.O.), the Baghdad Pact or the South-East Asia Treaty Organisation (S.E.A.T.O.), so that no nation has control over its own means of defence. National economies must be submerged in such bodies as the Organisation for European Economic Co-operation (O.E.E.C.), the European Payments Union (E.P.U.) or the World Bank, so that no nation may control its own economic destiny.

Even on the social level, individual national distinctions must disappear. For example, under the "Common Market" Treaty which unites six European nations on the economic plane, provision is made for the "equalisation of social policies". And strenuous efforts have been made to herd other European nations, Great Britain among them, into this same pen in the associated European Free Trade Area.

In 1934, when the leader of the British Labour Party (Mr. Clement Attlee) told the party's annual conference:—

"We are deliberately putting loyalty to a world order above loyalty to our own country", he was widely execrated.

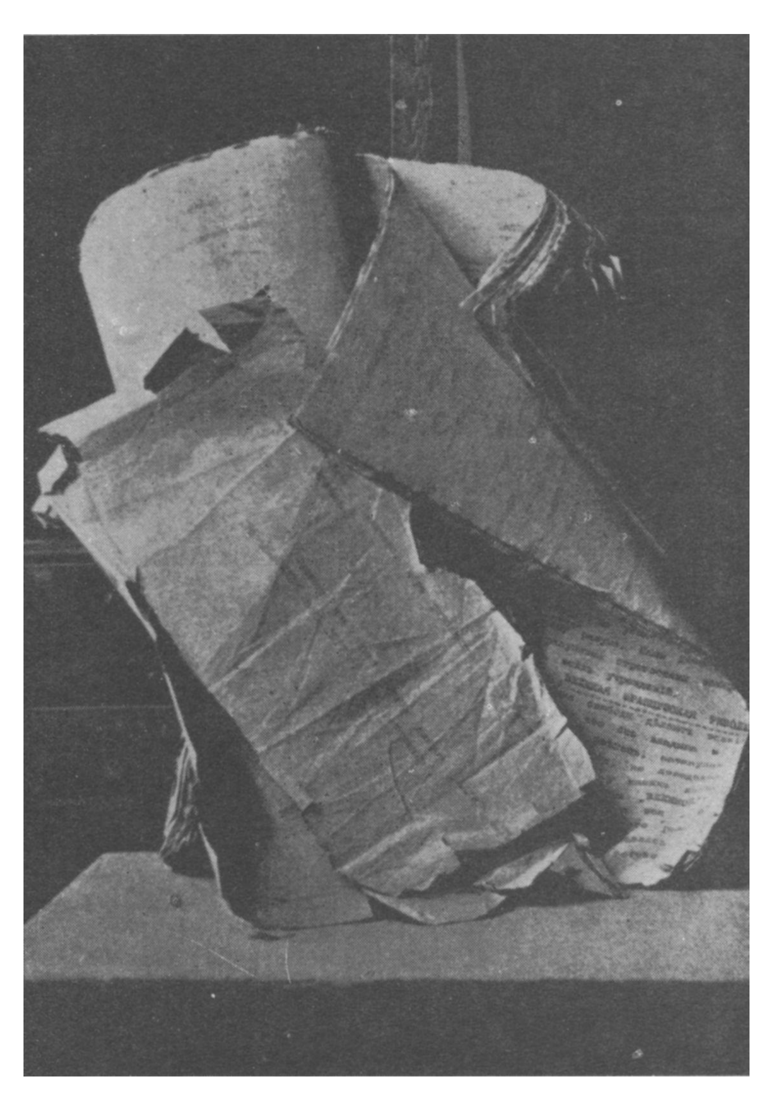
Twenty-three years of propaganda, however, leave their mark, and when, in 1957, a Conservative Prime Minister of Britain told the British people that they must surrender some of their national sovereignity to an unknown international cabal, scarcely a voice was raised in protest. At the close of 1957 there was an official declaration of the British Government's support for the plan which was foreshadowed in the Protocols over sixty years ago. The Earl of Gosford, Joint Parliamentary Under-Secretary of State for Foreign Affairs, said in the House of Lords on 7th November, 1957:—

"Her Majesty's Government are fully in agreement with World Government. We agree that this must be the goal, and that every step that is humanly possible must be taken to reach that goal."

All over the world, "federation", "integration", "regionalisation" and "inter-dependence" are the order of the day. All this is foreshadowed in the Protocols, published more than half-a-century ago by Sergyei Nilus, which, we are told, are a forgery.

Can all this be coincidence? Could any forger be so prescient?

Or are the Protocols what Nilus and many others believed them to be—the blueprint of a conspiracy to destroy Christian civilisation and place the whole world under the domination of a small, select cabal?



A type-written copy of the Protocols on rice paper circulated in Siberia. It was taken from the 4th edition (1917) of Nilus. There are a number of interesting notes by an unknown editor. Taken to America from Vladivostok in August 1919.

12.

АНТИХРИСТЪ,

какъ близкая политическая возможность.

(ПРОТОКОЛЫ ЗАСѢДАНІЙ СІОНСКИХЪ МУДРЕЦОВЪ).

1902–1903 гг.

20

Chapter title from the 2nd edition (1905) of Nilus, a copy of which is in the British Museum Library.

Сергѣй Нилусъ.

Великое въ маломъ и Антихристъ, какъ близкая политическая возможность.

ЗАПИСКИ ПРАВОСЛАВНАГО.

(ИЗДАНІЕ ВТОРОЕ, ИСПРАВЛЕННОЕ И ДОПОЛНЕННОЕ).

ЦАРСКОЕ СЕЛО.
Типографія Царскосельскаго Комитета Краснаго Креста.
1905.

Title-page of 2nd edition (1905) of Nilus, a copy of which is in the British Museum Library. The Library number can be seen at the top. It reads: Sergei Nilus, The Great In The Small and Antichrist. As a Near Political Possibility. Notes of an Orthodox Christian. (2nd edition, revised and enlarged). Press of the Tsarkoye Selo Red Cross Committee. 1905.

CONCLUDING PASSAGE FROM THE EPILOGUE OF NILUS

(Edition of 1905)

According to the testament Of Montefiore, Zion is not sparing, either of money or of any other means, to achieve its ends. In our day, all the governments of the entire world are consciously or unconsciously submissive to the commands of this great Supergovernment of Zion, because all the bonds and securities are in its hands; for all countries are indebted to the Jews for sums which they will never be able to pay. All affairs—industry, commerce, and diplomacy—are in the hands of Zion. It is by means of its capital loans that it has enslaved all nations. By keeping education on purely materialistic lines, the Jews have loaded the Gentiles with heavy chains with which they have harnessed them to their " Supergovernment ".

The end of national liberty is near, therefore personal freedom is approaching its close; for true liberty cannot exist where Zion uses the lever of its gold to rule the masses and dominate the most respectable and enlightened class of society.

" He that hath ears to hear, let him hear ".

It is nearly four years since the *Protocols of the Elders of Zion* came into my possession. Only God knows what efforts

I have made to bring them to general notice—in vain—and even to warn those in power, by disclosing the causes of the storm about to break on apathetic Russia who seems, in her misfortune, to have lost all notion of what is going on around her.

And it is only now when I fear it may be too late, that I have succeeded in publishing my work, hoping to put on their guard those who still have ears to hear and eyes to see.

One can no longer doubt it, the triumphant reign of the King of Israel rises over our degenerate world as that of Satan, with his power and his terrors; the King born of the blood of Zion—the Antichrist—is about to mount the throne of universal empire.

Events are precipitated in the world at a terrifying speed: quarrels, wars, rumours, famines, epidemics, earthquakes—everything which even yesterday was impossible, today is an accomplished fact. One would think that the days pass so rapidly to advance the cause of the chosen people. Space does not allow us to enter into the details of world history with regard to the disclosed " mysteries of iniquity," to prove from history the influence which the " Wise Men of Zion " have exercised through universal misfortunes, by foretelling the certain and already near future of humanity, or by raising the curtain for the last act of the world's tragedy.

Only the light of Christ and of his Holy Church Universal can fathom the abyss of Satan and disclose the extent of its wickedness.

I feel in my heart that the hour has already struck when there should urgently be convoked an Eighth Oecumenical Council which would unite the pastors and representatives of all Christendom. Secular quarrels and schisms would all be forgotten in the imminent need of preparing against the coming of the Anti-christ.[1]

1. This forecast of Sergius Nilus is all the more remarkable, when one considers that it appeared in the Epilogue to his edition of the Protocols of 1905.

This Liberty Bell Publications edition was published ca. 1977.

The preceding 18 pages of this pdf are taken from the 84th impression (revised) of December 1968.

REPORT FROM IRON MOUNTAIN:

ON THE POSSIBILITY AND DESIRABILITY OF PEACE

With introductory material by Leonard C. Lewin

The Dial Press, Inc. 1967, New York

Library of Congress Catalog card Number 67-27553 Printed in the U.S.

CONTENTS:

FOREWORD

"John Doe," as I will call him in this book for reasons that will be made clear, is a professor at a large university in the Middle West. His field is one of the social sciences, but I will not identify him beyond this. He telephoned me one evening last winter, quite unexpectedly; we had not been in touch for several years. He was in New York for a few days, he said, and there was something important he wanted to discuss with me. He wouldn't say what it was. We met for lunch the next day at a midtown restaurant.

He was obviously disturbed. He made small talk for half an hour, which was quite out of character, and I didn't press him. Then, apropos of nothing, he mentioned a dispute between a writer and a prominent political family that had been in the headlines. What, he wanted to know, were my views on "freedom of information"? How would I qualify them? And so on. My answers were not memorable, but they seemed to satisfy him. Then, quite abruptly, he began to tell me the following story:

Early in August of 1963, he said, he found a message on his desk that a "Mrs. Potts" had called him from Washington. When he returned the call, a MAN answered immediately, and told Doe, among other things, that he had been selected to serve on a commission "of the highest importance." Its objective was to determine, accurately and realistically, the nature of the problems that would confront the United States if and when a condition of "permanent peace" should arrive, and to draft a program for dealing with this contingency. The man described the unique procedures that were to govern the commission's work and that were expected to extend its scope far beyond that of any previous examination of these problems.

Considering that the caller did not precisely identify either himself or his agency, his persuasiveness must have been a truly remarkable order. Doe entertained no serious doubts of the bona fides of the project, however, chiefly because of his previous experience with the excessive secrecy that often surrounds quasi-governmental activities. In addition, the man at the other end of the line demonstrated an impressively complete and surprisingly detailed knowledge of Doe's work and personal life. He also mentioned the names of others who were to serve with the group; most of them were known to Doe by reputation. Doe agreed to take the assignment --- he felt he had no real choice in the matter --- and to appear the second Saturday following at Iron Mountain, New York. An airline ticket arrived in his mail the next morning.

The cloak-and-dagger tone of this convocation was further enhanced by the meeting place itself. Iron Mountain, located near the town of Hudson, is like something out of Ian Fleming or E. Phillips Oppenheim. It is an underground nuclear hideout for hundreds of large American corporations. Most of them use it as an emergency storage vault for important documents. But a number of them maintain substitute corporate headquarters as well, where essential personnel could presumably survive and continue to work after an attack. This latter group includes such firms as Standard Oil of New Jersey, Manufacturers Hanover Trust, and Shell.

I will leave most of the story of the operations of the Special Study Group, as the commission was formally called, for Doe to tell in his own words ("Background Information"). At this point it is necessary to say only that it met and worked regularly for over two and a half years, after which it produced a Report. It was this document, and what to do about it, that Doe wanted to talk to me about.

The Report, he said, had been suppressed --- both by the Special Study Group itself and by the government INTERAGENCY committee to which it had been submitted. After months of agonizing, Doe had decided that he would no longer be party to keeping it secret. What he wanted from me was advice and assistance in having it published. He gave me his copy to read, with the express understanding that if for any reason I were unwilling to become involved, I would say nothing about it to anyone else.

I read the Report that same night. I will pass over my own reactions to it, except to say that the unwillingness of Doe's associates to publicize their findings became readily understandable. What had happened was that they had been so tenacious in their determination to deal comprehensively with the many problems of transition to peace that the original questions asked of them were never quite answered. Instead, this is what they concluded:

Lasting peace, while no theoretically impossible, is probably unattainable; even if it could be achieved it would almost certainly not be in the best interests of a stable society to achieve it.

That is the gist of what they say. Behind their qualified academic language runs this general argument: War fills certain functions essential to the stability of our society; until other ways of filling them are developed, the war system must be maintained -- and improved in effectiveness.

It is not surprising that the Group, in its Letter of Transmittal, did not choose to justify its work to "the lay reader, unexposed to the exigencies of higher political or military responsibility." Its Report was addressed, deliberately, to unnamed government administrators of high rank; it assumed - considerable political sophistication from this select audience. To the general reader, therefore, the substance of the document may be even more unsettling than its conclusions. He may not be prepared for some of its assumptions -- for instance, that most medical advances are viewed more as problems than as progress; or that poverty is necessary and desirable, public postures by politicians to the contrary notwithstanding; or that standing armies are, among other things social-welfare institutions in exactly the same sense as are old-people's homes and mental hospitals. It may strike him as odd to find the probably explanation of "flying saucer" incidents disposed of en passant in less than a sentence. He may be less surprised to find that the space program and the "controversial antimissile missile and fallout shelter programs are understood to have the spending of vast sums of money, not the advancement of science or national defense, as their principal goals, and to learn that "military" draft policies are only remotely concerned with defense.

He may be offended to find the organized repression of minority groups, and even the reestablishment of slavery, seriously (and on the whole favorably discussed as possible aspects of a world at peace. He is not likely to take kindly to the notion of the deliberate intensification of air and water pollution (as part of a program leading to peace), even when the reason for considering it is made clear. That a world without war will have to turn sooner rather than later to universal test-tube procreation will be less disturbing, if no more appealing. But few readers will not be taken aback, at least, by a few lines in the Report's conclusions, repeated in its formal recommendations, that suggest that the long-range planning--and "budgeting" -- of the "optimum" number of lives to be destroyed annually in overt warfare is high on the Group's list of priorities for government action.

I cite these few examples primarily to warn the general reader what he can expect. The statesmen and strategists for whose eyes the Report was intended obviously need no such protective admonition.

This book, of course, is evidence of my response to Doe's request. After carefully considering the problems that might confront the publisher of the Report, we took it to The Dial Press. There, its significance was immediately recognized, and, more important, we were given firm assurances that no outside pressures of any sort would be permitted to interfere with its publication.

It should be made clear that Doe does not disagree with the substance of the Report, which represents as genuine consensus in all important respects. He constituted a minority of one -- but only on the issue of disclosing it to the general public. A look at how the Group dealt with this question will be illuminating

The debate took place at the Group's last full meeting before the Report was written, late in March, 1966, and again at Iron Mountain. Two facts must be kept in mind, by way of background. The first is that the Special Study Group had never been explicitly charged with or sworn to secrecy, either when it was convened or at any time thereafter. The second is that the Group had nevertheless operated as if it had been. This was assumed from the circumstances of its inception and from the tone of its instructions. (The Group's acknowledgment of help from "the many persons....who contributed so greatly to our work" is somewhat equivocal; these persons were not told the nature of the project for which their special resources of information were solicited.)

Those who argued the case for keeping the Report secret were admittedly motivated by fear of the explosive political effects that could be expected from publicity. For evidence, they pointed to the suppression of the far less controversial report of then-Senator Hubert Humphrey's subcommittee on disarmament in 1962. (Subcommittee members had reportedly feared that it might be used by Communist propagandists, as Senator Stuart Symington put it, to "back up the Marxian theory that was production was the reason for the success of capitalism.") Similar political precautions had been taken with the better-known Gaither Report in 1957, and even with the so-called Moynihan Report in 1965.

Furthermore, they insisted, a distinction must be made between serious studies, which are normally classified unless and until policy makers decide to release them, and conventional "showcase" projects, organized to demonstrate a political leadership's concerns about an issue and to deflect the energy of those pressing for action on it. (The example used, because some of the Group had participated in it, was a "While House Conference" on intended cooperation, disarmament, etc., which had been staged late in 1965 to offset complaints about escalation of Vietnam War.)

Doe acknowledges this distinction, as well as the strong possibility of public misunderstanding. But he feels that if the sponsoring agency had wanted to mandate secrecy it could have done so at the outset. It could also have assigned the project to one of the government's established "think tanks," which normally work on a classified basis. He scoffed at fear of public reaction, which could

have no lasting effect on long-range measures that might be taken to implement the Group's proposals, and derided the Group's abdication of responsibility for its opinions and conclusions. So far as he was concerned, there was such a thing as a public right to know what was being done on its behalf; the burden of proof was on those who would abridge it.

If my account seems to give Doe the better of the argument, despite his failure to convince his colleagues, so be it. My participation in this book testifies that I am not neutral. In my opinion, the decision of the Special Study Group to censor its own findings was not merely timid but presumptuous. But the refusal, as of this writing, of the agencies for which the Report was prepared to release it themselves raises broader questions of public policy. Such questions center on the continuing use of self-serve definitions of "security" to avoid possible political embarrassment. It is ironic how often this practice backfires.

I should state, for the record, that I do not share the attitudes toward war and peace, life and death, and survival of the species manifested in the Report. Few readers will. In human terms, it is an outrageous document. But it does represent a serious and challenging effort to define an enormous problem. And it explains, or certainly appears to explain, aspects of American policy otherwise incomprehensible by the ordinary standards of common sense. What we may think of these explanations is something else, but it seems to me that we are entitled to know not only what they are but whose they are.

By "whose" I don't mean merely the names of the authors of the Report. Much more important, we have a right to know to what extent their assumptions of social necessity are shared by the decision-makers in our government. Which do they accept and which do they reject? However disturbing the answers, only full and frank discussion offers any conceivable hope of solving the problems raised by the Special Study Group in their Report from Iron Mountain.

L.C.L. New York June 1967

BACKGROUND INFORMATION

[The following account of the workings of the Special Study Group is taken verbatim from a series of tape recorded interviews I had with "John Doe." The transcript has been edited to minimize the intrusion of my questions and comments, as well as for length, and the sequence has been revised in the interest of continuity. L.C.L.]

HOW WAS THE GROUP FORMED?

...The general idea for it, for this kind of study dates back at least to 1961. It started with some of the new people who came in with the Kennedy administration, mostly, I think, with McNamara, Bundy, and Rusk. They were impatient about many things....One of them was that no really serious work had been done about planning for peace---a long-range peace, that is, with long-rang planning.

Everything that had been written on the subject [before 1961] was superficial. There was insufficient appreciation of the scope of the problem. The main reason for this, of course, was that the idea of a real peace in the world, general disarmament and so on, was looked on as utopian. Or even crack- pot. This is still true, and it's easy enough to understand when you look at what's going on in the world today....It was reflected in the studies that had been made up to that time. They were not realistic...

The idea of the Special Study, the exact form it would take, was worked out early in '63...The settlement of the Cuban missile affair had something to do with it, but what helped most to get it moving were the big changes in military spending that were being planned.....Plants being closed, relocations, and so forth. Most of it wasn't made public until much later....

[I understand] it took a long time to select the people for the Group. The calls didn't go out until the summer......

WHO MADE THE SELECTION?

That's something I can't tell you. I wasn't involved with the preliminary planning. The first I knew of it was when I was called myself. But three of the people had been in on it, and what the rest of us know we learned from them, about what went on earlier. I do know that it started very informally. I don't know what particular government agency approved the project.

WOULD YOU CARE TO MAKE A GUESS?

All right---I think it was an ad hoc committee, at the cabinet level, or near it. It had to be. I suppose they gave the organizational job--making arrangements, paying the bills, and so on---to somebody from the State or Defense of the National Security Council. Only one of us was in touch with Washington, and I wasn't the one. But I can tell you that very, very few people knew about us....For instance, there was the Ackley Committee. It was set up after we were. If you read their report---the same old tune---economic reconversion, turning sword plants into plowshare factories...I think you'll wonder if even the President knew about our Group. The Ackley Committee certainly didn't.

IS THAT POSSIBLE, REALLY? I MEAN THAT NOT EVEN THE PRESIDENT KNEW OF YOUR COMMISSION?

Well, I don't think there's anything odd about the government attacking a problem at two different levels. Or even about two or three [government] agencies working at cross-purposes. It happens all the time. Perhaps the President did know. And I don't mean to denigrate the Ackley Committee, but it was exactly that narrowness of approach that we were supposed to get away from.......

You have to remember -- you've read the Report---that what they wanted from us was a different kind of thinking. It was a matter of approach. Herman Kahn calls is "Byzantine"--no agonizing over cultural and religious values. No moral posturing. It's the kind of thinking that Rand and the Hudson Institute and I.D.A. (Institute for Defense Analysis.) brought into war planning...What they asked up to do, and I think we did it, was to give the same kind of treatment to the hypothetical nuclear war...We may have gone further than they expected, but once you establish your premises and your logic you can't turn back....

Kahn's books, for example, are misunderstood, at least by laymen. They shock people. But you see, what's important about them is not his conclusions, or his opinions. It's the method. He has done more than anyone else I can think of to get the general public accustomed to the style of modern military thinking.....Today it's possible for a columnist to write about "counterforce strategy" and "minimum deterrence" and "credible first strike capability" without having to explain every other word. He can write about war and strategy without getting bogged down in questions or morality.......

The other big difference about or work is breadth. The Report speaks for itself. I can't say that we took every relevant aspect of life and society into account, but I don't think we missed anything essential...

WHY WAS THE PROJECT GIVEN TO AN OUTSIDE COMMISSION? WHY COULDN'T IT HAVE BEEN HANDLED BY AN APPROPRIATE GOVERNMENT AGENCY?

I think that's obvious, or should be. The kind of thinking wanted from our Group just isn't to be had in a formal government operation. Too many constraints. Too many inhibitions. This isn't a new problem. Why else would outfits like Rand and Hudson stay in business? Any assignment that's at all sophisticated is almost always given to an outside group. This is true even in the State Department, in the "gray" operations, those that are supposed to be unofficial, but are really as official as can be. Also with the C.I.A....

For our study, even the private research centers were too institutional... A lot of thought went into making sure that our thinking would be unrestricted. All kinds of little things. The way we were called into the Group, the places we met, all kinds of subtle devices to remind us. For instance, even our name, the Special Study Group. You know government names. Wouldn't you think we'd have been called "Operation Olive Branch," or "Project Pacifica," or something like that? Nothing like that for us---too allusive, too suggestive. And no minutes of our meetings---too inhibiting.... About who might be reading them. Of course, we took notes for our own use. And among ourselves, we usually called ourselves "The Iron Mountain Boys," or "Our Thing," or whatever came to mind........

WHAT CAN YOU TELL ME ABOUT THE MEMBERS OF THE GROUP?

I'll have to stick to generalities....There were fifteen of us. The important thing was that we represented a very wide range of disciplines. And not all academic. People from the natural sciences, the social sciences, even the humanities. We had a lawyer and a businessman. Also, a professional war planner. Also, you should know that everyone in the Group had done work of distinction in at least two different fields. The interdisciplinary element was built in.....

It's true that there were no women in the Group, but I don't think that was significant.....We were all American citizens, of course. And all, I can say, in very good health, at least when we began.... You see, the first order of business, at the first meeting, was the reading of dossiers. They were very detailed, and

not just professional, but also personal. They included medical histories. I remember one very curious thing, for whatever it's worth. Most of us, and that includes me, had a record of abnormally high uric acid concentrations in the blood...... None of us had ever had this experience, of a public inspection of credentials, or medical reports. It was very disturbing...

But it was deliberate. The reason for it was to emphasize that we were supposed to make ALL our own decisions on procedure, without outside rules. This included judging each other's qualifications and making allowances for possible bias. I don't think it affected our work directly, but it made the point it was supposed to make...... That we should ignore absolutely nothing that might conceivably affect our objectivity.

[At this point I persuaded Doe that a brief occupational description of the individual members of the Group would serve a useful purpose for readers of the Report. The list which follows was worked out on paper. (It might be more accurate to say it was negotiated)/. The problem was to give as much relevant information as possible without violating Doe's commitment to protect his colleagues' anonymity. It turned out to be very difficult, especially in the cases of those members who are very well known. For this reason, secondary areas of achievement or reputations are usually not shown.

The simple alphabetical "names" were assigned by Doe for convenient reference; they bear no intended relation to actual names. "Able" was the Group's Washington contact. It was he who brought and read the dossiers, and who most often acted as chairman. He, "Baker," and "Cox" were the three who had been involved in the preliminary planning. There is no other significance to the order of listing.

"Arthur Able" is an historian and political theorist, who has served in government.

"Bernard Baker: is a professor of international law and a consultant on government operations.

"Charles Cox" is an economist, social critic, and biographer.

"John Doe."

"Edward Ellis" is a sociologist often involved in public affairs.

"Frank Fox" is a cultural anthropologist.

"George Green" is a psychologist, educator, and developer of personnel testing systems.

"Harold Hill" is a psychiatrist, who has conducted extensive studies of the relationship between individual and group behavior.

"John Jones" is a scholar and literary critic.

"Martin Miller" is a physical chemist, whose work has received inter- national recognition at the highest level.

"Paul Peters" is a biochemist, who has made important discoveries bearing on reproductive processes.

"Richard Roe" is a mathematician affiliated with an independent West Coast research institution.

"Samuel Smith" is an astronomer, physicist, and communications theorist.

"Thomas Taylor" is a systems analyst and war planner, who has written extensively on war, peace, and international relations.

"William White" is an industrialist, who has undertaken many special government assignments.]

HOW DID THE GROUP OPERATE? I MEAN, WHERE AND WHEN DID YOU MEET, AND SO FORTH?

We met on the average of once a month. Usually it was on weekends, and usually for two days. We had a few longer sessions, and one that lasted only four hours. .... We met all over the country, always at a different place, except for the first and last times, which were at Iron Mountain. It was like a traveling seminar....Sometimes at hotels, sometimes at universities. Twice we met at summer camps, and once at a private estate, in Virginia. We used a business place in Pittsburgh, and another in Poughkeepsie, [New York]....We never met in Washington, or on government property anywhere....Able would announce the times and places two meetings ahead. They were never changed.....

We didn't divide into subcommittees, or anything else that formal. But we all took individual assignments between meetings. A lot of it involved getting

information from other people.... Among the fifteen of us, I don't thing there was anybody in the academic or professional world we couldn't call on if we wanted to, and we took advantage of it..... We were paid a very modest per diem. All of it was called "expenses" on the vouchers. We were told not to report it on our tax returns.... The checks were drawn on a special account of Able's at a New York bank. He signed them....I don't know what the study cost. So far as our time and travel were concerned, it couldn't have come to more than the low six-figure range. But the big item must have been computer time, and I have no idea how high this ran......

YOU SAY THAT YOU DON'T THINK YOUR WORK WAS AFFECTED BY PROFESSIONAL BIAS. WHAT ABOUT POLITICAL AND PHILOSOPHICAL BIAS? IS IT POSSIBLE TO DEAL WITH QUESTIONS OF WAR AND PEACE WITHOUT REFLECTING PERSONAL VALUES?

Yes, it is. I can understand your skepticism. But if you had been at any of our meetings you'd have had a very hard time figuring out who were the liberals and who were the conservatives, or who were hawks and who were doves. There IS such a thing as objectivity, and I think we had it... I don't say no one had any emotional reaction to what we were doing. We all did, to some extent. As a matter of fact, two members had heart attacks after we were finished, and I'll be the first to admit it probably wasn't a coincidence.

YOU SAID YOU MADE UP YOUR OWN GROUND RULES. WHAT WERE THESE GROUND RULES?

The most important were informality and unanimity . By informality I mean that our discussions were open-ended. We went as far afield as any one of us thought we had to. For instance, we spent a lot of time on the relationship between military recruitment policies and industrial employment. Before we were finished with it, we'd gone through the history of western penal codes and any number of comparative psychiatric studies [of draftees and volunteers]. We looked over the organization of the Inca empire. We determined the effects of automation on underdeveloped societies....It was all relevant....

By unanimity, I don't mean that we kept taking votes, like a jury. I mean that we stayed with every issue until we had what the Quakers call a "sense of the meeting." It was time-consuming. But in the long run it saved time. Eventually we all got on the same wavelength, so to speak.....

Of course we had differences, and big ones, especially in the beginning... For instance, in Section I you might think we were merely clarifying our instructions. Not so; it took a long time before we all agreed to a strict interpretation.... Roe and Taylor deserve most of the credit for this... There are many things in the Report that look obvious now, but didn't seem so obvious then. For instance, on the relationship of war to social systems. The original premise was conventional, from Clausewitz. .... That war was an "instrument" of broader political values. Able was the only one who challenged this, at first. Fox called his position "perverse." Yet it was Fox who furnished most of the data that led us all to agree with Able eventually. I mention this be- cause I think it's a good example of the way we worked. A triumph of method over cliché...... I certainly don't intend to go into details about who took what side about what, and when. But I will say, to give credit where due, that only Roe, Able, Hill and Taylor were able to see, at the beginning, where our method was taking us.

BUT YOU ALWAYS REACHED AGREEMENT, EVENTUALLY?

Yes. It's a unanimous report... I don't mean that our sessions were always harmonious. Some of them were rough. The last six months there was a lot of quibbling about small points... We'd been under pressure for a long time, we'd been working together too long. It was natural.....that we got on each other's nerves. For a while Able and Taylor weren't speaking to each other. Miller threatened to quit. But this all passed. There were no important differences...

HOW WAS THE REPORT ACTUALLY WRITTEN? WHO DID THE WRITING?

We all had a hand in the first draft. Jones and Able put it together, and then mailed it around for review before working out a final version... The only problems were the form it should take and whom we were writing it for. And, of course, the question of disclosure.... [Doe's comments on this point are summarized in the introduction.]

YOU MENTIONED A "PEACE GAMES" MANUAL. WHAT ARE PEACE GAMES?

I wanted to say something about that. The Report barely mentions it. "Peace games" is a method we developed during the course of the study. It's a forecasting technique, an information system. I'm very excited about it. Even if nothing is done about our recommendations--which is conceivable--this is something that can't be ignored. It will revolutionize the study of social

problems. It's a by-product of the study. We needed a fast, dependable procedure to approximate the effects of disparate social phenomena on other social phenomena. We got it. It's in a primitive phase, but it works.

HOW ARE PEACE GAMES PLAYED? ARE THEY LIKE RAND'S WAR GAMES?

You don't "play" peace games, like chess or Monopoly, any more than you play war games with toy soldiers. You use computers. It's a programming system. A computer "language," like Fortran, or Algol, or Jovial.... Its advantage is its superior capacity to interrelate data with no apparent common points of reference.... A simple analogy is likely to be misleading. But I can give you some examples. For instance, supposing I asked you to figure out what effect a moon landing by U.S. astronauts would have on an election in, say, Sweden. Or what effect a change in the draft law--a specific change--would have on the value of real estate in downtown Manhattan? Or a certain change in college entrance requirements in the United States on the British shipping industry?

You would probably say, first, that there would be no effect to speak of, and second, that there would be no way of telling. But you'd be wrong on both counts. In each case there would be an effect, and the peace games method could tell you what it would be, quantitatively. I didn't take these examples out of the air. We used them in working out the method....Essentially, it's an elaborate high-speed trial-and-error system for determining working algorithms. Like most sophisticated types of computer problem-solving...

A lot of the "games" of this kind you read about are just glorified and conversational exercises. They really are games, and nothing more. I just saw one reported in the Canadian Computer Society Bulletin, called a "Vietnam Peace Game." They use simulation techniques, but the programming hypotheses are speculative....

The idea of a problem-solving system like this is not original with us. ARPA (the Advanced Research Projects Agency, of the Department of Defense DoD.) has been working on something like it. So has General Electric, in California. There are others..... We were successful not because we know more than they do about programming, which we don't, but because we leaned how to formulate the problems accurately. It goes back to the old saw. You can always find the answer if you know the right question.....

SUPPOSING YOU HADN'T DEVELOPED THIS METHOD. WOULD YOU HAVE COME TO THE SAME CONCLUSIONS IN THE REPORT?

Certainly. But it would have taken many times longer. But please don't misunderstand my enthusiasm [about the peace games method]. With all due respect to the effects of computer technology on modern thinking, basic judgments must still be made by human beings. The peace games technique isn't responsible for our Report. We are.

STATEMENT BY "JOHN DOE"

Contrary to the decision of the Special Study Group, of which I was a member, I have arranged for the general release of our Report. I am grateful to Mr. Leonard C. Lewin for his invaluable assistance in making this possible, and to The Dial Press for accepting the challenge of publication. Responsibility for taking this step, however, is mine and mine alone.

I am well aware that my action may be taken as a breach of faith by some of my former colleagues. But in my view my responsibility to the society for which I am a part supersedes any self-assumed obligation on the part of fifteen individual men. Since our Report can be considered on its merits, it is not necessary for me to disclose their identity to accomplish my purpose. Yet I gladly abandon my own anonymity it is were possible to do so without at the same time comprising theirs, to defend our work publicly if and when they release me from this personal bond.

But this is secondary. What is needed now, and needed badly, is widespread public discussion and debate about the elements of war and the problems of peace. I hope that publication of this Report will serve to initiate it.

THE REPORT OF THE SPECIAL STUDY GROUP

LETTER OF TRANSMITTAL

To the convener of this Group:

Attached is the Report of the Special Study Group established by you in August, 1963, 1) to consider the problems involved in the contingency of a transition to a general condition of peace, and 2) to recommend procedures for dealing with this contingency. For the convenience of nontechnical readers we have elected to submit our statistical supporting data, totaling 604 exhibits, separately, as well as a preliminary manual of the "peace games" method devised during the course of our study.

We have completed our assignment to the best of our ability, subject to the limitations of time and resources available to us. Our conclusions of fact and our recommendations are unanimous; those of use who differ in certain secondary respects from the findings set forth herein do not consider these differences sufficient to warrant the filing of a minority report. It is our earnest hope that the fruits of our deliberations will be of value to our government in its efforts to provide leadership to the nation in solving the complex and far-reaching problems we have examined, and that our recommendations for subsequent Presidential action in this area will be adopted.

Because of the unusual circumstances surrounding the establishment of this Group, and in view of the nature of its findings, we do not recommend that this Report be released for publication. It is our affirmative judgment that such action would not be in the public interest. The uncertain advantages of public discussion of our conclusions and recommendations are, in our opinion, greatly outweighed by the clear and predictable danger of a crisis in public confidence which untimely publication of this Report might be expected to provoke. The likelihood that a lay reader, unexposed to the exigencies of higher political or military responsibility, will misconstrue the purpose of this project, and the intent of its participants, seems obvious. We urge that circulation of this Report be closely restricted to those whose responsibilities require that they be apprised of its contents.

We deeply regret that the necessity of anonymity, a prerequisite to our Group's unhindered pursuit of its objectives, precludes proper acknowledgment of our gratitude to the many persons in and out of government who contributed so greatly to our work.

FOR THE SPECIAL STUDY GROUP

[signature withheld for publication]

30 SEPTEMBER, 1966

INTRODUCTION

The Report which follows summarizes the results of a two-and-a-half-year study of the broad problems to be anticipated in the event of general transformation of American society to a condition lacking its most critical current characteristics: its capability and readiness to make war when doing so is judged necessary or desirable by its political leadership.

Our work has been predicated on the belief that some kind of general peace may soon be negotiable. The de facto admission of Communist China into the United Nations now appears to be only a few years away at most. It has become increasingly manifest that conflicts of American national interest with those of China and the Soviet Union are susceptible of political solution, despite the superficial contraindications of the current Vietnam war, of the threats of an attack on China, and of the necessarily hostile tenor of day-to-day foreign policy statements. It is also obvious that differences involving other nations can be readily resolved by the three great powers whenever they arrive at a stable peace among themselves. It is not necessary, for the purposes of our study, to assume that a general detente of this sort will come about---and we make no such argument--but only that it may.

It is surely no exaggeration to say that a condition of general world peace would lead to changes in the social structures of the nations of the world of unparalleled and revolutionary magnitude. The economic impact of general disarmament, to name only the most obvious consequence of peace, would revise the production and distribution patterns of the globe to a degree that would make changes of the past fifty years seem insignificant. Political, sociological, cultural, and ecological changes would be equally far-reaching. What has motivated our study of these contingencies has been the growing sense of thoughtful men in and out of government that the world is totally unprepared to meet the demands of such a situation.

We had originally planned, when our study was initiated, to address ourselves to these two broad questions and their components: What can be expected if peace comes? What should we be prepared to do about it? But as our investigation proceeded, it became apparent that certain other questions had to

be faced. What, for instance, are the real functions of war in modern societies, beyond the ostensible ones of defending and advancing the "national interests" of nations? In the absence of war, what other institutions exist or might be devised to fulfill these functions? Granting that a "peaceful" settlement of disputes is within the range of current international relationships, is the abolition of war, in the broad sense, really possible? If so, is it necessarily desirable, in terms of social stability? If not, what can be done to improve the operation of our social system in respect to its war-readiness?

The word peace, as we have used it in the following pages, describes a permanent, or quasi-permanent, condition entirely free from the national exercise, or contemplation, of any form of the organized social violence, or threat of violence, generally known as war. It implies total and general disarmament. It is not used to describe the more familiar condition of "cold war," "armed peace," or other mere respite, long or short, from armed conflict. Nor is it used simply as a synonym for the political settlement of international differences. The magnitude of modern means of mass destruction and the speed of modern communications require the unqualified working definition given above; only a generation ago such an absolute description would have seemed utopian rather than pragmatic. Today, any modification of this definition would render it almost worthless for our purpose. By the same standard, we have used the work war to apply interchangeably to conventional ("hot") war, to the general condition of war preparation or war readiness, and to the general "war system." The sense intended is made clear in context.

The first section of our Report deals with its scope and with the assumptions on which our study was based. The second considers the effects of disarmament on the economy, the subject of most peace research to date. The third takes up so-called "disarmament scenarios" which have been proposed. The fourth, fifth, and sixth examine the nonmilitary functions of war and the problems they raise for a viable transition to peace; here will be found some indications of the true dimensions of the problem, not previously coordinated in any other study. In the seventh section we summarize our findings, and in the eight we set forth our recommendations for what we believe to be a practical and necessary course of action.

SECTION 1 - SCOPE OF THE STUDY

When The Special Study Group was established in August, 1963, its members were instructed to govern their deliberations in accordance with three principal criteria. Briefly stated, they were these: 1) military-style objectivity; 2) avoidance of preconceived value assumptions; 3) inclusion of all relevant areas of theory and data.

These guideposts are by no means as obvious as they may appear at first glance, and we believe it necessary to indicate clearly how they were to inform our work. For they express succinctly the limitations of previous "peace studies," and imply the nature of both government and unofficial dissatisfaction with these earlier efforts. It is not our intention here to minimize the significance of the work of our predecessors, or to belittle the quality of their contributions. What we have tried to do, and believe we have done, is extend their scope. We hope that our conclusions may serve in turn as a starting point for still broader and more detailed examinations of every aspect of the problems of transition to peace and of the questions which must be answer- ed before such a transition can be allowed to get under way.

It is a truism that objectivity is more often an intention expressed than an attitude achieved, but the intention---conscious, unambiguous, and constantly self-critical -- is a precondition to its achievement. We believe it no accident that we were charged to use a "military contingency" model for our study, and we owe a considerable debt to the civilian war planning agencies for their pioneering work in the objective examination of the contingencies of nuclear war. There is no such precedent in the peace studies. Much of the usefulness of even the most elaborate and carefully reasoned programs for economic conversion to peace, for example, has been vitiated by a wishful eagerness to demonstrate that peace is not only possible, but even cheap or easy. One official report is replete with references to the critical role of "dynamic optimism" on economic developments, and goes on to submit, as evidence, that it "would be hard to imagine that the American people would not respond very positively to an agreed and safeguarded program to substitute an international rule of law and order," etc. Another line of argument frequently taken is that disarmament would entail comparatively little disruption of the economy, since it need only be partial; we will deal with this approach later. Yet genuine objectivity in war studies is often critized as inhuman. As Herman Kahn, the writer on strategic studies best known to the general public, put it: "Critics frequently object to the icy rationality of the Hudson Institute, the Rand Corporation, and other such organizations. I'm always tempted to ask in reply, `Would you prefer a warm, human error? Do you feel better with a nice emotional mistake.'" And, as

Secretary of Defense Robert S. McNamara has pointed out, in reference to facing up to the possibility of nuclear war, "Some people are afraid even to look over the edge. But in a thermonuclear war we cannot afford any political acrophobia." Surely it would be self-evident that this applies equally to the opposite prospect, but so far no one has taken more than a timid glance over the brink of peace.

An intention to avoid preconceived value judgments is if anything even more productive of self-delusion. We claim no immunity, as individuals, from this type of bias, but we have made a continuously self-conscious effort to deal with the problems of peace without, for example, considering that a condition of peace is per se "good" or "bad." This has not been easy, but it has been obligatory; to our knowledge, it has not been done before. Previous studies have taken the desirability of peace, the importance of human life, the superiority of democratic institutions, the greatest "good" for the greatest number, the "dignity" of the individual, the desirability of maximum health and longevity, and other such wishful premises as axiomatic values necessary for the justification of a study of peace issues. We have not found them so. We have attempted to apply the standards of physical science to our thinking, the principal characteristic of which is not quantification, as is popularly believed, but that, in Whitehead's words, "...it ignores all judgments of value; for instance, all aesthetic and moral judgments." Yet it is obvious that any serious investigation of a problem, however "pure," must be informed by some normative standard. In this case it has been simply the survival of human society in general, of American society in particular, and, as a corollary to survival, the stability of this society.

It is interesting, we believe, to note that the most dispassionate planners of nuclear strategy also recognize that the stability of society is the one bedrock value that cannot be avoided. Secretary McNamara has defended the need for American nuclear superiority on the grounds that it "makes possible a strategy designed to preserve the fabric of our societies if war should occur." A former member of the Department of State policy planning staff goes further. "A more precise word for peace, in terms of the practical world, is stability. ... Today the great nuclear panoplies are essential elements in such stability as exists. Our present purpose must be to continue the process of learning how to live with them." We, of course, do not equate stability with peace, but we accept it as the one common assumed objective of both peace and war.

The third criterion-breadth-has taken us still farther afield from peace studies made to date. It is obvious to any layman that the economic patterns of a warless world will be drastically different from those we live with today, and it

is equally obvious that the political relationships of nations will not be those we have learned to take for granted, sometimes described as a global version of the adversary system of our common law. But the social implications of peace extend far beyond its putative effects on national economics and international relations. As we shall show, the relevance of peace and war to the internal political organization of societies, to the sociological relationships of their members, to psychological motivations, to ecological processes, and to cultural values is equally profound. More important, it is equally critical in assaying the consequences of a transition to peace, and in deter- mining the feasibility of any transition at all.

It is not surprising that these less obvious factors have been generally ignored in peace research. They have not lent themselves to systematic analysis. They have been difficult, perhaps impossible, to measure with any degree of assurance that estimates of their effects could be depended on. They are "intangibles," but only in the sense that abstract concepts in mathematics are intangible compared to those which can be quantified. Economic factors, on the other hand, can be measured, at least superficially; and international relationships can be verbalized, like law, into logical sequences.

We do not claim that we have discovered an infallible way of measuring these other factors, or of assigning them precise weights in the equation of transition. But we believe we have taken their relative importance into account to this extent: we have removed them from the category of the "intangible," hence scientifically suspect and therefore somehow of secondary importance, and brought them out into the realm of the objective. The result, we believe, provides a context of realism for the discussion of the issues relating to the possible transition to peace which up to now has been missing.

This is not to say that we presume to have found the answers we were seeking. But we believe that our emphasis on breadth of scope has made it at least possible to begin to understand the questions.

SECTION 2 - DISARMAMENT AND THE ECONOMY

In this section we shall briefly examine some of the common features of the studies that have been published dealing with one or another aspect of the expected impact of disarmament on the American economy. Whether disarmament is considered as a by-product of peace or as its precondition, its effect on the national economy will in either case be the most immediately felt of its consequences. The quasi-mensurable quality of economic manifestations has given rise to more detailed speculation in this area than in any other.

General agreement prevails in respect to the more important economic problems that general disarmament would raise. A short survey of these problems, rather than a detailed critique of their comparative significance, is sufficient for our purposes in this Report.

The first factor is that of size. The "world war industry," as one writer has aptly called it, accounts for approximately a tenth of the output of the world's total economy. Although this figure is subject to fluctuation, the causes of which are themselves subject to regional variation, it tends to hold fairly steady. The United States, as the world's richest nation, not only accounts for the largest single share of this expense, currently upward of $60 billion a year, but also "...has devoted a higher proportion [emphasis added] of its gross national product to its military establishment than any other major free world nation. This was true even before our increased expenditures in Southeast Asia." Plans for economic conversion that minimize the economic magnitude of the problem do so only by rationalizing, however persuasively, the maintenance of a substantial residual military budget under some euphemized classification.

Conversion of military expenditures to other purposes entails a number of difficulties. The most serious stems from the degree of rigid specialization that characterizes modern war production, best exemplified in nuclear and missile technology. This constituted no fundamental problem after World War II, nor did the question of free-market consumer demand for "conventional" items of consumption---those good and services consumers had already been conditioned to require. Today's situation is qualitatively different in both respects.

This inflexibility is geographical and occupational, as well as industrial, a fact which has led most analysts of the economic impact of disarmament to focus their attention on phased plans for the relocation of war industry personnel and capital installations as much as on proposals for developing new patterns of consumption. One serious flaw common to such plans is the kind called in the

natural sciences the "macroscopic error." An implicit presumption is made that a total national plan for conversion differs from a community program to cope with the shutting down of a "defense facility" only in degree. We find no reason to believe that this is the case, nor that a general enlargement of such local programs, however well thought out in terms of housing, occupational retraining, and the like, can be applied on a national scale. A national economy can absorb almost any number of subsidiary reorganizations within its total limits, providing there is no basic change in its own structure. General disarmament, which would require such basic changes, lends itself to no valid smaller-scale analogy.

Even more questionable are the models proposed for the retaining labor for nonarmaments occupations. Putting aside for the moment the unsolved questions dealing with the nature of new distribution patterns---retraining for what?-- the increasingly specialized job skills associated with war industry production are further depreciated by the accelerating inroads of the industrial techniques loosely described as "automation." It is not too much to say that general disarmament would require the scrapping of a critical proportion of the most highly developed occupational specialties in the economy. The political difficulties inherent in such an "adjustment" would make the outcries resulting from the closing of a few obsolete military and naval installations in 1964 sound like a whisper.

In general, discussions of the problem of conversion have been characterized by an unwillingness to recognize its special quality. This is best exemplified by the 1965 report of the Ackley Committee. One critic has tellingly pointed out that it blindly assumes that "...nothing in the arms economy--neither its size, nor its geographical concentration, nor its highly specialized nature, nor the peculiarities of its market, nor the special nature of much of its labor force---endows it with any uniqueness when the necessary time of adjustment comes."

Let us assume, however, despite the lack of evidence that a viable program for conversion can be developed in the framework of the existing economy, that the problems noted above can be solved. What proposals have been offered for utilizing the productive capabilities that disarmament would presumably release?

The most common held theory is simply that general economic reinvestment would absorb the greater part of these capabilities. Even though it is now largely taken for granted (and even by today's equivalent of traditional laissez-faire economists) that unprecedented government assistance (and concomitant government control) will be needed to solve the "structural" problems of

transition, a general attitude of confidence prevails that new consumption patterns will take up the slack. What is less clear is the nature of these patterns.

One school of economists has it that these patterns will develop on their own. It envisages the equivalent of the arms budget being returned, under careful control, to the consumer, in the form of tax cuts. Another, recognizing the undeniable need for increased "consumption" in what is generally considered the public sector of the economy, stresses vastly increased government spending in such areas of national concern as health, education, mass transportation, low-cost housing, water supply, control of the physical environment, and, stated generally, "poverty."

The mechanisms proposed for controlling the transition to an arms-free economy are also traditional--changes in both sides of the federal budget, manipulation of interest rates, etc. We acknowledge the undeniable value of fiscal tools in a normal cyclical economy, where they provide leverage to accelerate or brake an existing trend. Their more committed proponents, however, tend to lose sight of the fact that there is a limit to the power of these devices to influence fundamental economic forces. They can provide new incentives in the economy, but they cannot in themselves transform the production of a billion dollars' worth of missiles a year to the equivalent in food, clothing, prefabricated houses, or television sets. At bottom, they reflect the economy; they do not motivate it.

More sophisticated, and less sanguine, analysts contemplate the diversion of the arms budget to a non-military system equally remote from the market economy. What the "pyramid-builders" frequently suggest is the expansion of space-research programs to the dollar level of current expenditures. This approach has the superficial merit of reducing the size of the problem of transferability of resources, but introduces other difficulties, which we will take up in section 6.

Without singling out any one of the several major studies of the expected impact of disarmament on the economy for special criticism, we can summarize our objections to them in general terms as follows:

No proposed program for economic conversion to disarmament sufficiently takes into account the unique magnitude of the required adjustments it would entail.

Proposals to transform arms production into a beneficent scheme of public works are more the products of wishful thinking than of realistic understanding of the limits of our existing economic system.

Fiscal and monetary measures are inadequate as controls for the process of transition to an arms-free economy.

Insufficient attention has been paid to the political acceptability of the objectives of the proposed conversion models, as well as of the political means to be employed in effectuating a transition.

No serious consideration has been given, in any proposed conversion plan, to the fundamental nonmilitary function of war and armaments in modern society, nor has any explicit attempt been made to devise a viable substitute for it. This criticism will be developed in sections 5 and 6.

SECTION 3 - DISARMAMENT SCENARIOS

SCENARIOS, as they have come to be called, are hypothetical constructions of future events. Inevitably, they are composed of varying proportions of established fact, reasonable inference, and more or less inspired guesswork. Those which have been suggested as model procedures for effectuating international arms control and eventual disarmament are necessarily imaginative, although closely reasoned; in this respect they resemble the "war games" analyses of the Rand Corporation, with which they share a common conceptual origin.

All such scenarios that have been seriously put forth imply a dependence on bilateral or multilateral agreement between the great powers. In general, they call for a progressive phasing out of gross armaments, military forces, weapons, and weapons technology, coordinated with elaborate matching procedures of verification, inspection, and machinery for the settlement of international disputes. It should be noted that even proponents of unilateral disarmament qualify their proposals with an implied requirement of reciprocity, very much in the manner of a scenario of graduated response in nuclear war. The advantage of unilateral initiative lies in its political value as an expression of good faith, as well as in its diplomatic function as a catalyst for formal disarmament negotiations.

The READ model for disarmament (developed by the Research Program on Economic Adjustments to Disarmament) is typical of these scenarios. It is a twelve-year program, divided into three-year stages. Each stage includes a separate phase of: reduction of armed forces; cutbacks of weapons production, inventories, and foreign military bases; development of international inspection procedures and control conventions; and the building up of a sovereign international disarmament organization. It anticipates a net matching decline in U.S. defense expenditures of only somewhat more than half the 1965 level, but a necessary redeployment of some five-sixths of the defense-dependent labor force.

The economic implications assigned by their authors to various disarmament scenarios diverge widely. The more conservative models, like that cited above, emphasize economic as well as military prudence in postulating elaborate fail-safe disarmament agencies, which themselves require expenditures substantially substituting for those of the displaced war industries. Such programs stress the advantages of the smaller economic adjustment entailed. Others emphasize, on the contrary, the magnitude (and the opposite advantages) of the savings to be achieved from disarmament. One widely read analysis estimates the annual cost

of the inspection function of general disarmament throughout the world as only between two and three percent of current military expenditures. Both types of plan tend to deal with the anticipated problem of economic reinvestment only in the aggregate. We have seen no proposed disarmament sequence that correlates the phasing out of specific kinds of military spending with specific new forms of substitute spending.

Without examining disarmament scenarios in greater detail, we may characterize them with these general comments:

Given genuine agreement of intent among the great powers, the scheduling of arms control and elimination presents no inherently insurmountable procedural problems. Any of several proposed sequences might serve as the basis for multilateral agreement or for the first step in unilateral arms reduction.

No major power can proceed with such a program, however, until it has developed an economic conversion plan fully integrated with each phase of disarmament. No such plan has yet been developed in the United States.

Furthermore, disarmament scenarios, like proposals for economic conversion, make no allowance for the non-military functions of war in modern societies, and offer no surrogate for these necessary functions. One partial exception is a proposal for the "unarmed forces of the United States," which we will consider in section 6.

SECTION 4 - WAR AND PEACE AS SOCIAL SYSTEMS

We have dealt only sketchily with proposed disarmament scenarios and economic analyses, but the reason for our seemingly casual dismissal of so much serious and sophisticated work lies in no disrespect for its competence. It is rather a question of relevance. To put it plainly, all these programs, however detailed and well developed, are abstractions. The most carefully reasoned disarmament sequence inevitably reads more like the rules of a game or a classroom exercise in logic than like a prognosis of real events in the real world. This is as true of today's complex proposals as it was of the Abbé de St. Pierre's "Plan for Perpetual Peace in Europe" 250 years ago.

Some essential element has clearly been lacking in all these schemes. One of our first tasks was to try to bring this missing quality into definable focus, and we believe we have succeeded in doing so. We find that at the heart of every peace study we have examined--from the modest technological proposal (e.g., to convert a poison gas plant to the production of "socially useful" equivalents) to the most elaborate scenario for universal peace in out time--lies one common fundamental misconception. It is the source of the miasma of unreality surrounding such plans. It is the incorrect assumption that war, as an institution, is subordinate to the social systems it is believed to serve.

This misconception, although profound and far-reaching, is entirely comprehensible. Few social clichés are so unquestioningly accepted as the notion that war is an extension of diplomacy (or of politics, or of the pursuit of economic objectives). If this were true, it would be wholly appropriate for economists and political theorists to look on the problems of transition to peace as essentially mechanical or procedural---as indeed they do, treating them as logistic corollaries of the settlement of national conflicts of interest. If this were true, there would be no real substance to the difficulties of transition. For it is evident that even in today's world there exist no conceivable conflict of interest, real or imaginary, between nations or between social forces within nations, that cannot be resolved without recourse to war--if such resolution were assigned a priority of social value. And if this were true, the economic analyses and disarmament proposals we have referred to, plausible and well conceived as they may be, would not inspire, as they do, an inescapable sense of indirection.

The point is that the cliché is not true, and the problems of transition are indeed substantive rather than merely procedural. Although was is "used" as an instrument of national and social policy, the fact that a society is organized for any degree of readiness for war supersedes its political and economic structure. War itself is the basic social system, within which other secondary modes of

social organization conflict or conspire. It is the system which has governed most human societies of record, as it is today.

Once this is correctly understood, the true magnitude of the problems entailed in a transition to peace---itself a social system, but without precedent except in a few simple preindustrial societies---becomes apparent. At the same time, some of the puzzling superficial contradictions of modern societies can then be readily rationalized. The "unnecessary" size and power of the world war industry; the preeminence of the military establishment in every society, whether open or concealed; the exemption of military or paramilitary institutions from the accepted social and legal standards of behavior required elsewhere in the society; the successful operation of the armed forces and the armaments producers entirely outside the framework of each nation's economic ground rules: these and other ambiguities closely associated with the relationship of war to society are easily clarified, once the priority of war-making potential as the principal structuring force in society is accepted. Economic systems, political philosophies, and corpora jures serve and extend the war system, not vice versa.

It must be emphasized that the precedence of a society's war-making potential over its other characteristics is not the result of the "threat" presumed to exist at any one time from other societies. This is the reverse of the basic situation; "threats" against the "national interest" are usually created or accelerated to meet the changing needs of the war system. Only in comparatively recent times has it been considered politically expedient to euphemize war budgets as "defense" requirements. The necessity for governments to distinguish between "aggression" (bad) and "defense" (good) has been a by-product of rising literacy and rapid communication. The distinction is tactical only, a concession to the growing inadequacy of ancient war-organizing political rationales.

Wars are not "caused" by international conflicts of interest. Proper logical sequence would make it more often accurate to say that war-making societies require---and thus bring about---such conflicts. The capacity of a nation to make war expresses the greatest social power it can exercise; war-making, active or contemplated, is a matter of life and death on the greatest scale subject to social control. It should therefore hardly be surprising that the military institutions in each society claim its highest priorities.

We find further that most of the confusion surrounding the myth that war-making is a tool of state policy stems from a general misapprehension of the functions of war. In general, these are conceived as: to defend a nation from military attack by another, or to deter such an attack; to defend or advance a

"national interest"--economic, political, ideological; to maintain or in- crease a nation's military power for its own sake. These are the visible, or ostensible, functions of war. If there were no others, the importance of the war establishment in each society might in fact decline to the subordinate level it is believed to occupy. And the elimination of war would indeed be the procedural matter that the disarmament scenarios suggest.

But there are other, broader, more profoundly felt functions of war in modern societies. It is these invisible, or implied, functions that maintain war-readiness as the dominant force in our societies. And it is the unwillingness or inability of the writers of disarmament scenarios and reconversion plans to take them into account that has so reduced the usefulness of their work, and that has made it seem unrelated to the world we know.

SECTION 5 - THE FUNCTIONS OF WAR

As we have indicated, the preeminence of the concept of war as the principal organizing force in most societies has been insufficiently appreciated. This is also true of its extensive effects throughout the many nonmilitary activities of society. These effects are less apparent in complex industrial societies like our own than in primitive cultures, the activities of which can be more easily and fully comprehended.

We propose in this section to examine these nonmilitary, implied, and usually invisible functions of war, to the extent that they bear on the problems of transition to peace for our society. The military, or ostensible, function of the war system requires no elaboration; it serves simply to defend or advance the "national interest" by means of organized violence. It is often necessary for a national military establishment to create a need for its unique powers--to maintain the franchise, so to speak. And a healthy military apparatus requires "exercise," by whatever rationale seems expedient, to prevent its atrophy.

The nonmilitary functions of the war system are more basic. They exist not merely to justify themselves but to serve broader social purposes. If and when war is eliminated, the military functions it has served will end with it. But its nonmilitary functions will not. It is essential, therefore, that we understand their significance before we can reasonably expect to evaluate whatever institutions may be proposed to replace them.

ECONOMIC

The production of weapons of mass destruction has always been associated with economic "waste." The term is pejorative, since it implies a failure of function. But no human activity can properly be considered wasteful if it achieves its contextual objective. The phrase "wasteful but necessary," applied not only to war expenditures but to most of the "unproductive" commercial activities of our society, is a contradiction in terms. "...The attacks that have since the time of Samuel's criticism of King Saul been leveled against military expenditures as waste may well have concealed or misunderstood the point that some kinds of waste may have a larger social utility."

In the case of military "waste," there is indeed a larger social utility. It derives from the fact that the "wastefulness" of war production is exercised entirely outside the framework of the economy of supply and demand. As such, it provides the only critically large segment of the total economy that is subject to complete and arbitrary central control. If modern industrial societies can be

defined as those which have developed the capacity to produce more than is required for their economic survival (regardless of the equities of distribution of goods within them), military spending can be said to furnish the only balance wheel with sufficient inertia to stabilize the advance of their economies. The fact that war is "wasteful" is what enables it to serve this function. And the faster the economy advances, the heavier this balance wheel must be.

This function is often viewed, oversimply, as a device for the control of surpluses. One writer on the subject puts it this way: "Why is war so wonderful? Because it creates artificial demand...the only kind of artificial demand, moreover, that does not raise any political issues: war, and only war, solves the problem of inventory." The reference here is to shooting war, but it applies equally to the general war economy as well. "It is generally agreed," concludes, more cautiously, the report of a panel set up by the U.S. Arms Control and Disarmament Agency, "that the greatly expanded public sector since World War II, resulting from heavy defense expenditures, has provided additional protection against depressions, since this sector is not responsive to contraction in the private sector and has provided a sort of buffer or balance wheel in the economy."

The principal economic function of war, in our view, is that it provides just such a flywheel. It is not to be confused in function with the various forms of fiscal control, none of which directly engages vast numbers of control, none of which directly engages vast numbers of men and units of production. It is not to be confused with massive government expenditures in social welfare programs; once initiated, such programs normally become integral parts of the general economy and are no longer subject to arbitrary control.

But even in the context of the general civilian economy war cannot be considered wholly "wasteful." Without a long-established war economy, and without its frequent eruption into large-scale shooting war, most of the major industrial advances known to history, beginning with the development of iron, could never have taken place. Weapons technology structures the economy. According to the writer cited above, "Nothing is more ironic or revealing about our society than the fact that hugely destructive war is a very progressive force in it. ... War production is progressive because it is production that would not otherwise have taken place. (It is not so widely appreciated, for example, that the civilian standard of living rose during World War II.)" This is not "ironic or revealing," but essentially a simple statement of fact.

It should also be noted that the war production has a dependably stimulating effect outside itself. Far from constituting a "wasteful" drain on the economy,

war spending, considered pragmatically, has been a consistently positive factor in the rise of gross national product and of individual productivity. A former Secretary of the Army has carefully phrased it for public consumption thus: "If there is, as I suspect there is, a direct relation between the stimulus of large defense spending and a substantially increased rate of growth of gross national product, it quite simply follows that defense spending per se might be countenanced on economic grounds alone [emphasis added] as a stimulator of the national metabolism." Actually, the fundamental nonmilitary utility of war in the economy is far more widely acknowledged than the scarcity of such affirmations as that quoted above would suggest.

But negatively phrased public recognitions of the importance of war to the general economy abound. The most familiar example is the effect of "peace threats" on the stock market, e.g., "Wall Street was shaken yesterday by news of an apparent peace feeler from North Vietnam, but swiftly recovered its composure after about an hour of sometimes indiscriminate selling." Savings banks solicit deposits with similar cautionary slogans, e.g., "If peace breaks out, will you be ready for it?" A more subtle case in point was the recent refusal of the Department of Defense to permit the West German government to substitute nonmilitary goods for unwanted armaments in its purchase commitments from the United States; the decisive consideration was that the German purchases should not affect the general (nonmilitary) economy. Other incidental examples are to be found in the pressures brought to bear on the Department when it announces plans to close down an obsolete facility (as a "wasteful" form of "waste"). and in the usual coordination of stepped-up military activities (as in Vietnam in 1965) with dangerously rising unemployment rates.

Although we do not imply that a substitute for war in the economy cannot be devised, no combination of techniques for controlling employment, production, and consumption has yet been tested that can remotely compare to it in effectiveness. It is, and has been, the essential economic stabilizer of modern societies.

POLITICAL

The political functions of war have been up to now even more critical to social stability. It is not surprising, nevertheless, that discussions of economic conversion for peace tend to fall silent on the matter of political implementation, and that disarmament scenarios, often sophisticated in their weighing of international political factors, tend to disregard the political functions of the war system within individual societies.

These functions are essentially organizational. First of all, the existence of a society as a political "nation" requires as part of its definition an attitude of relationship toward other "nations." This is what we usually call a foreign policy. But a nation's foreign policy can have no substance if it lacks the means of enforcing its attitude toward other nations. It can do this in a credible manner only if it implies the threat of maximum political organization for this purpose--which is to say that it is organized to some degree for war. War, then, as we have defined it to include all national activities that recognize the possibility of armed conflict, is itself the defining element of any nation's existence vis-a-vis any other nation. Since it is historically axiomatic that the existence of any form of weaponry insures its use, we have used the work "peace" as virtually synonymous with disarmament. By the same token, "war" is virtually synonymous with nationhood. The elimination of war implies the inevitable elimination of national sovereignty and the traditional nation-state.

The war system not only has been essential to the existence of nations as independent political entities, but has been equally indispensable to their stable internal political structure. Without it, no government has ever been able to obtain acquiescence in its "legitimacy," or right to rule its society. The possibility of war provides the sense of external necessity without which nor government can long remain in power. The historical record reveals one instance after another where the failure of a regime to maintain the credibility of a war threat led to its dissolution, by the forces of private interest, or reactions to social injustice, or of other disintegrative elements. The organization of a society for the possibility of war is its principal political stabilizer. It is ironic that this primary function of war has been generally recognized by historians only where it has been expressly acknowledged--in the pirate societies of the great conquerors.

The basic authority of a modern state over its people resides in its war powers. (There is, in fact, good reason to believe that codified law had its origins in the rules of conduct established by military victors for dealing with the defeated enemy, which were later adapted to apply to all subject populations.) On a day-to-day basis, it is represented by the institution of police, armed organizations charged expressly with dealing with "internal enemies" in a military manner. Like the conventional "external" military, the police are also substantially exempt from many civilian legal restraints on their social behavior. In some countries, the artificial distinction between police and other military forces does not exist. On the long-term basis, a government's emergency war powers -- inherent in the structure of even the most libertarian of nations -- define the most significant aspect of the relation between state and citizen.

In advanced modern democratic societies, the war system has provided political leaders with another political-economic function of increasing importance: it has served as the last great safeguard against the elimination of necessary social classes. As economic productivity increases to a level further and further above that of minimum subsistence, it becomes more and more difficult for a society to maintain distribution patterns insuring the existence of "hewers of wood and drawers of water". The further progress of automation can be expected to differentiate still more sharply between "superior" workers and what Ricardo called "menials," while simultaneously aggravating the problem of maintaining an unskilled labor supply.

The arbitrary nature of war expenditures and of other military activities make them ideally suited to control these essential class relationships. Obviously, if the war system were to be discarded, new political machinery would be needed at once to serve this vital subfunction. Until it is developed, the continuance of the war system must be assured, if for no other reason, among others, than to preserve whatever quality and degree of poverty a society requires as an incentive, as well as to maintain the stability of its internal organization of power.

SOCIOLOGICAL

Under this heading, we will examine a nexus of functions served by the war system that affect human behavior in society. In general, they are broader in application and less susceptible to direct observation than the economic and political factors previously considered.

The most obvious of these functions is the time-honored use of military institutions to provide antisocial elements with an acceptable role in the social structure. The disintegrative, unstable social movements loosely described as "fascist" have traditionally taken root in societies that have lacked adequate military or paramilitary outlets to meet the needs of these elements. This function has been critical in periods of rapid change. The danger signals are easy to recognize, even though the stigmata bear different names at different times. The current euphemistic clichés--"juvenile delinquency" and "alienation" -- have had their counterparts in every age. In earlier days these conditions were dealt with directly by the military without the complications of due process, usually through press gangs or outright enslavement. But it is not hard to visualize, for example, the degree of social disruption that might have taken place in the United States during the last two decades if the problem of the socially disaffected of the post-World War II period had been foreseen and

effectively met. The younger, and more dangerous, of these hostile social groupings have been kept under control by the Selective Service System.

This system and its analogues elsewhere furnish remarkably clear examples of disguised military utility. Informed persons in this country have never accepted the official rationale for a peacetime draft--military necessity, preparedness, etc. --as worthy of serious consideration. But what has gained credence among thoughtful men is the rarely voiced, less easily refuted, proposition that the institution of military service has a "patriotic" priority in our society that must be maintained for its own sake. Ironically, the simplistic official justification for selective service comes closer to the mark, once the non-military functions of military institutions are understood. As a control device over the hostile, nihilistic, and potentially unsettling elements of a society in transition, the draft can again be defended, and quite convincingly, as a "military" necessity.

Nor can it be considered a coincidence that overt military activity, and thus the level of draft calls, tend to follow the major fluctuations in the unemployment rate in the lower age groups. This rate, in turn, is a timetested herald of social discontent. It must be noted also that the armed forces in every civilization have provided the principal state-supported haven for what we now call the "unemployable." The typical European standing army (of fifty years ago) consisted of "...troops unfit for employment in commerce, industry, or agriculture, led by officers unfit to practice any legitimate profession or to conduct a business enterprise." This is still largely true, if less apparent. In a sense, this function of the military as the custodian of the economically or culturally deprived was the forerunner of most contemporary civilian social-welfare programs, from the W.P.A. to various forms of "socialized" medicine and social security. It is interesting that liberal sociologists currently proposing to use the Selective Service System as a medium of cultural upgrading of the poor consider this a novel application of military practice.

Although it cannot be said absolutely that such critical measures of social control as the draft require a military rationale, no modern society has yet been willing to risk experimentation with any other kind. Even during such periods of comparatively simple social crisis as the so-called Great Depression of the 1930s, it was deemed prudent by the government to invest minor make-work projects, like the "Civilian" Conservation Corps, with a military character, and to place the more ambitious National Recovery Administration under the direction of a professional army officer at its inception. Today, at least one small Northern European country, plagued with uncontrollable unrest among its "alienated youth," is considering the expansion of its armed forces, despite the problem of making credible the expansion of a non-existent external threat.

Sporadic efforts have been made to promote general recognition of broad national values free of military connotation, but they have been ineffective. For example, to enlist public support of even such modest programs of social adjustment as "fighting inflation" or "maintaining physical fitness" it has been necessary for the government to utilize a patriotic (i.e. military) incentive. It sells "defense" bonds and it equates health with military preparedness. This is not surprising; since the concept of "nationhood" implies readiness for war, a "national" program must do likewise.

In general, the war system provides the basic motivation for primary social organization. In so doing, it reflects on the societal level the incentives of individual human behavior. The most important of these, for social purposes, is the individual psychological rationale for allegiance to a society and its values. Allegiance requires a cause; a cause requires an enemy. This much is obvious; the critical point is that the enemy that defines the cause must seem genuinely formidable. Roughly speaking, the presumed power of the "enemy" sufficient to warrant an individual sense of allegiance to a society must be proportionate to the size and complexity of the society. Today, of course, that power must be one of unprecedented magnitude and frightfulness.

It follows, from the patterns of human behavior, that the credibility of a social "enemy" demands similarly a readiness of response in proportion to its menace. In a broad social context, "an eye for an eye" still characterizes the only acceptable attitude toward a presumed threat of aggression, despite contrary religious and moral precepts governing personal conduct. The remoteness of personal decision from social consequence in a modern society makes it easy for its members to maintain this attitude without being aware of it. A recent example is the war in Vietnam; a less recent one was the bombing of Hiroshima and Nagasaki. In each case, the extent and gratuitousness of the slaughter were abstracted into political formulae by most Americans, once the proposition that the victims were "enemies" was established. The war system makes such an abstracted response possible in nonmilitary contexts as well. A conventional example of this mechanism is the inability of most people to connect, let us say, the starvation of millions in India with their own past conscious political decision-making. Yet the sequential logic linking a decision to restrict grain production in America with an eventual famine in Asia is obvious, unambiguous, and unconcealed.

What gives the war system its preeminent role in social organization, as elsewhere, is its unmatched authority over life and death. It must be emphasized again that the war system is not a mere social extension of the presumed need

for individual human violence, but itself in turn serves to rationalize most nonmilitary killing. It also provides the precedent for the collective willingness of members of a society to pay a blood price for institutions far less central to social organization that war. To take a handy example..."rather than accept speed limits of twenty miles an hour we prefer to let automobiles kill forty thousand people a year." A Rand analyst puts it in more general terms and less rhetorically: "I am sure that there is, in effect, a desirable level of automobile accidents---desirable, that is, from a broad point of view; in the sense that it is a necessary concomitant of things of greater value to society." The point may seem too obvious for iteration, but it is essential to an understanding of the important motivational function of war as a model for collective sacrifice.

A brief look at some defunct premodern societies is instructive. One of the most noteworthy features common to the larger, more complex, and more successful of ancient civilizations was their widespread use of the blood sacrifice. If one were to limit consideration to those cultures whose regional hegemony was so complete that the prospect of "war" had become virtually inconceivable ---as was the case with several of the great pre-Columbian societies of the Western Hemisphere---it would be found that some form of ritual killing occupied a position of paramount social importance in each. Invariably, the ritual was invested with mythic or religious significance; as will all religious and totemic practice, however, the ritual masked a broader and more important social function.

In these societies, the blood sacrifice served the purpose of maintaining a vestigial "earnest" of the society's capability and willingness to make war-- i.e., kill and be killed---in the event that some mystical--i.e., unforeseen --circumstance were to give rise to the possibility. That the "earnest" was not an adequate substitute for genuine military organization when the unthinkable enemy, such as the Spanish conquistadores, actually appeared on the scene in no way negates the function of the ritual. It was primarily, if not exclusively, a symbolic reminder that war had once been the central organizing force of the society, and that this condition might recur.

It does not follow that a transition to total peace in modern societies would require the use of this model, even in less "barbaric" guise. But the historical analogy serves as a reminder that a viable substitute for war as a social system cannot be a mere symbolic charade. It must involve risk of real personal destruction, and on a scale consistent with the size and complexity of modern social systems. Credibility is the key. Whether the substitute is ritual in nature or functionally substantive, unless it provides a believable life- and-death threat it will not serve the socially organizing function of war.

The existence of an accepted external menace, then, is essential to social cohesiveness as well as to the acceptance of political authority. The menace must be believable, it must be of a magnitude consistent with the complexity of the society threatened, and it must appear, at least, to affect the entire society.

ECOLOGICAL

Men, like all other animals, is subject to the continuing process of adapting to the limitations of his environment. But the principal mechanism he has utilized for this purpose is unique among living creatures. To forestall the inevitable historical cycles of inadequate food supply, post-Neolithic man destroys surplus members of his own species by organized warfare.

Ethologists have often observed that the organized slaughter of members of their own species is virtually unknown among other animals. Man's special propensity to kill his own kind (shared to a limited degree with rats) may be attributed to his inability to adapt anachronistic patterns of survival (like primitive hunting) to his development of "civilizations" in which these patterns cannot be effectively sublimated. It may be attributed to other causes that have been suggested, such as a maladapted "territorial instinct," etc. Nevertheless, it exists and its social expression in war constitutes a biological control of his relationship to his natural environment that is peculiar to man alone.

War has served to help assure the survival of the human species. But as an evolutionary device to improve it, war is almost unbelievably inefficient. With few exceptions, the selective processes of other living creatures promote both specific survival and genetic improvement. When a conventionally adaptive animal faces one of its periodic crises of insufficiency, it is the "inferior" members of the species that normally disappear. An animal's social response to such a crisis may take the form of a mass migration, during which the weak fall by the wayside. Or it may follow the dramatic and more efficient pattern of lemming societies, in which the weaker members voluntarily disperse, leaving available food supplies for the stronger. In either case, the strong survive and the weak fall. In human societies, those who fight and die in wars for survival are in general its biologically stronger members. This is natural selection in reverse.

The regressive genetic effort of war has been often noted and equally often deplored, even when it confuses biological and cultural factors. The disproportionate loss of the biologically stronger remains inherent in traditional warfare. It serves to underscore the fact that survival of the species, rather than

its improvement, is the fundamental purpose of natural selection, if it can be said to have a purpose, just as it is the basic premise of this study.

But as the polemologist Gaston Bouthoul has pointed out, other institutions that were developed to serve this ecological function have proved even less satisfactory. (They include such established forms as these: infanticide, practiced chiefly in ancient and primitive societies; sexual mutilation; monasticism; forced emigration; extensive capital punishment, as in old China and eighteenth-century England; and other similar, usually localized, practices.)

Man's ability to increase his productivity of the essentials of physical life suggests that the need for protection against cyclical famine may be nearly obsolete. It has thus tended to reduce the apparent importance of the basic ecological function of war, which is generally disregarded by peace theorists. Two aspects of its remain especially relevant, however. The first is obvious: current rates of population growth, compounded by environmental threat to chemical and other contaminants, may well bring about a new crisis of insufficiency. If so, it is likely to be one of unprecedented global magnitude, not merely regional or temporary. Conventional methods of warfare would almost surely prove inadequate, in this event, to reduce the consuming population to a level consistent with survival of the species.

The second relevant factor is the efficiency of modern methods of mass destruction. Even if their use is not required to meet a world population crisis, they offer, perhaps paradoxically, the first opportunity in the history of man to halt the regressive genetic effects of natural selection by war. Nuclear weapons are indiscriminate. Their application would bring to an end the disproportionate destruction of the physically stronger members of the species (the "warriors") in periods of war. Whether this prospect of genetic gain would offset the unfavorable mutations anticipated from postnuclear radioactivity we have not yet determined. What gives the question a bearing on our study is the possibility that the determination may yet have to be made.

Another secondary ecological trend bearing on projected population growth is the regressive effect of certain medical advances. Pestilence, for example, is no longer an important factor in population control. The problem of increased life expectancy has been aggravated. These advances also pose a potentially more sinister problem, in that undesirable genetic traits that were formerly self-liquidating are now medically maintained. Many diseases that were once fatal at preprocreational ages are now cured; the effect of this development is to perpetuate undesirable susceptibilities and mutations. It seems clear that a new quasi-eugenic function of war is now in process of formation that will have to

be taken into account in any transition plan. For the time being, the Department of Defense appears to have recognized such factors, as has been demonstrated by the planning under way by the Rand Corporation to cope with the breakdown in the ecological balance anticipated after a thermonuclear war. The Department has also begun to stockpile birds, for example, against the expected proliferation of radiation-resistant insects, etc.

CULTURAL AND SCIENTIFIC

The declared order of values in modern societies gives a high place to the so-called "creative" activities, and an even higher one to those associated with the advance of scientific knowledge. Widely held social values can be translated into political equivalents, which in turn may bear on the nature of a transition to peace. The attitudes of those who hold these values must be taken into account in the planning of the transition. The dependence, therefore, of cultural and scientific achievement on the war system would be an important consideration in a transition plan even is such achievement had no inherently necessary social function.

Of all the countless dichotomies invented by scholars to account for the major differences in art styles and cycles, only one has been consistently unambiguous in its application to a variety of forms and cultures. However it may be verbalized, the basic distinction is this: Is the work war-oriented or is it not? Among primitive peoples, the war dance is the most important art form. Elsewhere, literature, music, painting, sculpture, and architecture that has won lasting acceptance has invariably dealt with a theme of war, expressly or implicitly, and has expressed the centricity of war to society. The war in question may be national conflict, as in Shakespeare plays, Beethoven's music, or Goya's paintings, or it may be reflected in the form of religious, social, or moral struggle, as in the work of Dante, Rembrandt, and Bach. Art that cannot be classified as war-oriented is usually described as "sterile," "decadent," and so on. Application of the "war standard" to works of art may often leave room for debate in individual cases, but there is no question of its role as the fundamental determinant of cultural values. Aesthetic and moral standards have a common anthropological origin, in the exaltation of bravery, the willingness to kill and risk death in tribal warfare.

It is also instructive to note that the character of a society's culture has borne a close relationship to its war-making potential, in the context of its times. It is no accident that the current "cultural explosion" in the United States is taking place during an era marked by an unusually rapid advance in weaponry. This relationship is more generally recognized than the literature on the subject

would suggest. For example, many artists and writers are now beginning to express concern over the limited creative options they envisage in the warless world they think, or hope, may be soon upon us. They are currently preparing for this possibility by unprecedented experimentation with meaningless forms; their interest in recent years has been increasingly engaged by the abstract pattern, the gratuitous emotion, the random happening, and the unrelated sequence.

The relationship of war to scientific research and discovery is more explicit. War is the principal motivational force for the development of science at every level, from the abstractly conceptual to the narrowly technological. Modern society places a high value on "pure" science, but it is historically inescapable that all the significant discoveries that have been made about the natural world have been inspired by the real or imaginary military necessities of their epochs. The consequences of the discoveries have indeed gone far afield, but war has always provided the basic incentive.

Beginning with the development of iron and steel, and proceeding through the discoveries of the laws of motion and thermodynamics to the age of the atomic particle, the synthetic polymer, and the space capsule, no important scientific advance has not been at least indirectly initiated by an implicit requirement of weaponry. More prosaic examples include the transistor radio (an outgrowth of military communications requirements), the assembly line (from Civil War firearms needs), the steel-frame building (from the steel battleship), the canal lock, and so on. A typical adaptation can be seen in a device as modest as the common lawnmower; it developed from the revolving scythe devised by Leonardo da Vinci to precede a horse-powered vehicle into enemy ranks.

The most direct relationship can be found in medical technology. For example, a giant "walking machine," and amplifier of body motions invented for military use in difficult terrain, is now making it possible for many previously con- fined to wheelchairs to walk. The Vietnam war alone has led to spectacular improvements in amputation procedures, blood-handling techniques, and surgical logistics. It has stimulated new large-scale research on malaria and other typical parasite diseases; it is hard to estimate how long this t? Amoould otherwise have been delayed, despite its enormous nonmilitary importance to nearly half the world's population.

OTHER

We have elected to omit from our discussion of the nonmilitary functions of war those we do not consider critical to a transition program. This is not to say they

are unimportant, however, but only that they appear to present no special problems for the organization of a peace-oriented social system. They include the following:

War as a general social release. This is a psychosocial function, serving the same purpose for a society as do the holiday, the celebration, and the orgy for the individual---the release and redistribution of undifferentiated tensions. War provides for the periodic necessary readjustment of standards of social behavior (the "moral climate") and for the dissipation of general boredom, one of the most consistently undervalued and unrecognized of social phenomena.

War as a generational stabilizer. This psychological function, served by other behavior patterns in other animals, enables the physically deteriorating older generation to maintain its control of the younger, destroying it if necessary.

War as an ideological clarifier. The dualism that characterized the traditional dialectic of all branches of philosophy and of stable political relationships stems from war as the prototype of conflict. Except for secondary considerations, there cannot be, to put it as simply as possible, more than two sides to a question because there cannot be more than two sides to a war.

War as the basis for the international understanding. Before the development of modern communications, the strategic requirements of war provided the only substantial incentive for the enrichment of one national culture with the achievements of another. Although this is still the case in many international relationships, the function is obsolescent.

We have also forgone extended characterization of those functions we assume to be widely and explicitly recognized. An obvious example is the role of war as controller of the quality and degree of unemployment. This is more than an economic and political subfunction; its sociological, cultural, and ecological aspects are also important, although often teleonomic. But none affect the general problem of substitution. The same is true of certain other functions; those we have included are sufficient to define the scope of the problem.

SECTION 6 - SUBSTITUTES FOR THE FUNCTIONS OF WAR

By now it should be clear that the most detailed and comprehensive master plan for a transition to world peace will remain academic if it fails to deal forthrightly with the problem of the critical nonmilitary functions of war. The social needs they serve are essential; if the war system no longer exists to meet them, substitute institutions will have to be established for the purpose. These surrogates must be "realistic," which is to say of a scope and nature that can be conceived and implemented in the context of present-day social capabilities. This is not the truism it may appear to be; the requirements of radical social change often reveal the distinction between a most conservative projection and a wildly utopian scheme to be fine indeed.

In this section we will consider some possible substitutes for these functions. Only in rare instances have they been put forth for the purposes which concern us here, but we see no reason to limit ourselves to proposals that address themselves explicitly to the problem as we have outlined it. We will disregard the ostensible, or military, functions of war; it is a premise of this study that the transition to peace implies absolutely that they will no longer exist in any relevant sense. We will also disregard the noncritical functions exemplified at the end of the preceding section.

ECONOMIC

Economic surrogates for war must meet two principal criteria. They must be "wasteful," in the common sense of the word, and they must operate outside the normal supply-demand system. A corollary that should be obvious is that the magnitude of the waste must be sufficient to meet the needs of a particular society. An economy as advanced and complex as our own requires the planned average annual destruction of not less than 10 percent of gross national product if it is effectively to fulfill its stabilizing function. When the mass of a balance wheel is inadequate to the power it is intended to control, its effect can be self-defeating, as with a runaway locomotive. The analogy, though crude, is especially apt for the American economy, as our record of cyclical depressions shows. All have taken place during periods of grossly inadequate military spending.

Those few economic conversion programs which by implication acknowledge the nonmilitary economic function of war (at least to some extent) tend to assume that so-called social-welfare expenditures will fill the vacuum created by the disappearance of military spending. When one considers the backlog of un- finished business---proposed but still unexecuted---in this field, the

assumption seems plausible. Let us examine briefly the following list, which is more or less typical of general social welfare programs.

HEALTH. Drastic expansion of medical research, education, and training facilities; hospital and clinic construction; the general objective of complete government-guaranteed health care for all, at a level consistent with current developments in medical technology.

EDUCATION. The equivalent of the foregoing in teacher training; schools and libraries; the drastic upgrading of standards, with the general objective of making available for all an attainable educational goal equivalent to what is now considered a professional degree.

HOUSING. Clean, comfortable, safe, and spacious living space for all, at the level now enjoyed by about 15 percent of the population in this country (less in most others).

TRANSPORTATION. The establishment of a system of mass public transportation making it possible for all to travel to and from areas of work and recreation quickly, comfortably, and conveniently, and to travel privately for pleasure rather than necessity.

PHYSICAL ENVIRONMENT. The development and protection of water supplies, forests, parks, and other natural resources; the elimination of chemical and bacterial contaminants from air, water, and soil.

POVERTY. The genuine elimination of poverty, defined by a standard consistent with current economic productivity, by means of a guaranteed annual income or whatever system of distribution will best assure its achievement.

This is only a sampler of the more obvious domestic social welfare items, and we have listed it in a deliberately broad, perhaps extravagant, manner. In the past, such a vague and ambitious-sounding "program" would have been dismissed out of hand, without serious consideration; it would clearly have been, prima facie, far too costly, quite apart from its political implications. Our objective to it, on the other hand, could hardly be more contradictory. As an economic substitute for war, it is inadequate because it would be far too cheap.

If this seems paradoxical, it must be remembered that up to now all proposed social-welfare expenditures have had to be measured within the war economy, not as a replacement for it. The old slogan about a battleship or an ICBM

costing as much as x hospitals or y schools or z homes takes on a very different meaning if there are to be more battleships or ICBM's.

Since the list is general, we have elected to forestall the tangential controversy that surrounds arbitrary cost projections by offering no individual cost estimates. But the maximum program that could be physically effected along the lines indicated could approach the established level of military spending only for a limited time--in our opinion, subject to a detailed cost-and-feasibility analysis, less than ten years. In this short period, at this rate, the major goals of the program would have been achieved. Its capital-investment phase would have been completed, and it would have established a permanent comparatively modest level of annual operating cost--within the framework of the general economy.

Here is the basic weakness of the social-welfare surrogate. On the short-term basis, a maximum program of this sort could replace a normal military spending program, provided it was designed, like the military model, to be subject to arbitrary control. Public housing starts, for example, or the development of modern medical centers might be accelerated or halted from time to time, as the requirements of a stable economy might dictate. But on the long-term basis, social-welfare spending, no matter how often redefined, would necessarily become an integral, accepted part of the economy, of no more value as a stabilizer than the automobile industry or old age and survivors' insurance. Apart from whatever merit social-welfare programs are deemed to have for their own sake, their function as a substitute for war in the economy would thus be self-liquidating. They might serve, however, as expedients pending the development of more durable substitute measures.

Another economic surrogate that has been proposed is a series of giant "space research" programs. These have already demonstrated their utility in more modest scale within the military economy. What has been implied, although not yet expressly put forth, is the development of a long-range sequence of space-research projects with largely unattainable goals. This kind of program offers several advantages lacking in the social welfare model. First, it is unlikely to phase itself out, regardless of the predictable "surprises" science has in store for us: the universe is too big. In the event some individual project unexpectedly succeeds there would be no dearth of substitute problems. For example, if colonization of the moon proceeds on schedule, it could then become "necessary" to establish a beachhead on Mars or Jupiter, and so on. Second, it need be no more dependent on the general supply-demand economy than its military prototype. Third, it lends itself extraordinarily well to arbitrary control.

Space research can be viewed as the nearest modern equivalent yet devised to the pyramid-building, and similar ritualistic enterprises, of ancient societies. It is true that the scientific value of the space program, even of what has already been accomplished, is substantial on its own terms. But current programs are absurdly obviously disproportionate, in the relationship of the knowledge sought to the expenditures committed. All but a small fraction of the space budget, measured by the standards of comparable scientific objectives, must be charged de facto to the military economy. Future space research, projected as a war surrogate, would further research, projected as a war surrogate, would further reduce the "scientific" rationale of its budget to a minuscule percentage indeed. As a purely economic substitute for war, therefore, extension of the space program warrants serious consideration.

In Section 3 we pointed out that certain disarmament models, which we called conservative, postulated extremely expensive and elaborate inspection systems. Would it be possible to extend and institutionalize such systems to the point where they might serve as economic surrogates for war spending? The organization of failsafe inspection machinery could well be ritualized in a manner similar to that of established military processes. "Inspection teams" might be very like weapons. Inflating the inspection budget to military scale presents no difficulty. The appeal of this kind of scheme lies in the comparative ease of transition between two parallel systems.

The "elaborate inspection" surrogate is fundamentally fallacious, however. Although it might be economically useful, as well as politically necessary, during the disarmament transition, it would fail as a substitute for the economic function of war for one simple reason. Peace-keeping inspection is part of a war system, not of a peace system. It implies the possibility of weapons maintenance or manufacture, which could not exist in a world at peace as here defined. Massive inspection also implies sanctions, and thus war-readiness.

The same fallacy is more obvious in plans to create a patently useless "defense conversion" apparatus. The long-discredited proposal to build "total" civil defense facilities is one example; another is the plan to establish a giant antimissile missile complex (Nike-X, et al.). These programs, of course, are economic rather than strategic. Nevertheless, they are not substitutes for military spending but merely different forms of it.

A more sophisticated variant is the proposal to establish the "Unarmed Forces" of the United States. This would conveniently maintain the entire institutional military structure, redirecting it essentially toward social-welfare activities on a global scale. It would be, in effect, a giant military Peace Corps. There is

nothing inherently unworkable about this plan, and using the existing military system to effectuate its own demise is both ingenious and convenient. But even on a greatly magnified world basis, social-welfare expenditures must sooner or later reenter the atmosphere of the normal economy. The practical transitional virtues of such a scheme would thus be eventually negated by its inadequacy as a permanent economic stabilizer.

POLITICAL

The war system makes the stable government of societies possible. It does this essentially by providing an external necessity for a society to accept political rule. In so doing, it establishes the basis for nationhood and the authority of government to control its constituents. What other institution or combination of programs might serve these functions in its place?

We have already pointed out that the end of the war means the end of national sovereignty, and thus the end of nationhood as we know it today. But this does not necessarily mean the end of nations in the administrative sense, and internal political power will remain essential to a stable society. The emerging "nations" of the peace epoch must continue to draw political authority from some source.

A number of proposals have been made governing the relations between nations after total disarmament; all are basically juridical in nature. They contemplate institutions more or less like a World Court, or a United Nations, but vested with real authority. They may or may not serve their ostensible post-military purpose of settling international disputes, but we need not discuss that here. None would offer effective external pressure on a peace-world nation to organize itself politically.

It might be argued that a well-armed international police force, operating under the authority of such a supranational "court," could well serve the function of external enemy. This, however, would constitute a military operation, like the inspection schemes mentioned, and, like them, would be inconsistent with the premise of an end to the war system. It is possible that a variant of the "Unarmed Forces" idea might be developed in such a way that its "constructive" (i.e., social welfare) activities could be combined with an economic "threat" of sufficient size and credibility to warrant political organization. Would this kind of threat also be contradictory to our basic premise?--that is, would it be inevitably military? Not necessarily, in our view, but we are skeptical of its capacity to evoke credibility. Also, the obvious destabilizing effect of any global social welfare surrogate on politically necessary class relationships

would create an entirely new set of transition problems at least equal in magnitude.

Credibility, in fact, lies at the heart of the problem of developing a political substitute for war. This is where the space-race proposals, in many ways so well suited as economic substitutes for war, fall short. The most ambitious and unrealistic space project cannot of itself generate a believable external menace. It has been hotly argued that such a menace would offer the "last, best hope of peace," etc., by uniting mankind against the danger of destruction by "creatures" from other planets or from outer space. Experiments have been proposed to test the credibility of an out-of-our-world invasion threat; it is possible that a few of the more difficult-to-explain "flying saucer" incidents of recent years were in fact early experiments of this kind. If so, they could hardly have been judged encouraging. We anticipate no difficulties in making a "need" for a giant super space program credible for economic purposes, even were there not ample precedent; extending it, for political purposes, to include features unfortunately associated with science fiction would obviously be a more dubious undertaking.

Nevertheless, an effective political substitute for war would require "alternate enemies," some of which might seem equally farfetched in the context of the current war system. It may be, for instance, that gross pollution of the environment can eventually replace the possibility of mass destruction by nuclear weapons as the principal apparent threat to the survival of the species. Poisoning of the air, and of the principal sources of food and water supply, is already well advanced, and at first glance would seem promising in this respect; it constitutes a threat that can be dealt with only through social organization and political power. But from present indications it will be a generation to a generation and a half before environmental pollution, however severe, will be sufficiently menacing, on a global scale, to offer a possible basis for a solution.

It is true that the rate of pollution could be increased selectively for this purpose; in fact, the mere modifying of existing programs for the deterrence of pollution could speed up the process enough to make the threat credible much sooner. But the pollution problem has been so widely publicized in recent years that it seems highly improbably that a program of deliberate environ- mental poisoning could be implemented in a politically acceptable manner.

However unlikely some of the possible alternate enemies we have mentioned may seem, we must emphasize that one must be found, of credible quality and magnitude, if a transition to peace is ever to come about without social disintegration. It is more probably, in our judgement, that such a threat will have to be invented, rather than developed from unknown conditions. For this

reason, we believe further speculation about its putative nature ill-advised in this context. Since there is considerable doubt, in our minds, that any viable political surrogate can be devised, we are reluctant to compromise, by premature discussion, any possible option that may eventually lie open to our government.

SOCIOLOGICAL

Of the many functions of war we have found convenient to group together in this classification, two are critical. In a world of peace, the continuing stability of society will require: 1) an effective substitute for military institutions that can neutralize destabilizing social elements and 2) a credible motivational surrogate for war that can insure social cohesiveness. The first is an essential element of social control; the second is the basic mechanism for adapting individual human drives to the needs of society.

Most proposals that address themselves, explicitly or otherwise, to the postwar problem of controlling the socially alienated turn to some variant of the Peace Corps or the so-called Job Corps for a solution. The socially disaffected, the economically unprepared, the psychologically unconformable, the hard-core "delinquents," the incorrigible "subversives," and the rest of the unemployable are seen as somehow transformed by the disciplines of a service modeled on military precedent into more or less dedicated social service workers. This presumption also informs the otherwise hardheaded ratiocination of the "Unarmed Forces" plan.

The problem has been addressed, in the language of popular sociology, by Secretary McNamara. "Even in our abundant societies, we have reason enough to worry over the tensions that coil and tighten among underprivileged young people, and finally flail out in delinquency and crime. What are we to expect.. where mounting frustrations are likely to fester into eruptions of violence and extremism?" In a seemingly unrelated passage, he continues: "It seems to me that we could move toward remedying that inequity [of the Selective Service System] by asking every young person in the United States to give two years of service to his country--whether in one of the military services, in the Peace Corps, or in some other volunteer developmental w? Am at home or abroad. We could encourage other countries to do the same." Here, as elsewhere throughout this significant speech, Mr. McNamara has focused, indirectly but unmistakably, on one of the key issues bearing on a possible transition to peace, and has later indicated, also indirectly, a rough approach to its resolution, again phrased in the language of the current war system.

It seems clear that Mr. McNamara and other proponents of the peace-corps surrogate for this tar function lean heavily on the success of the paramilitary Depression programs mentioned in the last section. We find the precedent wholly inadequate in degree. Neither the lack of relevant precedent, however, nor the dubious social welfare sentimentality characterizing this approach warrant its rejection without careful study. It may be viable --- provided, first, that the military origin of the Corps format be effectively rendered out of its operational activity, and second, that the transition from paramilitary activities to "developmental w? A" can be effected without regard to the attitudes of the Corps personnel or to the "value" of the work it is expected to perform.

Another possible surrogate for the control of potential enemies of society is the reintroduction, in some form consistent with modern technology and political processes, of slavery. Up to now, this has been suggested only in fiction, notably in the works of Wells, Huxley, Orwell, and others engaged in the imaginative anticipation of the sociology of the future. But the fantasies projected in Brave New World and 1984 have seemed less and less implausible over the years since their publication. The traditional association of slavery with ancient preindustrial cultures should not blind us to its adaptability to advanced forms of social organization, nor should its equally traditional incompatibility with Western moral and economic values. It is entirely possible that the development of a sophisticated form of slavery may be an absolute prerequisite for social control in a world at peace. As a practical matter, conversion of the code of military discipline to a euphemized form of enslavement would entail surprisingly little revision; the logical first step would be the adoption of some form of "universal" military service.

When it comes to postulating a credible substitute for war capable of directing human behavior patterns in behalf of social organization, few options suggest themselves. Like its political function, the motivational function of war requires the existence of a genuinely menacing social enemy. The principal difference is that for purposes of motivating basic allegiance, as distinct from accepting political authority, the "alternate enemy" must imply a more immediate, tangible, and directly felt threat of destruction. It must justify the need for taking and paying a "blood price" in wide areas of human concern.

In this respect, the possible enemies noted earlier would be insufficient. One exception might be the environmental-pollution model, if the danger to society it posed was genuinely imminent. The fictive models would have to carry the weight of extraordinary conviction, underscored with a not inconsiderable actual sacrifice of life; the construction of an up-to-date mythological or

religious structure for this purpose would present difficulties in our era, but must certainly be considered.

Games theorists have suggested, in other contexts, the development of "blood games" for the effective control of individual aggressive impulses. It is an ironic commentary on the current state of war and peace studies that it was left not to scientists but to the makers of a commercial film to develop a model for this notion, on the implausible level of popular melodrama, as a ritualized manhunt. More realistically, such a ritual might be socialized, in the manner of the Spanish Inquisition and the less formal witch trials of other periods, for purposes of "social purification," "state security," or other rationale both acceptable and credible to postwar societies. The feasibility of such an updated version of still another ancient institution, though doubtful, is considerably less fanciful than the wishful notion of many peace planners that a lasting condition of peace can be brought about without the most painstaking examination of every possible surrogate for the essential functions of war. What is involved here, in a sense, is the quest for William James' "moral equivalent of war."

It is also possible that the two functions considered under this heading may be jointly served, in the sense of establishing the antisocial, for whom a control institution is needed, as the "alternate enemy" needed to hold society together. The relentless and irreversible advance of unemployability at all levels of society, and the similar extension of generalized alienation from accepted values may make some such program necessary even as an adjunct to the war system. As before, we will not speculate on the specific forms this kind of program might take, except to note that there is again ample precedent, in the treatment meted out to disfavored, allegedly menacing, ethnic groups in certain societies during certain historical periods.

ECOLOGICAL

Considering the shortcomings of war as a mechanism of selective population control, it might appear that devising substitutes for this function should be comparatively simple. Schematically this is so, but the problem of timing the transition to a new ecological balancing device makes the feasibility of substitution less certain.

It must be remembered that the limitation of war in this function is entirely eugenic. War has not been genetically progressive. But as a system of gross population control to preserve the species it cannot fairly be faulted. And, as has been pointed out, the nature of war is itself in transition. Current trends in warfare--the increased strategic bombing of civilians and the greater military

importance now attached to the destruction of sources of supply (as opposed to purely "military" bases and personnel)---strongly suggest that a truly qualitative improvement is in the making. Assuming the war system is to continue, it is more than probably that the regressively selective quality of war will have been reversed, as its victims become more genetically representative of their societies.

There is no question but that a universal requirement that procreation be limited to the products of artificial insemination would provide a fully adequate substitute control for population levels. Such a reproductive system would, of course, have the added advantage of being susceptible of direct eugenic management. Its predictable further development---conception and embryonic growth taking place wholly under laboratory conditions--would extend these controls to their logical conclusion. The ecological function of war under these circumstances would not only be superseded but surpassed in effectiveness.

The indicated intermediate step--total control of conception with a variant of the ubiquitous "pill," via water supplies or certain essential foodstuffs, offset by a controlled "antidote"---is already under development. There would appear to be no foreseeable need to revert to any of the outmoded practices referred to in the previous section (infanticide, etc.) as there might have been if the possibility of transition to peace had arisen two generations ago.

The real question here, therefore, does not concern the viability of this war substitute, but the political problems involved in bringing it about. It cannot be established while the war system is still in effect. The reason for this is simple: excess population is tar material. As long as any society must contemplate even a remote possibility of war, it must maintain a maximum supportable population, even when so doing critically aggravates an economic liability. This is paradoxical, in view of war's role in reducing excess population, but it is readily understood. War controls the general population level, but the ecological interest of any single society lies in maintaining its hegemony vis-a-vis other societies. The obvious analogy can be seen in any free-enterprise economy. Practices damaging to the society as a whole--both competitive and monopolistic--are abetted by the conflicting economic motives of individual capital interests. The obvious precedent can be found in the seemingly irrational political difficulties which have blacked universal adoption of simple birth-control methods. Nations desperately in need of increasing unfavorable production-consumption ratios are nevertheless unwilling to gamble their possible military requirements of twenty years hence for this purpose. Unilateral population control, as practiced in ancient Japan and in other isolated societies, is out of the question in today's world.

Since the eugenic solution cannot be achieved until the transition to the peace system takes place, why not wait? One must qualify the inclination to agree. As we noted earlier, a real possibility of an unprecedented global crisis of insufficiency exists today, which the war system may not be able to forestall. If this should come to pass before an agreed-upon transition to peace were completed, the result might be irrevocably disastrous. There is clearly no solution to this dilemma; it is a risk which must be taken. But it tends to support the view that if a decision is made to eliminate the war system, it were better done sooner than later.

CULTURAL AND SCIENTIFIC

Strictly speaking, the function of war as the determinant of cultural values and as the prime mover of scientific progress may not be critical in a world without war. Our criterion for the basic nonmilitary functions of war has been: Are they necessary to the survival and stability of society? The absolute need for substitute cultural value-determinants and for the continued advance of scientific knowledge is not established. We believe it important, however, in behalf of those for whom these functions hold subjective significance, that it be known what they can reasonably expect in culture and science after a transition to peace.

So far as the creative arts are concerned, there is no reason to believe they would disappear, but only that they would change in character and relative social importance. The elimination of war would in due course deprive them of their principal conative force, but it would necessarily take some time for the transition, and perhaps for a generation thereafter, themes of sociomoral conflict inspired by the war system would be increasingly transferred to the idiom of purely personal sensibility. At the same time, a new aesthetic would have to develop. Whatever its name, form, or rationale, its function would be to express, in language appropriate to the new period, the once discredited philosophy that art exists for its own sake. This aesthetic would reject unequivocally the classic requirement of paramilitary conflict as the substantive content of great art. The eventual effect of the peace-world philosophy of art would be democratizing in the extreme, in the sense that a generally acknowledged subjectivity of artistic standards would equalize their new, content-free "values."

What may be expected to happen is that art would be reassigned the role it once played in a few primitive peace-oriented social systems. This was the function of pure decoration, entertainment, or play, entirely free of the burden of expressing the sociomoral values and conflicts of a war-oriented society. It is

interesting that the groundwork for such a value-free aesthetic is already being laid today, in growing experimentation in art without content, perhaps in anticipation of a world without conflict. A cult has developed around a new kind of cultural determinism, which proposes that the technological form of a cultural expression determines its values rather than does its ostensibly meaningful content. Its clear implication is that there is no "good" or "bad" art, only that which is appropriate to its (technological) times and that which is not. Its cultural effect has been to promote circumstantial constructions and unplanned expressions; it denies to art the relevance of sequential logic. Its significance in this context is that it provides a working model of one kind of value-free culture we might reasonably anticipate in a world at peace.

So far as science is concerned, it might appear at first glance that a giant space-research program, the most promising among the proposed economic surrogates for war, might also serve as the basic stimulator of scientific research. The lack of fundamental organized social conflict inherent in space work, however, would rule it out as an adequate motivational substitute for war when applied to "pure" science. But it could no doubt sustain the broad range of technological activity that a space budget of military dimensions would require. A similarly scaled social-welfare program could provide a comparable impetus to low-keyed technological advances, especially in medicine, rationalized construction methods, educational psychology, etc. The eugenic substitute for the ecological function of war would also require continuing research in certain areas of the life sciences.

Apart from these partial substitutes for war, it must be kept in mind that the momentum given to scientific progress by the great wars of the past century, and even more by the anticipation of World War III, is intellectually and materially enormous. It is our finding that if the war system were to end tomorrow this momentum is so great that the pursuit of scientific knowledge could reasonably be expected to go forward without noticeable diminution for perhaps two decades. It would then continue, at a progressively decreasing tempo, for at least another two decades before the "bank account" of today's unresolved problems would become exhausted. By the standards of the questions we have learned to ask today, there would no longer be anything worth knowing still unknown; we cannot conceive, by definition, of the scientific questions to ask once those we can now comprehend are answered.

This leads unavoidably to another matter: the intrinsic value of the unlimited search for knowledge. We of course offer no independent value judgments here, but it is germane to point out that a substantial minority of scientific opinion feels that search to be circumscribed in any case. This opinion is itself a factor

in considering the need for a substitute for the scientific function of war. For the record, we must also take note of the precedent that during long periods of human history, often covering thousands of years, in which no intrinsic social value was assigned to scientific progress, stable societies did survive and flourish. Although this could not have been possible in the modern industrial world, we cannot be certain it may not again be true in a future world at peace.

SECTION 7 - SUMMARY AND CONCLUSIONS

THE NATURE OF WAR

War is not, as is widely assumed, primarily an instrument of policy utilized by nations to extend or defend their expressed political values or their economic interests. On the contrary, it is itself the principal basis of organization on which all modern societies are constructed. The common proximate cause of war is the apparent interference of one nation with the aspirations of another. But at the root of all ostensible differences of national interest lie the dynamic requirements of the war system itself for periodic armed conflict. Readiness for war characterizes contemporary social systems more broadly than their economic and political structures, which it subsumes.

Economic analyses of the anticipated problems of transition to peace have not recognized the broad preeminence of war in the definition of social systems. The same is true, with rare and only partial exceptions, of model disarmament "scenarios." For this reason, the value of this previous work is limited to the mechanical aspects of transition. Certain features of these models may perhaps be applicable to a real situation of conversion to peace; this till depend on their compatibility with a substantive, rather than a procedural, peace plan. Such a plan can be developed only from the premise of full understanding of the nature of the war system it proposes to abolish, which in turn presupposes detailed comprehension of the functions the war system performs for society. It will require the construction of a detailed and feasible system of substitutes for those functions that are necessary to the stability and survival of human societies.

THE FUNCTIONS OF WAR

The visible, military function of war requires no elucidation; it is not only obvious but also irrelevant to a transition to the condition of peace, in which it will by definition be superfluous. It is also subsidiary in social significance to the implied, nonmilitary functions of war; those critical to transition can be summarized in five principal groupings.

ECONOMIC. War has provided both ancient and modern societies with a dependable system for stabilizing and controlling national economies. No alternate method of control has yet been tested in a complex modern economy that has shown itself remotely comparable in scope or effectiveness.

POLITICAL. The permanent possibility of war is the foundation for stable government; it supplies the basis for general acceptance of political authority. It has enabled societies to maintain necessary class distinctions, and it has ensured the subordination of the citizen to the state, by virtue of the residual war powers inherent in the concept of nationhood. No modern political ruling group has successfully controlled its constituency after failing to sustain the continuing credibility of an external threat of war.

SOCIOLOGICAL. War, through the medium of military institutions, has uniquely served societies, throughout the course of known history, as an indispensable controller of dangerous social dissidence and destructive antisocial tendencies. As the most formidable of threats to life itself, and as the only one susceptible to mitigation by social organization alone, it has played another equally fundamental role: the war system has provided the machinery through which the motivational forces governing human behavior have been translated into binding social allegiance. It has thus ensured the degree of social cohesion necessary to the viability of nations. No other institution, or groups of institutions, in modern societies, has successfully served these functions.

ECOLOGICAL. War has been the principal evolutionary device for maintaining a satisfactory ecological balance between gross human population and supplies available for its survival. It is unique to the human species.

CULTURAL AND SCIENTIFIC. War-orientation has determined the basic standards of value in the creative arts, and has provided the fundamental motivational source of scientific and technological progress. The concepts that the arts express values independent of their own forms and that the successful pursuit of knowledge has intrinsic social value have long been accepted in modern societies; the development of the arts and sciences during this period has been corollary to the parallel development of weaponry.

SUBSTITUTES FOR THE FUNCTIONS OF WAR: CRITERIA

The foregoing functions of war are essential to the survival of the social systems we know today. With two possible exceptions they are also essential to any kind of stable social organization that might survive in a warless world. Discussion of the ways and means of transition to such a world are meaningless unless a)substitute institutions can be devised to fill these functions, or b) it can reasonably be hypothecated that the loss or partial loss of any one function need not destroy the viability of future societies.

Such substitute institutions and hypotheses must meet varying criteria. In general, they must be technically feasible, politically acceptable, and potentially credible to the members of the societies that adopt them. Specifically, they must be characterized as follows:

ECONOMIC. An acceptable economic surrogate for the war system will require the expenditure of resources for completely nonproductive purposes at a level comparable to that of the military expenditures otherwise demanded by the size and complexity of each society. Such a substitute system of apparent "waste" must be of a nature that will permit it to remain independent of the normal supply-demand economy; it must be subject to arbitrary political control.

POLITICAL. A viable political substitute fir war must posit a generalized external menace to each society of a nature and degree sufficient to require the organization and acceptance of political authority.

SOCIOLOGICAL. First, in the permanent absence of war, new institutions must be developed that will effectively control the socially destructive segments of societies. Second, for purposes of adapting the physical and psychological dynamics of human behavior to the needs of social organization, a credible substitute for war must generate an omnipresent and readily understood fear of personal destruction. This fear must be of a nature and degree sufficient to ensure adherence to societal values to the full extent that they are acknowledged to transcend the value of individual human life.

ECOLOGICAL. A substitute for war in its function as the uniquely human system of population control must ensure the survival, if not necessarily the improvement, of the species, in terms of its relations to environmental supply.

CULTURAL AND SCIENTIFIC. A surrogate for the function of war as the determinant of cultural values must establish a basis of sociomoral conflict of equally compelling force and scope. A substitute motivational basis for the quest for scientific knowledge must be similarly informed by a comparable sense of internal necessity.

SUBSTITUTES FOR THE FUNCTIONS OF WAR: MODELS

The following substitute institutions, among others, have been proposed for consideration as replacements for the nonmilitary functions of war. That they may not have been originally set forth for that purpose does not preclude or invalidate their possible application here.

ECONOMIC. a) A comprehensive social-welfare program, directed toward maximum improvement of general conditions of human life. b) A giant open-end space research program, aimed at unreachable targets. c) A permanent, ritualized, ultra-elaborate disarmament inspection system, and variants of such a system.

POLITICAL a) An omnipresent, virtually omnipotent international police force. b) An established and recognized extraterrestrial menace. c) Massive global environmental pollution. d) Fictitious alternate enemies.

SOCIOLOGICAL: CONTROL FUNCTION. a) Programs generally derived from the Peace Corps model. b) A modern, sophisticated form of slavery. *MOTIVATIONAL FUNCTION*. a) Intensified environmental pollution. b) New religions or other mythologies. c) Socially oriented blood games. d) Combination forms.

ECOLOGICAL. A comprehensive program of applied eugenics.

CULTURAL. No replacement institution offered. *SCIENTIFIC*. The secondary requirements of the space research, social welfare, and / or eugenics programs.

SUBSTITUTES FOR THE FUNCTIONS OF WAR: EVALUATION

The models listed above reflect only the beginning of the quest for substitute institutions for the functions of war, rather than a recapitulation of alternatives. It would be both premature and inappropriate, therefore, to offer final judgments on their applicability to a transition to peace and after. Furthermore, since the necessary but complex project of correlating the compatibility of proposed surrogates for different functions could be treated only in exemplary fashion at this time, we have elected to withhold such hypothetical correlations as were tested as statistically inadequate.

Nevertheless, some tentative and cursory comments on these proposed functional "solutions" will indicate the scope of the difficulties involved in this area of peace planning.

ECONOMIC. The social-welfare model cannot be expected to remain outside the normal economy after the conclusion of its predominantly capital-investment phase; its value in this function can therefore be only temporary.

The space-research substitute appears to meet both major criteria, and should be examined in greater detail, especially in respect to its probable effects on other war functions. "Elaborate inspection" schemes, although superficially attractive, are inconsistent with the basic premise of a transition to peace. The "unarmed forces" variant, logistically similar, is subject to the same functional criticism as the general social-welfare model.

POLITICAL. Like the inspection-scheme surrogates, proposals for plenipotentiary international police are inherently incompatible with the ending of the war system. The "unarmed forces" variant, amended to include unlimited powers of economic sanction, might conceivably be expanded to constitute a credible external menace. Development of an acceptable threat from "outer space," presumably in conjunction with a space-research surrogate for economic control, appears unpromising in terms of credibility. The environmental-pollution model does not seem sufficiently responsive to immediate social control, except through arbitrary acceleration of current pollution trends; this in turn raises questions of political acceptability. New, less regressive, approaches to the creation of fictitious global "enemies" invite further investigation.

SOCIOLOGICAL: CONTROL FUNCTION. Although the various substitutes proposed for this function that are modeled roughly on the Peace Corps appear grossly inadequate in potential scope, they should not be ruled out without further study. Slavery, in a technologically modern and conceptually euphemized form, may prove a more efficient and flexible institution in this area. *MOTIVATIONAL FUNCTION.* Although none of the proposed substitutes for war as the guarantor of social allegiance can be dismissed out of hand, each presents serious and special difficulties. Intensified environmental threats may raise ecological dangers; mythmaking dissociated from tar may no longer be politically feasible; purposeful blood games and rituals can far more readily be devised than implemented. An institution combining this function with the preceding one, based on, but not necessarily imitative of, the precedent of organized ethnic repression, warrants careful consideration.

ECOLOGICAL. The only apparent problem in the application of an adequate eugenic substitute for war is that of timing; it cannot be effectuated until the transition to peace has been completed, which involved a serious temporary risk of ecological failure.

CULTURAL. No plausible substitute for this function of war has yet been proposed. It may be, however, that a basic cultural value-determinant is not necessary to the survival of a stable society. *SCIENTIFIC.* The same might be said for the function of war as the prime mover of the search for knowledge.

However, adoption of either a giant space-research program, a comprehensive social-welfare program, or a master program of eugenic control would provide motivation for limited technologies.

GENERAL CONCLUSIONS

It is apparent, from the foregoing, that no program or combination of programs yet proposed for a transition to peace has remotely approached meeting the comprehensive functional requirements of a world without war. Although one projected system for filling the economic function of war seems promising, similar optimism cannot be expressed in the equally essential political and sociological areas. The other major nonmilitary functions of war---ecological, cultural, scientific---raise very different problems, but it is least possible that detailed programming of substitutes in these areas is not prerequisite to transition. More important, it is not enough to develop adequate but separate surrogates for the major war functions; they must be fully compatible and in no degree self-canceling.

Until such a unified program is developed, at least hypothetically, it is impossible for this or any other group to furnish meaningful answers to the questions originally presented to us. When asked how best to prepare for the advent of peace, we must first reply, as strongly as we can, that the war system cannot responsibly be allowed to disappear until 1) we know exactly what it is we plan to put in its place, and 2) we are certain, beyond reasonable doubt, that these substitute institutions will serve their purposes in terms of the survival and stability of society. It will then be time enough to develop methods for effectuating the transition; procedural programming must follow, not precede, substantive solutions.

Such solutions, if indeed they exist, will not be arrived at without a revolutionary revision of the modes of thought heretofore considered appropriate to peace research. That we have examined the fundamental questions involved from a dispassionate, value-free point of view should not imply that we do not appreciate the intellectual and emotional difficulties that must be overcome on all decision-making levels before these questions are generally acknowledged by others for what they are. They reflect, on an intellectual level, traditional emotional resistance to new (more lethal and thus more "shocking") forms of weaponry. The understated comment of then-Senator Hubert Humphrey on the publication of *ON THERMONUCLEAR WAR* is still very much to the point: "New Thoughts, particularly those which appear to contradict current assumptions, are always painful for the mind to contemplate."

Nor, simple because we have not discussed them, do we minimize the massive reconciliation of conflicting interests with domestic as well as international agreement on proceeding toward genuine peace presupposes. This factor was excluded from the purview of our assignment, but we would be remiss if we failed to take it into account. Although no insuperable obstacle lies in the path of reaching such general agreements, formidable short-term private-group and general-class interest in maintaining the war system is well established and widely recognized. The resistance to peace stemming from such interest is only tangential, in the long run, to the basic functions of war, but it will not be easily overcome, in this country or elsewhere. Some observers, in fact, believe that it cannot be overcome at all in our time, that the price of peace is, simply, too high. This bears on our overall conclusions to the extent that timing in the transference to substitute institutions may often be the critical factor in their political feasibility.

It is uncertain, at this time, whether peace will ever be possible. It is far more questionable, by the objective standard of continued social survival rather than that of emotional pacifism, that it would be desirable even if it were demonstrably attainable. The war system, for all its subjective repugnance to important sections of "public opinion" has demonstrated its effectiveness since the beginning of recorded history; it has provided the basis for the development of many impressively durable civilizations, including that which is dominant today. It has consistently provided unambiguous social priorities. It is, on the whole, a known quantity. A viable system of peace, assuming that the great and complex questions of substitute institutions raised in this Report are both soluble and solved, would still constitute a venture into the unknown, with the inevitable risks attendant on the unforeseen, however small and however well hedged.

Government decision-makers tend to choose peace over war whenever a real option exists, because it usually appears to be the "safer" choice. Under most immediate circumstances they are likely to be right. But in terms of long-range social stability, the opposite is true. At our present state of knowledge and reasonable inference, it is the war system that must be identified with stability, the peace system that must be identified with social speculation, however justifiable the speculation may appear, in terms of subjective moral or emotional values. A nuclear physicist once remarked, in respect to a possible disarmament agreement: "If we could change the world into a world in which no weapons could be made, that would be stabilizing. But agreements we can expect with the Soviets would be destabilizing." The qualification and the bias

are equally irrelevant; any condition of genuine total peace, however achieved, would be destabilizing until proved otherwise.

If it were necessary at this moment to opt irrevocably for the retention or for the dissolution of the war system, common prudence would dictate the former course. But it is not yet necessary, late as the hour appears. And more factors must eventually enter the war-peace equation than even the most determined search for alternative institutions for the functions of war can be expected to reveal. One group of such factors has been given only passing mention in this Report; it centers around the possible obsolescence of the war system itself. We have noted, for instance, the limitations of the war system in filling its ecological function and the declining importance of this aspect of war. It by no means stretches the imagination to visualize comparable developments which may compromise the efficacy of war as, for example, an economic controller or as an organizer of social allegiance. This kind of possibility, however remote, serves as a reminder that all calculations of contingency not only involve the weighing of one group of risks against another, but require a respectful allowance for error on both sides of the scale.

More expedient reason for pursuing the investigation of alternate ways and means to serve the current functions of war is narrowly political. It is possible that one or more major sovereign nations may arrive, through ambiguous leadership, at a position in which a ruling administrative class may lose control of basic public opinion or of its ability to rationalize a desired war. It is not hard to imagine, in such circumstances, a situation in which such governments may feel forced to initiate serious full-scale disarmament proceedings (perhaps provoked by "accidental" nuclear explosions), and that such negotiations may lead to the actual disestablishment of military institutions. As our Report has made clear, this could be catastrophic. It seems evident that, in the event an important part of the world is suddenly plunged without sufficient warning into an inadvertent peace, even partial and inadequate preparation for the possibility may be better than none. The difference could even be critical. The models considered in the preceding chapter, both those that seem promising and those that do not, have one positive feature in common--an inherent flexibility of phasing. And despite our strictures against knowingly proceeding into peace-transition procedures without thorough substantive preparation, our government must nevertheless be ready to move in this direction with whatever limited resources of planning are on hand at the time---if circumstances so require>. An arbitrary all-or-nothing approach is no more realistic in the development of contingency peace programming than it is anywhere else.

But the principal cause for concern over the continuing effectiveness of the war system, and the more important reason for hedging with peace planning, lies in the backwardness of current war-system programming. Its controls have not kept pace with the technological advances it has made possible. Despite its unarguable success to date, even in this era of unprecedented potential in mass destruction, it continues to operate largely on a laissez-faire basis. To the best of our knowledge, no serious quantified studies have even been conducted to determine, for example:

---optimum levels of armament production, for purposes of economic control, at any given relationship between civilian production and consumption patterns:

---correlation factors between draft recruitment policies and mensurable social dissidence;

---minimum levels of population destruction necessary to maintain war-threat credibility under varying political conditions;

---optimum cyclical frequency of "shooting" wars under varying circumstances of historical relationship.

These and other war-function factors are fully susceptible to analysis by today's computer-based systems, but they have not been so treated; modern analytical techniques have up to now been relegated to such aspects of the ostensible functions of war as procurement, personnel deployment, weapons analysis, and the like. We do not disparage these types of application, but only deplore their lack of utilization to greater capacity in attacking problems of broader scope. Our concern for efficiency in this context is not aesthetic, economic, or humanistic. It stems from the axiom that no system can long survive at either input or output levels that consistently or substantially deviate from an optimum range. As their data grow increasingly sophisticated, the war system and its functions are increasingly endangered by such deviations.

Our final conclusion, therefore, is that it will be necessary for our government to plan in depth for two general contingencies. The first, and lesser, is the possibility of a viable general peace; the second is the successful continuation of the war system. In our view, careful preparation for the possibility of peace should be extended, not because we take the position that the end of war would necessarily be desirable, if it is in fact possible, but because it may be thrust upon us in some form whether we are ready for it or not. Planning for rationalizing and quantifying the war system, on the other hand, to ensure the

effectiveness of its major stabilizing functions, is not only more promising in respect to anticipated results, but is essential; we can no longer take for granted that it will continue to serve our purposes well merely because it always has. The objective of government policy in regard to war and peace, in this period of uncertainty, must be to preserve maximum options. The recommendations which follow are directed to this end.

SECTION 8

RECOMMENDATIONS

We propose the establishment, under executive order of the President, of a permanent WAR/PEACE Research Agency, empowered and mandated to execute the programs described in (2) and (3) below. This agency (a) will be provided with nonaccountable funds sufficient to implement its responsibilities and decisions at its own discretion, and (b) will have authority to preempt and utilize, without restriction, any and all facilities of the executive branch of the government in pursuit of its objectives. It will be organized along the lines of the National Security Council, except that none of its governing, executive, or operating personnel will hold other public office or governmental responsibility. Its directorate will be drawn from the broadest practicable spectrum of scientific disciplines, humanistic studies, applied creative arts, operating technologies, and otherwise unclassified professional occupations. It will be responsible solely to the President, or to other officers of government temporarily deputized by him. Its operations will be governed entirely by its own rules of procedure. Its authority will expressly include the unlimited right to withhold information on its activities and its decisions, from anyone except the President, whenever it deems such secrecy to be in the public interest.

The first of the War/Peace Research Agency's two principal responsibilities will be to determine all that can be known, including what can reasonably be inferred in terms of relevant statistical probabilities, that may bear on an eventual transition to a general condition of peace. The findings in this Report may be considered to constitute the beginning of this study and to indicate its orientation; detailed records of the investigations and findings of the Special Study Group on which this Report is based, will be furnished the agency, along with whatever clarifying data the agency deems necessary. This aspect of the agency's work will hereinafter be referred to as "Peace Research."

The Agency's Peace Research activities will necessarily include, but not be limited to, the following:

(a) The creative development of possible substitute institutions for the principal nonmilitary functions of war.

(b) The careful matching of such institutions against the criteria summarized in this Report, as refined, revised, and extended by the agency.

(c) The testing and evaluation of substitute institutions, for acceptability, feasibility, and credibility, against hypothecated transitional and postwar conditions; the testing and evaluation of the effects of the anticipated atrophy of certain unsubstantiated functions.

(d) The development and testing of the corelativity of multiple substitute institutions, with the eventual objective of establishing a comprehensive program of compatible war substitutes suitable for a planned transition to peace, if and when this is found to be possible and subsequently judged desirable by appropriate political authorities.

(e) The preparation of a wide-ranging schedule of partial, uncorrelated, crash programs of adjustment suitable for reducing the dangers of unplanned transition to peace effected by force majeure.

Peace Research methods will include but not be limited to, the following:

(a) The comprehensive interdisciplinary application of historical, scientific, technological, and cultural data.

(b) The full utilization of modern methods of mathematical modeling, analogical analysis, and other, more sophisticated, quantitative techniques in process of development that are compatible with computer programming.

(c) The heuristic "peace games" procedures developed during the course of its assignment by the Special Study Group, and further extensions of this basic approach to the testing of institutional functions.

The WAR/PEACE Research Agency's other principal responsibility will be "War Research." Its fundamental objective will be to ensure the continuing viability of the war system to fulfill its essential nonmilitary functions for as long as the war system is judged necessary to or desirable for the survival of society. To achieve this end, the War Research groups within the agency will engage in the following activities:

(a) Quantification of existing application of the non-military functions of war. Specific determinations will include, but not be limited to:

the gross amount and the net proportion of nonproductive military expenditures since World War II assignable to the need for war as an economic stabilizer;

the amount and proportion of military expenditures and destruction of life, property, and natural resources during this period assignable to the need for war as an instrument for political control;

similar figures, to the extent that they can be separately arrived at, assignable to the need for war to maintain social cohesiveness;

levels of recruitment and expenditures on the draft and other forms of personnel deployment attributable to the need for military institutions to control social disaffection;

the statistical relationship of war casualties to world food supplies;

the correlation of military actions and expenditures with cultural activities and scientific advances (including necessarily the development of mensurable standards in these areas).

(b) Establishment of a priori modern criteria for the execution of the non-military functions of war. These will include, but not be limited to:

calculation of minimum and optimum ranges of military expenditure required, under varying hypothetical conditions, to fulfill these several functions, separately and collectively;

determination of minimum and optimum levels of destruction of *LIFE*, *PROPERTY*, and *NATURAL RESOURCES* prerequisite to the credibility of external threat essential to the political and motivational functions;

development of a negotiable formula governing the relationship between military recruitment and training policies and the exigencies of social control.

(c) Reconciliation of these criteria with prevailing economic, political, sociological, and ecological limitations. The ultimate object of this phase of War Research is to rationalize the heretofore informal operations of the war system. It should provide practical working procedures through which responsible governmental authority may resolve the following war-function problems, among others, under any given circumstances:

how to determine the optimum quantity, nature, and timing of military expenditures to ensure a desired degree of economic control;

how to organize the recruitment, deployment, and ostensible use of military personnel to ensure a desired degree of acceptance of authorized social values;

how to compute on a short-term basis, the nature and extent of the *LOSS OF LIFE* and other resources which *SHOULD BE SUFFERED* and/or *INFLICTED DURING* any single outbreak of hostilities to achieve a desired degree of internal political authority and social allegiance;

how to project, over extended periods, the nature and quality of overt warfare which must be planned and budgeted to achieve a desired degree of contextual stability for the same purpose; factors to be determined must include frequency of occurrence, length of phase, *INTENSITY OF PHYSICAL DESTRUCTION*, extensiveness of geographical involvement, and *OPTIMUM MEAN LOSS OF LIFE*;

how to extrapolate accurately from the foregoing, for ecological purposes, the continuing effect of the war system, over such extended cycles, on population pressures, and to adjust the planning of casualty rates accordingly.

War Research procedures will necessarily include, but not be limited to, the following:

(a) The collation of economic, military, and other relevant date into uniform terms, permitting the reversible translation of heretofore discrete categories of information.

(b) The development and application of appropriate forms of cost-effectiveness analysis suitable for adapting such new constructs to computer terminology, programming, and projection.

(c) Extension of the "war games" methods of systems testing to apply, as a quasi-adversary proceeding, to the nonmilitary functions of war.

Since Both Programs of the WAR/PEACE RESEARCH Agency will share the same purpose---to maintain governmental freedom of choice in respect to war and peace until the direction of social survival is no longer in doubt -- it is of the essence of this proposal that the agency be constituted without limitation of

time. Its examination of existing and proposed institutions will be self-liquidating when its own function shall have been superseded by the historical developments it will have, at least in part, initiated.

NOTES

SECTION 1

1. The Economic and Social Consequences of Disarmament: U.S. Reply to the Inquiry of the Secretary-General of the United Nations (Washington, D.C.: USGPO, June 1964), pp. 8-9.

2. Herman Kahn, Thinking About the Unthinkable (New York: Horizon, 1962), p.35.

3. Robert S. McNamara, in an address before the American Society of Newspaper Editors, in Montreal, P.Q., Canada, 18 May 1966.

4. Alfred North Whitehead, in "The Anatomy of Some Scientific Ideas," included in The Aims of Education (New York: Macmillan, 1929).

5. At Ann Arbor, Michigan, 16 June 1962.

6. Louis J. Halle, "Peace in Our Time? Nuclear Weapons as a Stabilizer," The New Republic (28 December 1963).

SECTION 2

1. Kenneth E. Boulding, "The World War Industry as an Economic Problem," in Emile Benoit and Kenneth E. Boulding (eds.), Disarmament and the Economy (New York: Harper & Row, 1963).

2. McNamara, in ASNE Montreal address cited.

3. Report of the Committee on the Economic Impact of Defense and Disarmament (Washington: USGPO, July 1965).

4. Sumner M. Rosen, "Disarmament and the Economy," War/Peace Report (March 1966).

SECTION 3

1. Vide William D. Grampp, "False Fears of Disarmament," Harvard Business Review (Jan.-Feb.1964) for a concise example of this reasoning.

2. Seymour Melman, "The Cost of Inspection for Disarmament," in Benoit and Boulding, op. cit.

SECTION 5

1. Arthur I. Waskow, Toward the Unarmed Forces of the United States (Washington: Institute for Policy Studies, 1966), p.9. (This is the unabridged edition of the text of a report and proposal prepared for a seminar of strategists and Congressman in 1965; it was later given limited distribution among other persons engaged in related projects.)

2. David T. Bazelon, "The Politics of the Paper Economy," Commentary (November 1962), p.409.

3. The Economic Impact of Disarmament (Washington: USGPO, January 1962), p.409.

4. David T. Bazelon, "The Scarcity Makers," Commentary (October 1962), p. 298.

5. Frank Pace, Jr., in an address before the American Banker's Association, September 1957.

6. A random example, taken in this case from a story by David Deitch in the New York Herald Tribune (9 February 1966).

7. Vide L. Gumplowicz, in Geschichte der Staatstheorien (Innsbruck: Wagner, 1905) and earlier writings.

8. K. Fischer, Das Militar (Zurich: Steinmetz Verlag, 1932), pp.42-43.

9. The obverse of this phenomenon is responsible for the principal combat problem of present-day infantry officers: the unwillingness of otherwise "trained" troops to fire at an enemy close enough to be recognizable as an individual rather than simply as a target.

10. Herman Kahn, On Thermonuclear War (Princeton, N.J., Princeton University Press, 1960), p.42. 11. John D. Williams, "The Nonsense about Safe Driving," Fortune (September 1958).

12. Vide most recently K. Lorenz, in Das Sogenannte Bose: zur Naturgeschichte der Aggression (Vienna: G. Borotha-Schoeler Verlag, 1964).

13. Beginning with Herbert Spencer and his contemporaries, but largely ignored for nearly a century.

14. As in recent draft-law controversy, in which the issue of selective deferment of the culturally privileged is often carelessly equated with the preservation of the biologically "fittest."

15. G. Bouthol, in La Guerre (Paris: Presses universitairies de France, 1953) and many other more detailed studies. The useful concept of "polemology," for the study of war as an independent discipline, is his, as is the notion of "demographic relaxation," the sudden temporary decline in the rate of population increase after major wars.

16. This seemingly premature statement is supported by one of our own test studies. But it hypothecates both the stabilizing of world population growth and the institution of fully adequate environmental controls. Under these two conditions, the probability of the permanent elimination of involuntary global famine is 68 percent by 1976 and 95 percent by 1981.

SECTION 6

1. This round figure is the median taken from our computations, which cover varying contingencies, but it is sufficient for the purpose of general discussion.

2. But less misleading than the more elegant traditional metaphor, in which war expenditures are referred to as the "ballast" of the economy but which suggests incorrect quantitative relationships.

3. Typical in generality, scope, and rhetoric. We have not used any published program as a model; similarities are unavoidably coincidental rather than tendentious.

4. Vide the reception of a "Freedom Budget for all Americans," proposed by A. Philip Randolph et al; it is a ten-year plan, estimated by its sponsors to cost $185 billion.

5. Waskow, op. cit.

6. By several current theorists, most extensively and effectively by Robert R. Harris in "The Real Enemy," an unpublished doctoral dissertation made available to this study.

7. In ASNE, Montreal address cited.

8. The Tenth Victim.

9. For an examination of some of its social implications, see Seymour Rubenfeld, Family of Outcasts: A New Theory of Delinquency (New York: Free Press, 1965).

10. As in Nazi Germany; this type of "ideological" ethnic repression, directed to specific sociological ends, should not be confused with traditional economic exploitation, as of Negroes in the U.S., South Africa, etc.

11. By teams of experimental biologists in Massachusetts, Michigan, and California, as well as in Mexico and the U.S.S.R. Preliminary test applications are scheduled in Southeast Asia, in countries not yet announced.

12. Expressed in the writings of H. Marshall McLuhan, in Understanding Media: The Extensions of Man (New York: McGraw-Hill, 1964) and elsewhere.

13. This rather optimistic estimate was derived by plotting a three-dimensional distribution of three arbitrarily defined variables; the macro-structural, relating to the extension of knowledge beyond the capacity of conscious experience; the organic, dealing with the manifestations of terrestrial life as inherently comprehensible; and the infra-particular, covering the subconceptual requirements of natural phenomena. Values were assigned to the known and unknown in each parameter, tested against data from earlier chronologies, and modified heuristically until predictable correlations reached a useful level of accuracy. "Two decades" means, in this case, 20.6 years, with a standard deviation of only 1.8 years. (An incidental finding, not pursued to the same degree of accuracy, suggests a greatly accelerated resolution of issues in the biological sciences after 1972.)

SECTION 7

1. Since they represent an examination of too small a percentage of the eventual options, in terms of "multiple mating," the subsystem we developed for this application. But an example will indicate how one of the most frequently recurring correlation problems--chronological phasing--was brought to light in this way. One of the first combinations tested showed remarkably high coefficients of compatibility, on a post hoc static basis, but no variations of

timing, using a thirty-year transition module, permitted even marginal synchronization. The combination was thus disqualified. This would not rule out the possible adequacy of combinations using modifications of the same factors, however, since minor variations in a proposed final condition may have disproportionate effects on phasing.

2. Edward Teller, quoted in War/Peace Report (December 1964).

3. E.g., the highly publicized "Delphi Technique" and other, more sophisticated procedures. A new system, especially suitable for institutional analysis, was developed during the course of this study in order to hypothecate mensurable "peace games"; a manual of this system is being prepared and will be submitted for general distribution among appropriate agencies. For older, but still useful, techniques, see Norman C. Dalkey's Games and Simulations (Santa Monica, Calif.:Rand, 1964).

SECTION 8

1. A primer-level example of the obvious and long overdue need for such translation is furnished by Kahn (in Thinking About the Unthinkable,p.102). Under the heading "Some Awkward Choices" he compares four hypothetical policies: a certain loss of $3,000; a .1 chance of loss of $300,000; a.01 chance of loss of $30,000,000; and a .001 chance of loss of $3,000,000,000. A government decision-maker would "very likely" choose in that order. But what if "lives are at stake rather than dollars?" Kahn suggests that the order of choice would be reversed, although current experience does not support this opinion. Rational war research can and must make it possible to express, without ambiguity, lives in terms of dollars and vice versa; the choices need not be, and cannot be, "awkward."

2. Again, an overdue extension of an obvious application of techniques up to now limited such circumscribed purposes as improving kill-ammunition ratios determining local choice between precision and saturation bombing, and other minor tactical, and occasionally strategic, ends. The slowness of Rand, I.D.A., and other responsible analytic organizations to extend cost-effectiveness and related concepts beyond early-phase applications has already been widely re-marked on and critized elsewhere.

3. The inclusion of institutional factors in war-game techniques has been given some rudimentary consideration in the Hudson Institute's Study for Hypothetical Narratives for Use in Command and Control Systems Planning (by William Pfaff and Edmund Stillman; Final report published in 1963). But

here, as with other war and peace studies to date, what has blocked the logical extension of new analytic techniques has been a general failure to understand and properly evaluate the non-military functions of war.

- End -

THE JEWISH WORLD CONSPIRACY

The Protocols of the Elders of Zion before the Court in Berne

by

Dr. Karl Bergmeister

1938

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- The original scanned version of this book was downloaded from nazi.org.uk in July 2012.
- All formatting & page breaks are identical to the original book.
- Some minor spelling & printing errors have been corrected.

The Jewish world conspiracy

The lawsuit over the authenticity of the Protocols of the Elders of Zion, which took place in Berne during the years 1934 and 1935, gave to Jewish and pro-Jewish publicists alike, the much wished-for opportunity to blazon forth into the world that in Berne, a judge after objective consideration, had pronounced judgement to the effect that the Protocols were a forgery.

It is in this sense that the Jew Alexander Stein writes in his work "Adolf Hitler, Schüler der Weisen von Zion" (Adolf Hitler, a Pupil of the Elders of Zion), Graphia Verlag, Carlsbad, 1936, and the Jew Ivan Heilblut in "Die öffentlichen Verleumder, die Protokolle der Weisen von Zion und ihre Verwendung in der heutigen Politik" (The Public Slanderers. The Protocols of the Elders of Zion and their Use in Present-Day Politics), Europa Verlag, Zürich, 1937; similarly Irene Harland, the pro-Jewish propagandist, in her book "Sein Kampf, Antwort an Hitler" (His Struggle, a Reply to Hitler), Vienna, 1936, and the Freemason Count R. N. Coudenhove-Kalergi – married to a Jewess – in "Judenhaß von heute (Jew Hate in the Present Day), Pan-Europa Verlag, Vienna-Zürich, 1935.

All the above, with apparent intent, pass over the fact that already in 1935, a short time after the proceedings in Berne, a book appeared from the pen of Dr. Stephan Vász, entitled "Das Berner Fehlurteil über die Protokolle der Weisen von Zion" (The Faulty Judgement in the Berne Protocols Case), Publishers the U. Bodung-Verlag, Erfurt, in which, from the documents submitted to the court, and the minutes of the proceedings, the author furnishes exhaustive proof of the fact that what took place in Berne was a mockery of justice.

Moreover when Jewry, with incredible frivolity, initiated the proceedings, and led them to an apparent victory, they do not seem to have reckoned with the possibility that this very lawsuit, and the far reaching research which it was to initiate, would bring to light material of so valuable a nature, that from then on, it would hardly be possible for any thinking person to maintain that the Protocols were a forgery.

In the present pamphlet, a certain familiarity with the Protocols is assumed.

1. How the Protocols came into existence.

The Protocols of the Elders of Zion form the text of a lecture under 24 headings, dealing with the political, economic and financial programme of Judaeo-Masonry for the establishment of Jewish world domination.

The authorship, time and place of the lecture, as well as the actual date at which it was written down, it has not up till now been possible to ascertain.

In the matter of the authorship, the American writer F. Fry, following upon investigations carried out in Russia by Henry Ford, states that the Protocols are the work of the Jewish writer and leader Achad Haam (Ascher Ginsberg), and that they originated in Odessa. Certain circumstances go to show that the Protocols – perhaps following upon the lines of a concept by Achad Haam – formed the subject of a lecture in French Masonic Lodges. The bases for this supposition are the following, namely: that Freemason policy follows the lines of the Protocols, and that S. A. Nilus tells us that the copy which came into his hands in 1901 bore the following inscription: "Signed by the Representatives of Zion of the 33rd Degree."

The story generally put about by Jewry, that in the case of the Protocols, we have to do with a pamphlet drawn up by the Russian Police, and more particulaly by Councillor P. J. Ratschkowsky, the purpose of which was to calumniate Jewry, is one which simply will not hold water; the so-called evidence brought forward in support of this story, being wholly without foundation of any kind.

Equally untenable is the theory emanating from anti-Jewish quarters, that the Protocols owe their origin to the Zionist Congress in Basel in 1897. There are however some grounds for the supposition that the text which had already been drawn up between the years 1890 and 1895, formed the subject of a debate at a meeting of brethren of the Bnai-Brith Order in Basel in 1897.

Proved beyond all doubt however is the fact that the first person to possess a copy of the document in French, was the late Russian Major and Court Marshal Alexei Nicolajewitsch Suchotin of Tschern, in the Government of Tula. S. A. Nilus in his book "The Great within the Small" confirms this fact. It is further confirmed by S. S. Nilus, son of the above, in a written declaration dated 1936, to the effect that he personally was present when Suchotin handed the document to his father.

I was successful in finding out a further relation of Suchotin's in the person of Madame Antonia Porphyrjewna Manjkowsky, née Suchotin, widow of the Russian Admiral of that name, and resident at the moment in Jugoslavia. This lady gave me on the 13th of December 1936, a written declaration to the effect that in her youth, she on many

occasions visited the Suchotins on their estate. On the occasion of one of her visits about the year 1895, she was witness of how a transcript was made of a copy of the Protocols by Suchotin's sister Mademoiselle Vera Suchotin and his niece Mademoiselle Olga Wischnewetsky, later Madame Lotin.

Vera Suchotin being long since deceased, Madame Manjkowsky advised me to visit Madame Lotin who was still living in Paris. Much to my disappointment, I found that in consequence of the death of her husband Madame Lotin had become completely insane, and was now living in an asylum near Paris, and no longer capable of being interviewed.

Having regard to the date in question, the declaration of Madame Manjkowsky assumes particular importance, for the reason that in her books "Waters Flowing Eastward", p. 89, and "Le Juif Notre Maltre", p. 95, Mrs. L. Fry publishes a letter written to her on the 17th of April 1927 by Philipp Petrowitsch Stepanoff (deceased 1932) late Procurator of the Holy Synod in Moscow, in which Stepanoff states that already, in 1895 he had received a transcript of the Protocols from Major Suchotin, and adds that he received it through the intermediary of a lady in Paris.

Who this lady was, it has not been possible up till now to ascertain. S. A. Nilus also writes in his book that Suchotin, on handing the document to him in 1901, mentioned her name to him, but that he had forgotten it. In this connection Nilus's son informed me that his father had only mentioned the matter because Suchotin had made him promise to keep the lady's name a secret as long as she lived. From all this it becomes clear that a transcript of the Protocols was in existence in Russia in the year 1895 already, that is to say two years before the first Congress in Basel.

According to data furnished by Nilus's son, the first publication of the Protocols took place in the Winter of 1902/1903 in the "Moskowskija Wiedomosti". I have unfortunately not up till now succeeded in obtaining a copy of this paper. As against this, it is a matter beyond all doubt that the Protocols were published in the "Snamja", the Paper formerly edited by Kruschewan, in the numbers appearing between the 28th of August and the 7th of September 1903. It was first in the year 1905, that Sergej Alexandrowitsch Nilus included the text of the Protocols in his book on Antichrist entitled "Welikoje w Malom i Antichrist kak bliskaja polititscheskaja wosmoschnost" (The Great within the Small, and the Antichrist as a Political Possibility in the Near Future). This was in the second edition of his book, of which the first edition which appeared in 1901 did not contain a copy of the Protocols. The third edition appeared in 1911, and the fourth in 1917, under the altered title "Blis jest pri dwerech" (He is at the Doors!).

In the year 1906, the Russian author George Butmi published the Protocols in his book "Oblitschiteljenja rjetschi, wragi roda tschelowjetscheskago" (Speeches which reveal the Truth, the Enemies of Mankind), the fourth edition of which appeared in 1907.

In the rest of Europe the Protocols remained completely unknown. It was first after the World War that Russian emigrants brought Nilus's book to North America and to Germany. It was thus that a copy came into the hands of the President of the "Verband gegen die Überhebung des Judentums" in Berlin, Müller von Hausen, who had it translated in the

year 1919, and published under his pseudonym Gottfried zur Beek, under the title "The Secrets of the Learned Elders of Zion".

A second edition was published by Theodor Fritsch with the incorrect title of "The Zionist Protocols". A seventeenth edition of this brochure appeared in 1936 in the Hammer-Verlag, Leipzig, this time with the correct title "The Protocols of Zion".

2. The first Jewish attempts at defence.

In the year 1921, Jewry took up the defence against the Protocols. In rapid succession the three following articles appeared.

On the 25th of February 1921, the "American Hebrew" published an interview given by the Russian Princess Catherine Radziwill to the the Jewish reporter Isaac Landman.

On the 12th and 13th of May 1921, the French Count Armand du Chayla published an article in two parts in the Russian paper "Posljednije Nowosti" ("Dernières Nouvelles") in Paris.

The third article was from the pen of the English journalist Philip Graves, and appeared in three parts in the London "Times" on the 16th, 17th and 18th of August 1921.

Princess Radziwill declared that the Protocols were first drawn up after the Russo-Japanese war and the first Russian Revolution in 1905 by the Russian State Councillor Peter Ivanowitsch Ratschkowsky, Chief of the Russian Secret Police in Paris, and by his agent Matthew Golowinsky. During her stay in Paris at the time, the last named had shown her the manuscript which he had just composed, and which had moreover a large blue inkstain on the front page. It had been planned in Russian Conservative circles to incite the Czar Nicholas II against the Jews by means of this publication.

Comte du Chayla wrote that he visited Nilus in Russia in the year 1909. The latter had shown him the manuscript with the blue jnkstain, and had told him that he had received it from his life-long friend Madame Natalia Afanassicwna K. (du Chayla afterwards stated that her name was Komarowsky) who had in turn received it from Ratschkowsky in Paris.

Philip Graves wrote that the Protocols had been composed with the aid of the "Dialogue aux Enfers entre Machiavel et Montesquieu", a book written by the French advocate Maurice Joly, the first edition of which appeared in Brussels in 1864, and the second in 1868.

The only thing that is true about these reports, with which I will deal later on, is the statement that the author of the Protocols made extensive use of Joly's book, in that he copied whole sentences, and even whole paragraphs from it. He committed an open plagiarism on Joly. This fact however cannot be taken as furnishing the least proof that the Protocols are an anti-Semitic forgery; for it is not a question of whether the text of the Protocols came into being partly through the misuse of the text of another book, but solely of whether the Protocols contain the programme of Jewish world domination, and were written by a Jew for the Jewish people. The fact that externally a plagiarism is to hand, is no proof that

the contents are a forgery. The question of forgery would first arise when it could be proved that the Protocols had actually been composed by an Anti-Semite for the purpose of slandering Jewry.

Jewry even made the attempt to bring proof of this, in that they caused Princess Radziwill to announce that Golowinsky had composed the document under the guidance of Ratschkowsky. The attempt to prove this however, as I will afterwards show, was a complete failure.

3. The Proceedings in Berne.

When, in spite of the above, the Protocols made their way round the world, and made their appearance in practically every country, and in a variety of languages, Jewry finally decided to obtain a judicial finding upon the subject.

On the 26th of June 1933, "The Federation of Jewish Communities of Switzerland" and the "The Berne Jewish Community" brought an action in the courts with a view to obtaining a judgement to the effect that the brochure by Theodor Fritsch, "Die Zionistischen Protokolle" was literary trash, and further with a view to obtaining an order prohibiting its publication. As a matter of form the action was brought against five members of the "National Front", and of the "Heimatwehr", and among them, as principal defendant, Sylvio Schnell, who had distributed the brochure at a party meeting. As expert to the Jewish plaintiffs the judge appointed Dr. A. Baumgarten, Professor of Criminal Law at the University of Basel, and as Expert to the defendants the Director of the World Service at Erfurt, Lieut. Colonel U. Fleischhauer. As presiding expert he appointed the Pro-Jewish Swiss author C. A. Loosli.

At the end of October 1934, the 16 witnesses called by the Jewish plaintiffs were heard, and on the 14th of May 1935 judgement was entered to the effect that the Protocols were a forgery and demoralising literature. No other decision was possible, because on the one hand the Marxist judge accepted the falsehoods of the Princess Radziwill and of the Comte du Chayla as correct, and consequently was bound to accept the expertises of Baumgarten and Loosli, which were founded upon these falsehoods; and on the other hand because he refused to listen to the objections raised by the expert Fleischhauer against these falsehoods. Quite apart from this, the judge went so far in his preconceived opinion that the Protocols were a forgery, and in his lack of objectivity under undisguised pressure from Jewry, that he did not even stop at deliberately setting aside the conditions laid down in the Swiss Civil Code for the carrying out of legal proceedings. Thus he only allowed the witnesses brought by the Jewish plaintiffs to be heard, whereas of the 40 witnesses brought by the defendants, not a single one was allowed a hearing. The proceedings were accordingly carried on solely upon the testimony of the Jewish plaintiffs. And further, although Swiss law demands that in the case of every lawsuit, shorthand minutes of the proceedings be taken by an official of the court, the judge did not adhere to this condition, but permitted the Jewish plaintiffs to appoint two private stenographers to keep the register of the official proceedings

during the hearing of their own witnesses. As therefore no legal record of the proceedings was kept, it follows that the whole procedure, and the verdict itself are both null and void.

In other ways also bias may be said to have celebrated triumphs. Thus the expert Fleischhauer was hindered by a variety of expedients from making use of his legal right to examine the documents of the other side; and whereas the two Swiss experts were allowed a good eight months for the preparation of their expertises, the judge demanded that Fleischhauer should prepare his expertise within six weeks. It was only after a protest, that he agreed to extend this period by the insufficient term of one month.

In consequence of all this, the principal defendant Silvio Schnell lodged an appeal through his counsel Hans Ruef.

After a lapse of two and a half years, the case was reopened in the Court of Criminal Appeal in Berne on October 27th 1937.

Messrs Ursprung and Ruef, counsel for the defendants, demanded that the verdict given in the court of first instance be quashed, and their clients acquitted. Mr. Ruef submitted that the evidence taken down during the original proceedings had not been submitted to the witnesses for signature, and argued that little credibility could in any event be attached to their statements. He pointed out moreover that all the Russian documents which had been submitted to the court by M. Loosli were uncertified copies of the originals, and that a number of mistakes had been discovered in the different translations.

Mr. Ruef finally declared that it was not possible to apply the Bernese law to the incriminated document, because its contents were of a political, and not of a moral nature.

The Assistant Public Prosecutor Loder recognised that the manner in which the official record of the proceedings had been kept in the court of first instance had not been correct, and he further recognised that a whole series of errors in the sense of the Penal Code had been committed.

On the 1st November 1937 the Appeal Court pronounced judgement in the following terms:

"The accused Sylvio Schnell is acquitted without indemnity, all elements which might constitute a basis for the charge being absent."

In summing up the President declared that any expertise on the authenticity or non-authenticity of the Protocols was superfluous. The Protocols of the Elders of Zion being a political pamphlet of a polemical order, the Bernese law did not apply. For this reason a complete acquittal had been pronounced. The President declared with emphasis that the judge in the court of first instance had no right to set on foot enquiries as to the authenticity or the non-authenticity of the Protocols for the reason that the matter was irrelevant to the consideration of whether an immoral publication was to hand.

In this important lawsuit therefore Jewry have not attained their object.

When in spite of this the Jewish press announce that all that was decided by the Court of Appeal was that the Protocols are not demoralising literature, and that the declaration of the judge in the court of first instance that they are a forgery retains its validity, this amounts to no more than a gross misleading of public opinion.

In the Court of Appeal the judgement of the first court was quashed in its entirety, and the considerations upon which the first judge based his faulty judgement, and more especially his assumption that a forgery was to hand, were deprived of all weight.

4. The supposed proofs of forgery.

Of the evidence brought by Jewry against the authenticity of the Protocols already in 1921, and in Berne in 1934/1935, the following may be said to be the substance.

The assumption made by Princess Radziwill that the Protocols were drawn up in the year 1906 after the Russo-Japanese War and the first Russian Revolution may be said to be false if only on the following grounds namely, that the text of the Protocols can be proved to have been in the hands of Stepanoff already in 1895, that in 1901 it was in the hands of Nilus, and that in the year 1903, it was published in the "Snamja". It can further be proved that in 1905, and some years previously, both Ratschkowsky and Golowinsky were no longer in Paris. Thus does the whole catena of lies contrived by Princess Radziwill fall to the ground. This woman moreover falsely gave herself out as a princess in her interview with the Press in 1921, whereas already in 1914, after her divorce from Prince William Radziwill, she married an engineer called Karl Emil Kolb, from whom she was again shortly afterwards divorced, and in 1921 following upon of a new marriage became Mrs. Danvin. It was in vain for the expert Fleischhauer to point out to the court during the proceedings that the evidence of this woman could not be taken seriously, if only for the reason that she was a proven forger and crook. The court refused to make any investigation of her previous career. It might therefore be fitting at this point to mention some of her shady actions in the past. About the year 1900 she attached herself to the diamond mine owner Cecil Rhodes, at the time he was going to South Africa. On the grounds of pure vanity apparently she published in a paper called "Greater Britain", which she edited there, what purported to be an interview with the late Marquess of Salisbury on the political situation in South Africa. In this interview Lord Salisbury is supposed to have expressed the view that Rhodes should be advanced to the position of Premier of Cape Colony. To put the matter beyond all doubt, the Princess showed Rhodes' private secretary the text of statement purporting to be signed by Lord Salisbury, and a telegram which she stated she had received from him inviting her to an interview. It came out afterwards that the telegram was not genuine, as it was not Lord Salisbury, but the Princess who had sent it to herself, that the interview had never taken place, and that moreover Lord Salisbury's signature had been forged.

During the year 1901, she passed cheques to the aggregate amount of £ 29,000, signing them with the name of Cecil Rhodes. Following upon this she was arrested and sentenced to eighteen months hard labour. A full account of this affair, and of other exploits of this forgeress and adventuress may

be found in the memoirs of two of Cecil Rhodes' private secretaries entitled "Cecil Rhodes, his private life by his private secretary Philip Jourdan" London, 1910 and "Cecil Rhodes, the man and his work by one of his private and confidential secretaries, Gordon le Sueur". London 1913. Both books may be seen at the library of the University in Göttingen.

After leaving South Africa this woman did not alter her way of life. In 1921, she was arrested at the instance of two hotels in New York for having piled up bills for meals, and then disappeared without paying them.

A suitable witness indeed to prove that the Protocols are a forgery!

The patently false statement that the Protocols were first drawn up after the Russo-Japanese war in 1905 was very awkward to the Chief Expert Loosli, so he in his turn proceeded to falsify the evidence and with the object of adding verisimilitude to the statement made by Radziwill, he in his expertise unobtrusively altered the year 1905 to 1895. He was compelled by Fleischhauer seven months later to own up to this before the court. Even this incident produced no effect upon the biased judge. There are moreover definite grounds for the supposition that Landman laid before the Princess what was definitely a text, the main contents of which had been prepared beforehand, and which was afterwards ornamented by a few personal comments of her own. It is also stated that she was paid the unusually high sum of 500 Dollars for the interview by Lewis Marshall, the B'nai Brith Mason and leader of American Jewry. This of course was no honorarium, but hush-money.

The second in the this unholy alliance was Comte du Chayla, who was shameless enough to insist before the court upon the correctness of his article (previously referred to).

It was only after the lawsuit was over, that I succeeded in discovering the whereabouts of Sergej Sergejewitsch Nilus, the son of the late S. A. Nilus, deceased in 1930, and the first publisher of the Protocols. In a detailed statement dated March 24th 1936, Nilus junior states that Comte du Chayla published his report in "Dernières Nouvelles" being fully aware that it was untrue, and thus he is a perfidious liar and slanderer. Nilus junior declared moreover that he himself was the legitimised son of S. A. Nilus, and of the latter's lifelong friend. This lady however was not Madame Natalia Afanassiewna, nor as stated by du Chayla, a Madame Komarowsky, but Natalia Afanassiewna Wolodimerow. She had never at any time been in touch with Ratschkowsky. She had moreover never had anything to do with the Protocols. Nilus junior declared himself prepared to state upon oath that he was himself present when in the year 1901, Major Suchotin, also a friend of his father's, had handed the manuscript over to him. He cannot remember having seen at the time the ominous inkstain upon the front page.

Further enquiries revealed the fact that Comte du Chayla in the year 1921, was Chief of Propaganda on the Staff of the Don Cossack Corps of General Wrangel's Army. During his employment in this capacity, he was discovered to be acting as a Bolshevist agent, and as such was arrested and condemned to death for high treason. General Wrangel however, acting under pressure from the French Ambassador quashed the sentence, and had to content himself with expelling the treasonable officer from the army.

Upon this matter and upon the previous career of the Count, State Councillor Gregor Petrowitsch Girtschitsch, formerly in the Judge Advocate General's Department of Wrangel's army and at present living in Tunis, has furnished exhaustive information in a report dated the 30th April 1936, such information having added importance in view of the fact that Girtschiisch himself conducted the case against du Chayla.

Already at the beginning of June 1936, Dr. Boris Liffschitz, a Russian Jew practising at the bar in Switzerland, and acting as counsel to du Chayla, was informed of the existence of these declarations, both of which were handed to the court. Du Chayla however omitted to bring any action for libel against S. S. Nilus. He apparently considered discretion to be the better part of valour, and that it was preferable in this instance to take the insult that he was a perfidious liar and slanderer sitting down, rather than take the risk of bringing an action against S. S. Nilus which would expose him to the danger of Nilus proving his contention true.

Yet a third witness has recently come forward in the person of Andrej Petrowitsch Ratschkowsky in Paris. He is the son of State Councillor Ratschkowsky, whom incidentally, Du Chayla falsely described as a general, a rank which he never held. In a written statement dated 13th July 1936, he states that he has searched through all the archives of his late father, which are in his possession, that is to say not only through his private correspondence, but also through all drafts of reports sent to the authorities in St. Petersburg, and that nowhere has he been able to detect the smallest trace of his father over having had anything to do with the Protocols. He had moreover never had so much as a hint from his father that the Protocols were known to him. His father had never been an Anti-Semite, he had had Jews as friends and collaborators, and more particularly at the time of the publication of the Protocols, his Secretary was the Jew M. Golschmann. Finally his father was never acquainted with the fabulous Madame Komarowsky, who was supposed to have handed the document over to him.

Through the reports of those who might be described as the most telling witnesses in the case namely Nilus junior, Girtschitsch and Ratschkowsky junior, light has finally been brought to bear upon the forger's den. The statements of the crook and ex-Princess Radziwill, now Mrs. K. Danvin, and of the Bolshevist Agent and traitor Comte du Chayla are in all essential points untrue. State Councillor Ratschkowsky had never on any occasion anything to do with the Protocols. Nilus's lifelong friend who according to du Chayla was the go-between who handed him the Protocols, was not called Komarowsky, but Wolodimerow, and was never in contact of any kind with Ratschkowsky.

Apart from this question, the research into the origins of the Protocols must be carried out to its very last detail. It would be particularly important to find out from whom Major Suchotin received the Protocols in 1895, or at an earlier date. Here we find ourselves at a dead end, which is all the more difficult to overcome, as the supposedly non-Jewish Soviet State puts difficulties in the way of all enquiries which are likely to prove disadvantageous to the Jews. Moreover the former Member of the Duma, Colonel Baron B. Engelhardt, in a communication from Riga, dated the 2nd April 1935, states that in the Spring of 1917, immediately after the formation of the Provisional Go-

vernment by the Freemason Prince Lwow, it became the principal care of that government to remove from the Ministry of Home Affairs and from the Police Department all confidential documents having relation either to Jewry or to the Protocols.

All files and documents of a nature disagreeable to Jewry were collected, and under orders from Prince Lwow handed over against written receipt to the Jewish Politician Winawer, a member of the Masonically influenced Miljukow party. From this time onwards the material in question completely disappeared.

The expert Loosli did it is true, succeed through the intermediary of the Jewish solicitor Tager in Moscow in borrowing from the Soviet government documents for the composition of his expertise. These however, in spite of desperate efforts on the part of Loosli to nail down Ratschkowsky as the forger of the Protocols, do not afford the smallest ground for this assumption. Moreover apart from this, these documents of which Loosli was as proud as he was of the forgeries of Radziwill and of du Chayla, contain nothing whatever relating to the authorship of the Protocols.

The fact that the authorship and the time of the composition of this document still remain a mystery, does not justify the assumption that the Protocols are an Anti-Semitic forgery; and even less, when the fact is taken into account that their contents are in complete and accurate accord with other Jewish writings, as also with the political occurrences of our time. This document has been in existence for many decades, and its validity has never yet been legally disproved. As long however as a forgery has not been proved, this document may be looked upon as genuine. For it is the inauthenticity of a document which must be proved by those who would attack it, and not its authenticity by those who would defend it. The Berne lawsuit has not cleared up the situation in any way; for of all the theses which have been brought to prove forgery, there is not one that will hold water. One and all rest upon a gross perversion of the facts. Only the guilty, and those who are afraid of the truth, make use of such methods as were used in Berne.

5. Three orthodox Jews stand for the Authenticity of the Protocols.

If up till now I have been principally concerned in the refutation of the assertions made by the opposing side, and have been able to show that Jewry have not been in the position to bring any valid evidence in support of forgery, I will now discuss a few important cases which go to show the authenticity of the Protocols. In this connection, I will quote the declarations of three orthodox Jews.

About the year 1901, in the small Polish city of *Schocken*, now called *Skoki*, there lived one *Rudolf Fleischmann*, an assistant Rabbi, and slaughterer by trade. With this person the local Public Prosecutor, *M. Noskowicz*, entered into friendly relations. Fleischmann, whose honour had suffered serious injury at the hands of the Chief Rabbi Dr. Veilchenfeld, in that the latter had assaulted his fiancée, complained bitterly to his Christian friend, and related to him much in regard to the anti-Christian writings of the Jews. In this fashion they came to speak about the Protocols of the Elders of Zion, which at the time were already known in Russia. As Noskowicz has asserted in writing, Fleischmann assured him *that the Protocols really did exist, and that they were no forgery. Moreover that they were positively of Jewish origin.* He further laid it on him as a duty, to warn his Christian co-religionists and co-citizens of the Jewish danger.

Noskowicz relates a second instance also. In the year 1906, he put the question direct to the well known Rabbi *Grünfeld of Swarzedz* in Poland, as to whether the Protocols were genuine or not. Thereupon Grünfeld gave him the following characteristically Jewish answer: "My dear Herr Noskowicz, you are too curious, and want to know too much. We are not permitted to talk about these things. *I am not allowed to say anything, and you are not supposed to know anything.* For God's sake be careful, or you will be putting your life in danger."

We are in possession of a further statement from the Russian Captain George (Our readers will understand that we cannot give his real name, as we otherwise might endanger the lives of his relatives in Soviet Russia.) In February 1924, in Jugo-Slavia, he visited the Jew *Sawelij Konstantinowitsch Ephron*, who was a refugee from Soviet Russia. Ephron in his early days had been a Rabbi in Vilna. He went over however to the Greek Orthodox Church, and became a mining engineer in St. Petersburg. He was moreover an author, and wrote under the nom de plume of "Litwin". He was the Editor of the Monarchist paper "The Light", and was a contributor to "The Messenger". He was also the author of the drama going under the name of "The Smugglers", which contains much severe criticism of Jewry. In consequence of this, he was brutally assaulted by some Jews, and his life being threatened when the Bolshevist revolution broke out he had to fly from his country, arriving finally in Serbia, where he found asylum in a cloister in the neighborhood of Petkowitze in the district of Schabatz. It was there that he died in the year 1926.

When on a certain occasion Captain George questioned him on the subject of the genuineness of the Protocols, Ephron declared with emphasis *that he had for long been well acquainted with their contents, indeed for many years before they were ever published in the Christian press.* Ephron's words were written down by Captain George who made sure of the matter by obtaining a *sworn statement* regarding his bona fides from the Arch-Priest of the Russian Church in Paris in the month of October 1928.

Both written declarations namely that of Public Prosecutor Noskowicz, and that of Captain George were included by Lieut. Colonel Fleischhauer

in the expert report which he rendered to the Court in Berne. Like all other evidence offered by Fleischhauer however, these witnesses were completely disregarded by the Marxist Judge.

The case of Ephron interested me quite exceptionally, and I therefore got into touch with different colonies of Russian emigrés with a view to finding people who had been acquainted with him. The results were altogether beyond my expectations. I discovered a Russian who had formerly fought in Wrangel's Army, Wassilij S. (His real name is also concealed) who had made friends with Ephron at Petkowitze and who actually handed me a short treatise upon the Protocols in the Russian language written by Ephron himself. It is actually the concept of a letter addressed by Ephron in the year 1921, to the Russian Emigrant paper, edited by Burtzew in Paris, "Obschtscheje djelo" (La Cause Commune). Ephron had at about this time read an article in this paper, in which a writer by name of A. J. Kuprin, questioned the genuineness of the Protocols, and pretended to show that they were a forgery on the assumption that the Jews were incapable of producing an anti-Christian work of this description. The indignant Ephron thereupon wrote the following letter to the Editor:

> "In my quiet cloister (I am living in a Serbian monastery.) it is seldom that I see a newspaper. The other day however a copy of the "Obschtscheje djelo" came into my hand, and in it I read a feuilleton by A. J. Kuprin entiled "Guslitzkaja Fabrika". In this feuilleton Monsieur Kuprin discusses the Zionist Protocols of Nilus, and describes for the benefit of the reader the impressions which he gets from the perusal of this book. Whatever conclusion he comes to in this instance in regard to the genuineness of the Protocols, is a matter of little or no interest to me, for in the matter under consideration, Monsieur Kuprin cannot be considered an authority in any sense of the word. In spite of the above however, my attention was drawn to certain statements in this feuilleton. Monsieur Kuprin writes: "What surprises one in the Protocols is this downright, blind, stupid, one might say uniform hate against Christianity, which only an unimaginative and commonplace Jew-baiter, writing in accordance with his feelings against the Jews, could ascribe to the Elders of Zion. Every word of these Protocols breathes blood, revenge, slavery, destruction and ruin. One does not only feel the deadly and poisonous power of the word, but also the paralysing commonplace. When the diplomats of two different countries set out to ravish a portion of a third, or when two financiers set about plucking some trustful pigeons, they do not usually call things by their proper names, but are wont to conceal the hard reality with kindly words and tasteful forms. These 70 Elders, the highest authority of an intelligent people, and no doubt themselves also highly cultivated persons, would it is clear be ashamed of such a primitive and pogrom-like brutality as is attributed to them in the Protocols."
>
> "The above quotation from the article of this well meaning author breathes passionate resentment against the Protocols, and the Christian conscience of the writer cannot reconcile itself to the wickedness and the hate against Christianity with which the Protocols are per-

meated. He is unable therefore to acknowledge that they are genuine, and out of goodness of heart he cannot recognize them. Thus must it be. It is difficult to come to terms with life when such wickedness and such hattfare found to exist. To an author brought up and educated in Christian ethics, they may seem impossible and an absurdity. But nevertheless ... This wickedness and this hatred of Christianity among the chosen people have both existed in the past, and exist up to the present day."

"I propose to the well meaning author that he communicate with Monsieur Pasmanik, and ask him to be kind enough to translate the following words taken from the prayer which every Jew is bound to repeat thrice daily. (I take it that Monsieur Pasmanik is cognisant of ancient Hebrew, and is also familiar with the prayers.)

"SCHAKETZ TISCHAKZENU', SAWE TISSAWENU, KI CHEREM, "HU"...

"These words, I repeat it, and I hope that Monsieur Pasmanik will confirm what I say, are repeated three times a day by every Jew in his prayers. Now if Monsieur Pasmanik will accurately translate the words of the Hebrew prayer, and Monsieur Kuprin comes to hear of their meaning, he will surely understand that as a Christian, and as a man of honour, he is bound publicly to withdraw what he has said in the above quoted statement, a statement clearly dictated by goodness of heart, and from feelings of Christian charity, and in no way attributable to any knowledge of Judaism, or of Jewish ethics."

P. S. If in the course of the next fifteen days Monsieur Pasmanik does not communicate the meaning of the Hebrew prayer to A. J. Kuprin, I will print a translation in the Nowoje Wremja, as much for his own edification, as for the edification of other writers similarly placed, who have erred in all good faith."

Upon Ephron's Russian concept the following further notes are to be found, and also a translation of the Hebrew text:

"Up to the sixties of the previous century these words were printed in the Hebrew prayer books; at the beginning of the sixties however, they were forbidden by the Russian censorship, which naturally did not prevent the Jews then, as it does not prevent them now, from repeating them three times a day.

"Schaketz tischakzenu", thou shall utterly detest it, (the Cross of Christ),

"Save tissawenu", thou shalt utterly abhor it,

"Ki cherem", for it is a cursed thing.

"Hu", fye!" *)

Burtzew never published this letter. He also suppressed it in his evidence before the Court in Berne. Whether Ephron also sent it to the Nowoje Wremja as he intended, is not known.

It is altogether characteristic of Ephron's attitude to the Protocols, that it was just an article which pretended to prove them a forgery which

*) For this curse the Jews make use of Deuteronomy VII, 26.

he took as an occasion for repudiating any such theory. He does not express any direct opinion as to their authenticity, but it is sufficient that he denies to Kuprin the right to express any opinion upon the matter, upon the grounds that he does not understand the subject, and that he energetically repudiates the letter's attempt to establish a forgery. His attitude comes even more clearly to light in the following report compiled by Wassilij Smirinow in the presence of two witnesses on the 15th of December 1936, viz:

"After my arrival in Jugo-Slavia in the year 1921, in my capacity of an officer in General Wrangel's army, I came across a group of Russian emigrants in the village of Petkowitze, in the district of Schabatz, where it had been suggested that I should live.

"In the vicinity of this village, the Serbian monastery of St. Pelko is to be found. As I heard shortly afterwards, in this monastery lived Sawelij Konstantinowitsch Ephron, who had found a home there, as age and infirmity (he was at the time 72) prevented him from doing any active work. Ephron had come there on the recommendation of Bishop Michael of Schabatz, in whose diocese this cloister was situated. Bishop Michael had in former times been the head of a Serbian religious house in Moscow.

"It was at this time that I first began to receive the "Obschtscheje djelo", three copies of which were forwarded to me from Paris with a view to its distribution among the Russian emigrants. Ephron came to hear that I was receiving the "Obschtscheje djelo", and sent me a message through one of the Russians asking me to visit him, and saying that he would much like to see the paper in question. I visited him in the course of the next few days, and began also to send him the paper. Thus it was that my acquaintance with Ephron began.

"Later, in No. 440 of the above periodical, a feuilleton written by Kuprin appeared under the title of "Guslitzkaja Fabrika", in which he attacked the author of the Protocols for the blind and bloodthirsty hate against Christianity exhibited in them. Kuprin further expressed doubts regarding the capability of the Jews to express such sentiments. What he meant was that only the most ordinary type of Jew-baiter could ascribe such sentiments to them.

"This attitude of Kuprin to the Protocols disturbed Ephron very much, and on the occasion of my next visit, he started to relate to me the opinion which he had formed of the feuilleton in question. He had a reply to Kuprin already written, and addressed to the Editor of "Obschtscheje djelo", which he asked me to despatch. In the course of a further conversation regarding this feuilleton, he became very indignant about Kuprins' ignorance of the theme he had handled. He held him to be completely incompetent to express any opinion on the nature of the case.

"On the occasion of this conversation, Ephron handed me the concept of the letter he had written to Kuprin with the words: "Take it, my dear friend, it may perhaps be of use to you some day."

"In connection with this feuilleton of Kuprin's, there began between us the most open hearted conversations in the course of which he told me what he knew regarding the Zionist Protocols. In view of

the fact that it is such a long time ago, I cannot now remember everything that he said, but one or two leading points which have graven themselves on my memory I will now quote in inverted commas, making use to the best of my recollection of Ephron's own words. He asked me once whether I had read the Protocols through, and on my replying in the affirmative, he began to say that *the Protocols of the Elders of Zion were in point of fact not the original Protocols at all, but a compressed extract of the same.* Then he said to me that he was very much troubled in his conscience as to whether *he should reveal the secret of their origin or not,* for he did not know whether in so doing he would be doing more harm than good.

"I cannot here remember the exact course of our conversation, but as far as I know I had put to him a question regarding the origin and the existence of the original Protocols. In answer, he excitedly caught hold of me by the lapel of my coat, and said literally:

"My dear friend, in the matter of the origin, and of the existence of the original Protocols, there are only ten men in the entire world who know, and one of them is your servant." In saying these words he touched his breast with his forefinger and added: *"My dear friend* (this was his favourite mode of address where I was concerned), *if you come to me often enough, it is just possible that I may bring myself to reveal this secret to you."*

"It was a short time after this that a position was offered me in Belgrade, and to my great regret I was compelled to part with him for good. It was in this fashion that he took the secret of the Protocols with him into the grave. He died 2 to 3 years after my departure, as I afterwards heard."

"From what he told me, I learnt that he was a Jew, and that he went over to the Orthodox Church in Russia. After his conversion, he was a missionary in Central Asia, and was also a correspondent of the Academy of Science. He was moreover Editor of the paper "Istorritscheskij Wjestnik". He had a son, who had been an officer in the Russian Army.

"I have attached the aforementioned concept of Ephron's letter to Kuprin hereto.

"The above statements I am at all times ready to confirm on oath."

(Signed) Wassilij Smirinow.
Former Commandant A. M. Dept.,
Propaganda Section,
G. H. Q. South Russian Forces.

As a result of further investigation, I was fortunate enough to find yet another Russian, who over a period of years had been personally acquainted with Ephron. This was *Wassilij Michailowitsch Choroschun* who lived at Petkowitze in Jugoslavia, and who at the time of Ephron's residence there, was the business administrator of the monastery in the town.

Choroschun has given the following written declaration:

"During the period between June 1924 and November 1929, I was resident at the Cloister of St Paraskewa (Petka), in the Province of Schabatz in Jugoslavia. To the different duties which the Prior of this religious house, the monk Aristarch, laid upon me belonged that of conducting the business affairs of the cloister. I consequently became familiar with the archives of the cloister, and with all matters pertaining to the persons it contained."

"As regards Sawelij Konstantinowitsch Ephron, I associated with him from the moment of his arrival in the monastery, up to the time of his decease. According to the letter of recommendation from Bishop Michael of Schabatz, which was entered in our files under the number 191, Ephron arrived at the cloister on June the 7th 1921. His decease took place on the night of the 23rd of June 1925. He died alone and without witnesses. All his personal belongings, his notes, and his books were sent by General Tolstow, who was also resident in the cloister, to the office of the Agent for Russian Refugees in Belgrade at that time one Paleolog. I often had talks with Ephron. He used to tell me about his past, and used to communicate to me his thoughts upon different matters, and among them upon the Jewish question. I remember that he told me that he completed his rabbinical training at Vilna, and that afterwards he became a rabbi. He said that after he came to know of a certain secret law among the Jews (he did not say which) in which the hatred of humanity which it propounds had impressed him most, he decided to break with Jewry. After he had broken with Jewry, he entered the School of Mines in St Petersburg, and qualified there. Afterwards he took to a literary career. He became a collaborator on the "Nowoje Wremja", editor of Komarow's newspaper "Swet", and of the "Istoritscheskij Wjestnik", and Secretary of the Slavonic Committee.

It was during the time that he was with on this Committee, that he became acquainted with the Prior of the Serbian Monastery in Moscow, the Archimandrite Michael, who afterwards when Bishop of Schabatz, arranged for his reception into the Cloister of Saint Paraskewa. Ephron told me that he had two sons who had remained in Soviet Russia, and who occasionally sent him money. I remember that on the day of his death 50 Dollars arrived from one of his sons. On one occasion Ephron made me a present of Nilus's book on the Zionist Protocols. I remember that on this occasion he said to me: "They (the Protocols) are an actual fact, and every word of them is true." In his conversations on the subject of Jewry, he asserted with all emphasis, that the Jews have secret books which they show to nobody but to the initiated.

Three or four months before his death, the author Rodionoff wrote to him from Mostar urging him to reveal the secrets of Jewry. S. K. Ephron did not however wish to do this, as he was awaiting the visit of the Metropolitan Antonius, to whom he wished to reveal everything concerning the Jews. In his letters to Ephron, the Metropolitan Antonius promised him that he would visit the cloister in company with General Netschwolodow, who was coming from

Paris for the purpose. In the last few days, as he felt death approaching, Ephron often gave expression for his distress at the Metropolitan not having arrived. He was apparently possessed with a great longing to reveal to him the secret of Jewry which was tormenting him. Unfortunately the Metropolitan never came, and thus did it come about that the secret was entrusted by Ephron to no-one.

Testified by the undersigned

Wassilij Michailowitsch Choroschun,
Petkowitze, District of Schabatz, Jugoslavia.

February 3rd, 1937.

The declarations of the Assistant Rabbi Fleischmann, of Rabbi Grünfeld and of the former Rabbi Ephron taken together, give incontrovertible proof of the correctness of the assumption that the Protocols are a genuine Jewish document. Of a particularly convincing order is the information supplied by Ephron to the three Russian witnesses Captain George, Major Smirnow and the Administrator Choroschun. From his testimony the following fact also becomes clear namely that the Protocols were drawn up before the Zionist Congress in Basel in 1897, and were already known to the initiated in Jewry; and moreover that the text which we possess through the intermediary of Nilus is a compressed extract only of an as yet undiscovered, and far more extensive secret document. It is therefore of particular importance to note that in this respect, Nilus makes practically the same assumption on page 54 of the third edition of his book, namely that the manuscript which had come into his hands was evidently "a fragment only of some very much more important manuscript, of which the beginning, and many details have either been lost, or may never even have been found."

6. The Contents confirm the Authenticity.

To prove the authenticity of the Protocols from their contents, would be beyond the scope of this treatise. There exists upon this subject a literature so extensive, and more particularly in the Expertise drawn up by Colonel Fleischhauer for the lawsuit in Berne, a mass of evidence so overwhelming, that I will confine myself to the following remarks only.

It is not by any means first in the Protocols, but already in the books of the Jewish prophets that the political objectives of the Jewish people are laid down. Isaiah in particular, in chapters XL to LX promises quite undisguisedly world-domination to the chosen people. The same thing exactly is the aim of the Protocols, which may be said to differ only in the sense that they are a modern strategic plan, drawn up in a manner more suited to present-day conditions.

Countless statements from Rabbinical sources, and by Jewish politicians, documentarily attested, agree in astonishing fashion with the general lines of the Protocols.

The following fact moreover cannot be refuted namely, that the political occurrences of the present day, taking place as they do under the influence of Jewish Freemasonry, are developing in exact accordance with the lines laid down in the Protocols, and that more particularly in Soviet Russia, under "the leadership of Jewry, the Protocols have already become an accomplished fact. It is only necessary to think of the destruction of the Christian religion as ordered in the Protocols, of the destruction of all estates, of the moral poisoning of youth, and of the undermining of the family, of the enslavement of the working people, and of the famines created in a fashion so conscienceless, of the way in which Moscow organises agitation and incitement of the masses in all countries, more especially in the case of Spain, of the continuous strikes and economic crises in France, and of the subsidised and controlled revolutionary movements in Mexico and in China, to come to the only possible conclusion namely, that Jewry with the help of Bolshevism, Marxism and Freemasonry, is undeviatingly carrying out what is prescribed in the Protocols, in order to obtain for the Jewish people that world-domination which is promised to them by their God Jehovah.

This fight for world-domination has been in full swing ever since Italian Fascism put an end to the destructive activities of Freemasonry, that most dangerous of all Jewish secret societies, and since Germany has declared openly that it is the Jew, and the Jew alone who is the driving force behind the destruction of political order among the different peoples. In complete accordance with the sense of Protocol 7, the dogs of war are to be let loose against those states who desire to free themselves from the Jewish reign of terror, such states as Germany, Italy, Spain, Portugal and Poland.

On the above subject the following forms an interesting extract from the "Revue internationale des sociétés secrétes, No 7 of the 1st of April 1937:

> "A new war in defence of democracy and of alleged law is being prepared in all haste. An alliance of all the Jewish groups is already complete; it bears the official title of the alliance of the three great democracies, the English, the American, and the French. . . . Israel requires a new world war, and soon! ... Israel is positively of the opinion that time is getting short. To them their world war is a necessity in order that, in the name of indivisible peace, all that portion of mankind who wish to cast off the Jewish yoke, may be laid low."

It is just the three countries above mentioned who to-day are completely under Jewish-Masonic control. Practically every member of their respective governments is a Freemason. In their case also in all key positions, men of Jewish origin are to be found, or persons who either as a result of marriage, or of financial obligation, are open to Jewish influence. I will in general refrain from mentioning names. I should like however to point to one man only, in regard to whom Jewry are always proclaiming that he is not a Jew namely, Stalin. But Stalin in point of fact is married to a Jewess, and his all powerful Secretary of State is his brother-in-law Kaganowitsch. Only statesmen completely blind fail to recognise that the fate of the peoples entrusted to their charge no longer depends upon themselves, and that they will most certainly bring their peoples under the Jewish Bolshevist yoke if they do not first of all unite to fight the Jewish world danger. It is neither from

Germany, Italy, nor Japan that danger threatens, but solely and only from the direction of Jewry, who in every country play a pretendedly patriotic role, but at the same time, by means of their international press, incite one country against the other, in complete accordance with the directions of Protocol 7:

> "Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility. ... We must compel the governments of the Goyim to take action in the direction favoured by our widely-conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly prompted by us through the means of that so-called "Great Power" – the Press, which with few exceptions that may be disregarded, is already entirely in our hands."

The plan of Jewry as developed in the Protocols, becomes from year to year more clear and more terrible. Whoever still persists in refusing to recognise it, is either seriously incapable, or else guilty of a crime against his own people.

And once again I will take as my authority a Jew, who unconditionally stands for the authenticity of the Protocols, and who asserts that Jewish mentality alone could draw up a programme like that of the Protocols, so that if only on these grounds, it is not possible to doubt the authenticity of the document. The authority referred to is the late Arthur Trebitsch, author of "Deutscher Geist oder Judentum", published 1921, on page 74 of which we find the following:

> "Anybody who like the author, has long since realised, seen, and heard with ominous dread, all the thoughts, aims and intentions derived from the entirety of our economic, political and intellectual life, and expressed in those secret documents, can with absolute confidence assert that they present the most genuine and unalloyed expression of that versatile spirit which is striving towards world-domination; and that an Aryan mind, however far it might have been driven along the road of forgery and calumny by Anti-Semitic rancour, could never, under any circumstances have devised these methods of action, these underhand expedients and these swindles as a whole."

A Conference of the World Service, the international organisation for defence against Jewish aggression in all countries, took place in Erfurt from the 2nd to the 5th of September of this year. Distinguished experts, authors and political leaders, more especially from the following countries, took part: Belgium, Denmark, Germany, Great-Britain, Finland, Greece, Holland, Italy, Jugoslavia, Canada, Lettland, the U.S.A., Norway, Austria, Poland, Russia (Emigration), Sweden, Switzerland, Spain, South Africa, Czechoslovakia and Hungary.

After the commission appointed to enquire into the authenticity of the Protocols had rendered a report of its two years of activity, the Congress unaminously adopted the following.

Resolution.

"That the present Conference of the World Service taking place at Erfurt from the 2nd to the 5th of September 1937, in which many experts, authors and political leaders from more than 20 different countries are taking part, passes the following resolution relative to the authenticity of "The Protocols of the Learned Elders of Zion":

That the verdict given in Berne on the 14th of May 1935 to the effect that the Protocols are a forgery, is a faulty verdict. That it only became possible in consequence of the Judge having erroneously based his judgement upon the expertises of the two Swiss experts recommended by the Jewish side C. A. Loosli and Professor A. Baumgarten, after he had heard the 16 witnesses for the Jewish side, and after having refused to hear any single one of the 40 witnesses brought by the Aryan side.

The verdict in Berne has not shaken the authenticity of the Protocols. For their authenticity the following irrefutable fact, among many others, bears witness namely, that Jewry in the social, political, and religious sphere, persistently model all their actions along the lines laid down in the Protocols.

"The Protocols of the Elders of Zion" are accordingly the authentic programme of Jewish world politics."

THE PROTOCOLS

THE PROTOCOLS AND WORLD REVOLUTION

INCLUDING A
TRANSLATION AND ANALYSIS
OF THE

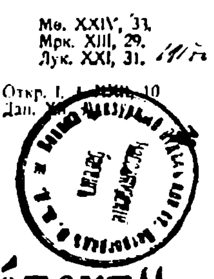
"PROTOCOLS OF THE MEETINGS OF THE ZIONIST MEN OF WISDOM"



BOSTON
SMALL, MAYNARD & COMPANY
PUBLISHERS

Мѳ. XXIV, 33.
Мрк. XIII, 29.
Лук. XXI, 31.

Откр. I. ... 10
Дан. ...



„Близъ есть, при дверехъ“.

О томъ, чему не желаютъ вѣрить

и

что такъ близко.

Посвящается малому стаду Христову.

4-е изданіе книги „Близъ грядущій антихрістъ и царство діавола на землѣ“, передѣланное и значительно дополненное позднѣйшими изслѣдованіями и наблюденіями.

Вы, братія, не во тьмѣ, чтобы день (Господень) засталъ васъ, какъ тать (I Сол. 5, 4).

Претерпѣвшій же до конца спасется. (Матѳ. 24, 13).

Сергѣй Нилусъ.

TRANSLATION

IT IS NEAR, AT THE DOOR

MATT. XXIV, 33
MARK XIII, 29
LUKE XXI, 31
REV. I, 3. XXII, 10
DAN. XII, 4.

CONCERNING SOMETHING PEOPLE DO NOT WISH TO BELIEVE
AND WHICH IS SO NEAR

FOURTH EDITION OF THE BOOK, "NEAR IS THE COMING OF ANTI-CHRIST AND THE KINGDOM OF THE DEVIL ON EARTH," REVISED AND CONSIDERABLY AUGMENTED BY LATER RESEARCHES AND INVESTIGATION

SERGE NILUS

Dedicated to the small herd of Christ

"Ye, brethren, do not remain in the dark so that the day (of the Lord) shall not catch ye as thieves." (I Sol. 5, 4.)

"He who suffers to the end shall be saved." (Matt. 24, 13.)

THE TOWN OF SERGIEV

Part One

INTRODUCTORY STATEMENT

THE world is in the midst of a crisis not less serious than that of the great war. While it was inevitable that the period following the war should be fraught with grave problems for civilization, these problems have been made much more difficult by the presence of a new danger, namely, the destructive force of Bolshevism. Russia was the first victim of what proves to be a movement of an international character, Russia being used as the base of operations. While powerful Bolshevist armies are overrunning Asia and menacing the European countries to the West, an equally dangerous force of Red propagandists, directed from Moscow, is operating on several continents, spreading its social poison throughout the world and threatening the destruction of the social and industrial morale of civilized nations.

With the triumph of the Bolshevist revolution in Russia, a group of internationalists, most of whom were members of the Jewish race, seized the machinery of government and have held it ever since.

The complete destruction of Russian civilization, which for centuries had been essentially a Christian civilization, and the reduction of the great majority of the Russian people to a state of abject misery and ruin, are accomplished facts. The Bolshevist leaders, however, not content with this destruction and the establishment of a cruel despotism in Russia, are making every effort to extend their revolution and their control to other countries.

The Communist revolution in Hungary, under Bela Cohen (alias Kuhn), a confessed ally and agent of Trotzky, was not terminated until it had wrought great havoc in that country. The same is true of the Spartacan revolt in Germany, where recently the struggle broke out anew and assumed the char-

acter of a formidable civil war. Holland and Italy are to-day seriously threatened with uprisings inspired by the Bolsheviki, while in France the government has been compelled to expel the Bolshevist agents in large numbers. In the United States revolutionary agitation directly guided and fomented by agents of Lenin and Trotzky and subsidized with ample funds, recently reached such proportions that the Federal Government was forced to take strong measures, including hundreds of arrests and deportations. The enemy is in our midst. In this country, as elsewhere, alien agitators who are either Bolshevists themselves or emissaries of the Bolsheviki have wormed their way into some of the loyal labor organizations or put themselves at the head of the Socialist or other radical political parties artificially stimulating social unrest and seeking to turn industrial strikes into political upheavals, leading to revolution and anarchy.

Shall America be as slow to realize the real danger of international Bolshevism as she was to recognize the menace of German imperialism? Shall America again be unprepared?

We must be ready to meet the danger at our doors and, if necessary, to suppress it in our midst with physical force, just as was necessary in the struggle with Prussian militarism. It has been said, however, and perhaps truly, that Bolshevism cannot be met by force alone. Certainly to meet it effectively its nature must be understood. To this end it is necessary to analyze the movement carefully and to discover its underlying causes — if possible the predominating cause.

From the very beginning there was an element of mystery in the Bolshevist revolution in Russia. Was it, essentially, an attempt to put into effect the principles of international socialism as promulgated by Karl Marx? Was it a disguised form of proletarian imperialism? Did it aim at the complete destruction of Christian civilization? Or, finally, was it a long planned, gigantic revolt of the Jewish race against Christendom and its institutions?

From the very start there was a terrible method in the madness of Trotzky and those in league with him. Many of their moves which at the time seemed inexplicable afterwards appeared logical enough when their objects became apparent.

The world was puzzled by Trotzky's famous remark at Brest-Litovsk, "No peace, no war." Later, however, the real

meaning became known: "No war on Germany, no peace for Russia or the rest of the world."

That the Bolshevist revolution was from the beginning almost entirely led and controlled by Jews is a fact which has gradually thrust itself upon the attention of the world. The Jews in many instances have admitted the dominating rôle which members of their race have played in international Bolshevism and have sought to defend it. Some of their recognized leaders have proclaimed their pride in Trotzky.

The fact that the Jewish race has taken such an active part in the Russian Bolshevist movement, with its international ramifications, has been attributed in some quarters to the motive of revenge on the part of the Jews for what they regard as a long era of persecution. If this be so, is it impossible that Jews in various parts of the world imagine that now is their chance not only for revenge but for world domination?

The air of confidence with which Trotzky and other Jewish leaders are proceeding with their drastic program in Russia is significant. Significant, also, is the enthusiastic support which is being given to the Soviet rule by various Jewish elements and groups outside of Russia. Whether this co-related movement of the Jews in support of Bolshevism is not being carried out on some concerted plan is a question of importance which warrants careful study and investigation. No facts which can possibly throw light upon this question should be disregarded. For this reason it is timely to consider the contents and origin of a document of extraordinary interest which, though made public in Russia some fifteen years ago, is generally unknown elsewhere.

The document referred to is entitled, "Protocols of the Meetings of the Zionist Men of Wisdom," and was published for the first time in 1905 at Tsarskoje Selo in a Russian book entitled "The Great in the Little," written by Serge Nilus, a well-known Russian author. The Protocols set forth a comprehensive program for the substantial destruction of all Christian states, and propose certain practical methods for achieving world domination by the Jewish nation. So far as is known, the Protocols have never been repudiated publicly by recognized Jewish authorities. Quite recently the well-known firm of Eyre & Spottiswoode, Ltd., printers for the British Government, published a pamphlet under the title,

"The Jewish Peril, Protocols of the Learned Elders of Zion." In the preface of this pamphlet it is explained that the Protocols referred to were translated from the Russian into English from Serge Nilus's book w*hich appeared in Russia in 1905.* While the editors do not give the title of Nilus's book, they say:

"A copy of the original may be seen at the British Museum Library, under No. 3926-d-17, stamped British Museum, 10*th August, 1906."*

They state also that the publication of the English pamphlet at present is justified by the growing menace of Bolshevism throughout the world. The pamphlet concludes with the warning:

"GENTILES, BEWARE!"

It seems obvious that the publishers, Eyre & Spottiswoode, Ltd., have used Nilus's book "The Great in the Little," published in Russia in 1905.

A specific reference to the Protocols is to be found also in the French weekly magazine *La Vieille-France,* No. 160, published in February, 1920. In the editorial article entitled "The Jews Have Created Bolshevism" (pages 10-13) the following extract from the Zionist Protocols, as published by Nilus, is given in French:

"A nous, son Peuple d'élection, Dieu a donnéle pouvoir d'expansion, et ce qui semble être notre faiblesse a été notre force. *Nous sommes au seuil de la domination universelle.* Il reste peu a construire sur ces bases," etc. etc.

The article asserts that Bolshevism is nothing but a phase of Judaism, and also states that the Jewish Bolshevist leaders in Russia were subsidized by Jewish banking houses in the United States and Germany.

In January, 1917, Mr. Nilus published another book under the title "It is Near, At the Door," and in this book the Protocols were again published in full. A reproduction of the title page of this book is inserted at the beginning of this volume.

While the Protocols are generally unknown here, it is worthy of note that on October 27-28, 1919, the Philadelphia *Public Ledger* printed long excerpts from them in an article calling the attention of the American people to the document and to the terrible program which it presents. The article

in the *Ledger* was somewhat misleading, however, since it was published under the captions "Red Bible" and "Bolshevist Propaganda." All words in the text itself indicating that the Protocols were of Jewish origin were omitted. The Hebrew word "Goys," signifying "Gentiles," used in the Protocols, nowhere appears in the *Ledger* article. Furthermore, wherever in the Protocols the expressions "our people" or "we" — meaning the "Jewish people" or the "Jews" — are used, the author of the article makes it appear that the people thus referred to are the "Bolshevists," and speaks of the Protocols as a "Russian document," which clearly it is not. Mr. Nilus shows that the Protocols came into his hands in 1901. In 1901 the Bolshevist Party did not exist, for it was founded only in 1903 and was not really organized for work until several years later. Nowhere in the Protocols does the word "Bolshevist" appear, while the word "Jews" is used many times, although the writer more frequently uses the word "we" when speaking of the Jews. There is only one hypothesis upon which the Protocols could possibly be considered "Bolshevist," namely, that the Bolshevist movement was of Jewish origin, in which case the plan outlined in the Protocols might have become "Bolshevist" by adoption.

The very fact that a document purporting to be written by a Jew for Jews could be so easily described as "Bolshevist Propaganda" is of interest.

Now, for the first time, the document entitled by Mr. Nilus "Protocols of the Meetings of the Zionist Men of Wisdom" is published in full in the United States, correctly translated from the Russian. For this purpose we have used the Russian text as it appears in Mr. Nilus's book, "It is Near, At the Door," 1917, published in the printing office of the Sviato-Troitzky Monastery.

Before proceeding to examine the contents of the Protocols, let us briefly give Mr. Nilus's account of the way in which they came into his possession and of his views in regard to their origin.

Mr. Nilus, at pages 86 to 92 of his book, "It is Near, At the Door," states that he received the manuscript containing the Protocols of the Meetings of the Zionist Men of Wisdom in 1901 from Mr. Alexis Nikolajevich Souchotin, at one time Marshal of Nobility in the District of Chern, Central Russia,

and later Vice Governor of the Government of Stavropol, South Russia, and that when giving the manuscript to Mr. Nilus, Mr. Souchotin said:

"Take it into your full possession. Read it. Become inspired and make out of it something useful to the Christian soul. Otherwise it might remain with me unused. From a political standpoint it is useless, for it is too late to act on it. From a spiritual standpoint, however, it might be otherwise. In your hands, with God's help, it will bear fruit."

Mr. Nilus states that Mr. Souchotin told him that the manuscript was originally obtained by a lady whose name is not given and who, he said, obtained it in a mysterious way. Mr. Nilus showed it to several Russians of high standing, one of whom said:

"Slavdom has not yet spoken its last word and, therefore, no matter how cunning and strong the Zionist Men of Wisdom may be, their efforts are doomed to failure, and for this reason there is no need to despair."

Mr. Nilus states that prior to 1905 he submitted the Protocols to Grand Duke Serge Alexandrovitch, who, having examined them, sent him a message of two words only: "Too late."

Subsequently, Mr. Nilus made several attempts to call the attention of the proper officials to the contents of this document but without result. In 1905 he published the second edition of his book, "The Great in the Little." In this edition the Protocols were for the first time incorporated.

In his last book Mr. Nilus writes:

"These Protocols produced a scarcely noticeable impression upon the world outside of the Christian church. The periodical press, which in the main is in Jewish hands, or under the guidance and influence of the Jews, sought to conceal their publication, scarcely mentioning them or referring to them as a fallacious invention or a fairy tale. Among loyal Christians, however, the Protocols bore fruit and created a success for my book far greater than could have been anticipated, for they spread the knowledge of the hidden mysteries of our time in a wide circle of those belonging to the Christian family. Since then my book, with all the Protocols, has appeared in its fourth edition; *but only now I learn authoritatively from Jewish sources that these Protocols are nothing else than a strategic plan for the conquest of the world, putting it under the yoke of Israel,* the struggler-against-God, a plan worked out by the leaders of the Jewish people during the many centuries of their

dispersion, and finally presented to the Council of Elders by "The Prince of Exile," Theodor Hertzl, at the time of the first Zionist Congress, summoned by him at Basle in August, 1897."

Again he writes:

"In what way these documents, constituting the Holy of Holies of the hopes of Israel, the century-old mystery of its leaders, reached the general mass of the uninitiated has not been ascertained. As already mentioned, they were given to me in 1901. In that year, in circular No. 18, as well as in others dispatched to the Zionists on behalf of the Zionist 'Actions Committee,'[1] Theodor Hertzl stated that certain confidential information, notwithstanding the admonition, has not been kept secret, and has been given undesirable publicity."

Finally Mr. Nilus declares:

"The Protocols are signed by the Zionist Representatives of the 33rd (highest) Degree of Initiation. These Protocols were secretly removed from the complete file of Protocols which, as we now know, pertained to the first Zionist Congress, held in Basle in August, 1897. All this was taken from the secret vaults at the main Zionist office which, at present, is located in French territory."

In 1918 the "Protocols" were again published in Russian by a book publishing firm, "The Sentinel" at Novocherkassk, South Russia. The pamphlet referred to bears the title "Zionist Protocols. The plans for the Conquest of the Universe by the Judo-Masons." In the introduction to the pamphlet it is stated: "The 'Protocols' are a program carefully worked out in all its details for the conquest of the universe by the Jews. The greater part of this program has already been realized, and if we will not come back to our senses, we are inevitably doomed." In the concluding part of this introduction the publishers state as follows: "The 'Protocols,' indeed, are not only the key to our first unsuccessful revolution, but they are also the key to the second, in which Jewry played such a sinister rôle for Russia. . . . For us, who are witnesses of the self-destruction of Russia, for us who hope for her regeneration, this document is all the more significant as it discloses the means of the enemies of Christendom for our enslavement. Only after having obtained the knowledge of the means it may become possible to successfully combat the enemies of Christ and of Christian culture."

There is not, and in the nature of the case there hardly can

[1] "Actions Committee" has the same meaning as Executive Committee.

be, any direct evidence as to the authenticity of the Protocols. There is, however, a considerable body of facts having a bearing upon this question which the publishers of this book put before the reader, leaving him to draw his own conclusions.

The facts to which we refer may be roughly grouped under three heads:

(a) There is a remarkable similarity between the policies of destruction outlined in the Protocols and the actual measures of destruction put into effect by the Bolshevist régime in Russia, and there is evidence that this régime is under the control of Jewish leaders.

(b) There is also a striking parallelism between certain passages in the Protocols and the statements of recognized Jewish leaders, both religious and political, appearing in their published writings and speeches.

(c) Finally, certain Jewish activities outside of Russia coincide in a remarkable degree with certain parts of the Protocols.

In Part Two of this volume evidence under these various heads is set forth. This evidence, however, can be intelligently considered only after a careful study of the *Protocols themselves,* a translation of which appears in the following pages, preceded by a short summary prepared for the convenience of the reader.

SUMMARY OF THE PROTOCOLS

The title under which the Protocols are presented in Mr. Nilus's text, according to the literal translation from the Russian, is:

"PROTOCOLS OF THE MEETINGS OF THE ZIONIST MEN OF WISDOM"

The word "Protocols" can be used in several senses, but in the present case the context would indicate that the word means simply the written minutes of certain meetings — *i.e.* meetings of the Zionist Men of Wisdom. The arrangement is in twenty-four separate Protocols, each Protocol apparently recording the contents of an address to the meeting by one of its members. The context would also indicate that all the addresses were delivered by the same person, and it should also be noted that each Protocol deals with a more or less distinct part of one complete subject, like the chapter of a book.

THE PROTOCOLS

In the first Protocol it is stated that the speaker undertakes to formulate "our system both from our point of view and from that of the Goys." The word "Goys" or "Goyims" is an old Hebrew word signifying Gentiles, or persons who are not Jews. All of the following Protocols, whether they are the utterances of the same person who speaks in the first Protocol or not, are a continuation of the same general subject.

Taking the set of documents as a whole, they clearly purport to formulate a strategic plan for united action of the Jews as a nation, or a people, to obtain certain ends. These ends are nothing less than complete political and religious domination of the world. The means by which this universal domination is to be achieved are set forth with great clearness and considerable elaboration.

The document as a whole is of the most extraordinary character, and while to some readers it may seem fanatical or visionary, others will be more impressed with its profound cleverness, with the cold logic of the reasoning, and with the general orderliness of statement and argument, indicating that the work, whatever the underlying motive may be, is the result of careful thought and mature deliberation.

The strategic plan of action is Machiavellian and ruthless in the extreme, and is expressly founded on the propositions that "might is right" and that "politics have nothing in common with morals." It is also explicitly stated that the end in view is to "subjugate all government to our super-government," and the Jewish super-government is to be an autocracy with a Jewish Sovereign at its head.

Briefly summarized, the means by which this world domination is to be achieved are as follows:

1. The national power of non-Jewish states is to be broken down by the fomenting of internal revolutions through appeals to class hatred, and by pretended efforts to obtain greater freedom and privileges for certain classes of the people, using the words "liberty, equality, and fraternity" merely as catchwords to gain recruits for the Jewish cause. Autocratic governments, which alone are strong, must be weakened in the first instance by the introduction of liberalism, which will pave the way to anarchy.

2. All wars must be "shifted to an economic basis," allowing no territorial advantages to result from war, and thus

tending to make the Jewish control of wealth the determining factor in war.

3. The Jewish international rights are to be strengthened at the expense of the national rights of the several Gentile nations.

4. The non-Jewish states are to be further weakened by promoting false and conflicting political policies; by obtaining secret control over the actions of public officials; by manipulation of the press, and by the gradual elimination of free speech.

5. The authority of governments where liberalism prevails is to be weakened by the destruction of religion (other than the Jewish religion), since it is the conservative and moral force which makes liberal governments possible.

6. In order to overcome the resistance of those states which are unwilling to make submission to the new Jewish power, there must be no hesitation in resorting to violence, cunning, hypocrisy, bribery, fraud, and treason, or to the seizure of the property of others.

7. The destruction of the social and economic structure of Christian states will also be brought about by the destruction of industrial prosperity, through speculation and constant strikes, "throwing masses of workmen out of employment," artificially raising wages, thus increasing the cost of the necessaries of life, and finally by bringing about a general economic crisis and the disorganization of financial systems. The financial strength of the various non-Jewish states will also be undermined by causing them to overburden themselves with foreign and national loans on an ever increasing scale, which will ultimately lead to bankruptcy.

8. Upon the social and political chaos created by these various means a Jewish dictatorship is to be gradually built up, principally through the "terrible" Jewish power of the purse and through the other great Jewish powers of control over the press and over the revolutionary labor movement.

9. During the period of transition from Gentile to Jewish political control in every state there will be a secret government by the Jews, brought about through the manipulation of the press, misleading public opinion, mass terror, weakening the initiative of the Gentiles, misdirecting their education, and sowing discord among them.

Protocols of the Meetings of the Zionist Men of Wisdom

PROTOCOL NO. I

LET us put aside phraseology and discuss the inner meaning of every thought; by comparisons and deductions let us illuminate the situation. In this way I will describe our system, both from our own point of view and from that of the GOYS.[1]

It must be remembered that people with base instincts are more numerous than those with noble ones; therefore, the best results in governing are achieved through violence and intimidation and not through academic discussion. Every man seeks power; every one would like to become a dictator if he possibly could; and rare indeed are those who would not sacrifice the common good in order to attain personal advantage.

What has restrained the wild beasts we call men?

What has influenced them heretofore?

In the early stages of social life they submitted to brute and blind force; afterwards — to the Law, which is the same force but disguised. I deduce from this that according to the laws of nature, right lies in might.

Political freedom is not a fact but an idea. One must know how to employ this idea when it becomes necessary to attract popular forces to one's party by mental allurement if it plans to crush the party in power. The task is made easier if the opponent himself has contradicted the idea of freedom, the so-called liberalism, and for the sake of the idea yields his power. It is precisely here that the triumph of our theory becomes apparent: the relinquished reins of power are, according to the laws of nature, immediately seized by a new hand because the

[1] The GOYS — the Gentiles.

blind force of the people cannot remain without a leader even for one day, and the new power merely replaces the old, weakened by liberalism.

In our day the *power of gold* has replaced liberal rulers. There was a time when faith ruled. The idea of freedom cannot be realized because no one knows how to make reasonable use of it. Give the people self-government for a short time and it will become corrupted. From that very moment strife begins and soon develops into social struggles, as a result of which states are set aflame and their authority is reduced to ashes.

Whether the state is exhausted by internal convulsions, or whether civil wars deliver it into the hands of external enemies, in either case it can be regarded as hopelessly lost: it is in our power. The despotism of capital, which is entirely in our hands, holds out to it a straw which the state must grasp, although against its will, or otherwise fall into the abyss.

To him who, because of his liberal inclinations, would contend that arguments of this kind are immoral, I would propound the question: If a state has two enemies, and if against the external enemy it is permitted and it is not considered immoral to use all methods of warfare, and as a protective measure not to acquaint the enemy with the plans of attack, such as night attacks or attacks with superior forces, then why should the same methods be regarded as immoral when applied to a worse foe, a transgressor against social order and prosperity?

How can a sound and logical mind hope successfully to guide the masses by means of reasonable persuasion or by arguments if there is a possibility of contradiction, even though unreasonable, but which may appear more attractive to the superficially thinking masses? Guided entirely by shallow passions, superstitions, customs, traditions, and sentimental theories, the people in and of the mob become embroiled in party dissensions which prevent all possibility of an agreement, even though it be on a basis of perfectly sound reasoning. Every decision of the mob depends upon the accidental or prearranged majority, which, owing to its ignorance of political secrets, pronounces absurd decisions, thus introducing the seeds of anarchy into the government.

THE PROTOCOLS

Politics have nothing in common with morals. The ruler guided by morality is not a skilled politician, and consequently he is not firm on his throne. He who desires to rule must resort to cunning and hypocrisy. The great popular qualities — honesty and frankness — become vices in politics, as they dethrone more surely and more certainly than the most powerful enemy. These qualities must be the attributes of GOY countries; but we by no means should be guided by them.

Our right lies in might. The word "right" is an abstract idea, unsusceptible of proof. This word means nothing more than: Give me what I desire so that I may have evidence that I am stronger than you.

Where does right begin? Where does it end?

In a state with a poorly organized government and where the laws are insignificant, and the ruler has lost his dignity as the result of the accumulation of liberal rights, I find a new right, namely, the right of might to destroy all existing order and institutions, to lay hands on the law, to alter all institutions, and to become the ruler of those who have voluntarily, liberally renounced for our benefit the rights to their own power.

With the present instability of all authority our power will be more unassailable than any other, because it will be invisible until it is so well rooted that no cunning can undermine it.

From temporary evil to which we are now obliged to have recourse will emerge the good of an unshakable government, which will reinstate the orderly functioning of the mechanism of popular existence now interrupted by liberalism. The end justifies the means. In laying our plans we must turn our attention not so much to the good and moral as to the necessary and useful. Before us lies a plan in which a strategic line is shown, from which we must not deviate on pain of risking the collapse of many centuries of work.

In working out an expedient plan of action it is necessary to take into consideration the meanness, vacillation, changeability of the mob, its inability to appreciate and respect the conditions of its own existence and of its own well-being. It is necessary to realize that the power of the masses is blind, unreasoning, and void of discrimination, prone to listen to right and left. The blind man cannot guide the blind without bringing them to the abyss; consequently, members of the crowd, upstarts from the people, even were they men of

genius but incompetent in politics, cannot step forward as leaders of the mob without ruining the entire nation.

Only the person prepared from childhood to autocracy can understand the words which are formed by political letters.

The people left to themselves, that is to upstarts from among them, are ruined by party dissensions created by greed for power and honors, and by the disorders resulting therefrom. Is it possible for the masses of the people to direct the affairs of the state without rivalry, and without interjecting personal interests? Are they capable of protecting themselves against external enemies? — This is impossible, since a plan divided into as many parts as there are minds in a mob loses its unity, and consequently, becomes incomprehensible and unworkable.

Only an autocrat can outline great and clear plans which allocate in an orderly manner all the parts of the mechanism of the government machinery. From this it is concluded that the government which is the most efficient for the benefit of a country must be concentrated in the hands of one responsible person. Civilization cannot exist without absolute despotism, for government is carried on not by the masses, but by their leader, whoever he may be. A barbarous crowd shows its barbarism on every occasion. The moment the mob grasps liberty in its hands it is speedily changed to anarchy, which is in itself the height of barbarism.

Look at those beasts, steeped in alcohol, stupefied by wine, the unlimited use of which is granted by liberty.

Surely you cannot allow our own people to come to this. The people of the GOYS are stupefied by spirituous liquors; their youth is driven insane through excessive study of the classics, and vice to which they have been instigated by our agents — tutors, valets, governesses — in rich houses, by clerks, and so forth, and by our women in the pleasure places of the Goys. Among the latter I include the so-called "society women," their volunteer followers in vice and luxury.

Our motto is Power and Hypocrisy. Only power can conquer in politics, especially if it is concealed in talents which are necessary to statesmen. Violence must be the principle; hypocrisy and cunning the rule of those governments which do not wish to lay down their crowns at the feet of the agents of some new power. This evil is the sole means of attaining

the goal of good. For this reason we must not hesitate at bribery, fraud, and treason when these can help us to reach our end. In politics it is necessary to seize the property of others without hesitation if in so doing we attain submission and power.

Our government, following the line of peaceful conquest, has the right to substitute for the horrors of war less noticeable and more efficient executions, these being necessary to keep up terror, which induces blind submission. A just but inexorable strictness is the greatest factor of governmental power. We must follow a program of violence and hypocrisy, not only for the sake of profit, but also as a duty and for the sake of victory.

A doctrine based on calculation is as potent as the means employed by it. That is why not only by these very means, but by the severity of our doctrines, we shall triumph and shall enslave all governments under our super-government.

Even in olden times we shouted among the people the words "Liberty, Equality, and Fraternity." These words have been repeated so many times since by unconscious parrots, which, flocking from all sides to the bait, have ruined the prosperity of the world and true individual freedom, formerly so well protected from the pressure of the mob. The would-be clever and intelligent Goys did not discern the symbolism of the uttered words; did not notice the contradiction in the meaning and the connection between them; did not notice that there is no equality in nature; that there can be no liberty, since nature herself has established inequality of mind, character, and ability, as well as subjection to her laws. They did not reason that the power of the mob is blind; that the upstarts selected for government are just as blind in politics as is the mob itself, whereas the initiated man, even though a fool, is capable of ruling, while the uninitiated, although a genius, will understand nothing of politics. All this has been overlooked by the GOYS.

Meanwhile dynastic government has been based upon this, that the father passed to his son the knowledge of the course of political evolution, so that nobody except the members of the dynasty could possess this knowledge, and no one could disclose the secrets to the governed people. In the course of time the meaning of the dynastic transmission of the true

understanding of politics has been lost, thus contributing to the success of our cause.

In all parts of the world the words "Liberty, Equality, and Fraternity" have brought whole legions into our ranks through our blind agents, carrying our banners with delight. Meanwhile these words were worms which ruined the prosperity of the GOYS, everywhere destroying peace, quiet, and solidarity, undermining all the foundations of their states. You will see subsequently that this aided our triumph, *for it also gave us, among other things, the opportunity to grasp the trump card, the abolition of privileges; in other words, the very essence of the aristocracy of the GOYS, which was the only protection of peoples and countries against us.*

On the ruins of natural and hereditary aristocracy we built an aristocracy of our intellectual class—the money aristocracy. We have established this new aristocracy on the qualification of wealth, which is dependent upon us, and also upon science, which is promoted by our wise men.

Our triumph was also made easier because, through our connections with people who were indispensable to us, we always played upon the most sensitive chords of the human mind, namely, greed, and the insatiable selfish desires of man. Each of these human weaknesses taken separately is capable of killing initiative and of placing the will of the people at the disposal of the buyer of their activities.

Abstract liberty offered the opportunity for convincing the masses that government is nothing but the manager representing the owner of the country, namely, the people, and that this manager can be discarded like a pair of worn-out gloves.

The fact that the representatives of the nation can be deposed, delivers them into our power and practically places their appointment in our hands.

PROTOCOL NO. II

IT is necessary for us that wars, whenever possible, should bring no territorial advantages; this will shift war to an economic basis and force nations to realize the strength of our predominance; such a situation will put both sides at the mercy of our million-eyed international agency, which will be

unhampered by any frontiers. Then our international rights will do away with national rights, in a limited sense, and will rule the peoples in the same way as the civil power of each state regulates the relation of its subjects among themselves.

The administrators chosen by us from among the people in accordance with their capacity for servility will not be experienced in the art of government, and consequently they will easily become pawns in our game, in the hands of our scientists and wise counselors, specialists trained from early childhood for governing the world. As you are aware, these specialists have obtained the knowledge necessary for government from our political plans, from the study of history, and from the observation of every passing event. The GOYS are not guided by the practice of impartial historical observation, but by theoretical routine without any critical regard for its results. Therefore, we need give them no consideration. Until the time comes let them amuse themselves, or live in the hope of new amusements or in the memories of those past. Let that play the most important part for them which we have induced them to regard as the laws of science (theory). For this purpose, by means of our press, we increase their blind faith in these laws. Intelligent GOYS will boast of their knowledge, and verifying it logically they will put into practice all scientific information compiled by our agents for the purpose of educating their minds in the direction which we require.

Do not think that our assertions are without foundation: note the successes of Darwinism, Marxism, and Nietzscheism, engineered by us. The demoralizing effects of these doctrines upon the minds of the GOYS should be already obvious to us.

It is essential that we take into consideration the modern ideas, temperaments, and tendencies of peoples in order that no mistakes in politics and in guiding administrative affairs may be made. The triumph of our system, parts of whose mechanism must be adapted in accordance with the temperament of the peoples with whom we come in contact, cannot be realized unless its practical application is based upon a resume of the past as related to the present.

There is one great force in the hands of modern states which arouses thought movements among the people. That is the press. The rôle of the press is to indicate necessary demands,

to register complaints of the people, and to express and foment dissatisfaction. The triumph of free babbling is incarnated in the press; but governments were unable to profit by this power *and it has fallen into our hands.* Through it we have attained influence, while remaining in the background. Thanks to the press, we have gathered gold in our hands, although we had to take it from rivers of blood and tears.

But it cost us the sacrifice of many of our own people. Every sacrifice on our part is worth a thousand Goys before God.

PROTOCOL NO. III

TO-DAY I can tell you that our goal is close at hand. Only a small distance remains, and the cycle of the *Symbolic Serpent* — the symbol of our people — will be complete. When this circle is completed, then all the European states will be enclosed in it as in strong claws.

The modern constitutional scales will soon tip over, for we have set them inaccurately, thus insuring an unsteady balance for the purpose of wearing out their holder. The Goys thought it had been sufficiently strongly made and hoped that the scales would regain their equilibrium, but the holder — the ruler — is screened from the people by his representatives, who fritter away their time, carried away by their uncontrolled and irresponsible authority. Their power, moreover, has been built up on terrorism spread through the palaces. Unable to reach the hearts of their people, the rulers cannot unite with them to gain strength against the usurpers of power. The visible power of royalty and the blind power of the masses, *separated by us,* have both lost significance, for separated, they are as helpless as the blind man without a stick.

To induce the lovers of authority to abuse their power, we have placed all the forces in opposition to each other, having developed their liberal tendencies towards independence. We have excited different forms of initiative in that direction; we have armed all the parties; we have made authority the target of all ambitions. We have opened the arenas in different states, where revolts are now occurring, *and disorders and bankruptcy will shortly appear everywhere.*

Unrestrained babblers have converted parliamentary sessions and administrative meetings into oratorical contests. Daring journalists, impudent pamphleteers, make daily attacks on the administrative personnel. The abuse of power is definitely preparing the downfall of all institutions and everything will be overturned by the blows of the infuriated mobs.

The people are shackled by poverty to heavy labor more surely than they were by slavery and serfdom. They could liberate themselves from those in one way or another, whereas they cannot free themselves from misery. We have included in constitutions rights which for the people are fictitious and are not actual rights. All the so-called "rights of the people" can exist only in the abstract and can never be realized in practice. What difference does it make to the toiling proletarian, bent double by heavy toil, oppressed by his fate, that the babblers receive the right to talk, journalists the right to mix nonsense with reason in their writings, if the proletariat has no other gain from the constitution than the miserable crumbs which we throw from our table in return for his vote to elect our agents. Republican rights are bitter irony to the poor man, for the necessity of almost daily labor prevents him from using them, and at the same time deprives him of his guarantee of a permanent and certain livelihood by making him dependent upon strikes, organized either by his masters or by his comrades.

Under our guidance the people have exterminated aristocracy, which was their natural protector and guardian, for its own interests are inseparably connected with the well-being of the people. Now, however, with the destruction of this aristocracy the masses have fallen under the power of the profiteers and cunning upstarts, who have settled on the workers as a merciless burden.

We will present ourselves in the guise of saviors of the workers from this oppression when we suggest that they enter our army of Socialists, Anarchists, Communists, to whom we always extend our help, under the guise of the rule of brotherhood demanded by the human solidarity of our *social masonry*. The aristocracy which benefited by the labor of the people by right was interested that the workers should be well fed, healthy, and strong.

We, on the contrary, are concerned in the opposite — in the

degeneration of the GOYS. Our power lies in the chronic malnutrition and in the weakness of the worker, because through this he falls under our power and is unable to find either strength or energy to combat it.

Hunger gives to capital greater power over the worker than the legal authority of the sovereign ever gave to the aristocracy. Through misery and the resulting jealous hatred we manipulate the mob and crush those who stand in our way.

When the time comes for our universal ruler to be crowned, the same hands will sweep away everything which may be an obstacle in our way.

The GOYS are no longer accustomed to think without our scientific advice. Consequently, they do not see the imperative need of upholding that which we will sustain by all means when our kingdom is established, namely, the teaching in the schools of *the only true science, the first of all sciences — the science of the construction of human life, of social existence, which requires the division of labor and, consequently, the separation of people into classes and castes.* It is necessary that all should know that *equality cannot exist, owing to the different nature of various kinds of work;* that there cannot be the same responsibility before the law in the case of an individual who by his actions compromises an entire caste and another who does not affect anything but his own honor.

The correct science of the social structure, to the secrets of which we do not admit the GOYS, would demonstrate to all that occupation and labor must be differentiated so as not to cause human suffering by the discrepancy between education and work. The study of this science will lead the masses to a voluntary submission to the authorities and to the governmental system organized by them. Whereas, under the present state of science, and due to the direction of our guidance therein, the people, in their ignorance, blindly believing the printed word, and owing to the misconceptions which have been fostered by us, feel a hatred towards all classes whom they consider superior to themselves, since they do not understand the importance of each caste.

This hatred will be still more accentuated by the *economic crisis,* which will stop financial transactions and all industrial life. Having organized a general economic crisis by all possible underhand means, and with the help of gold which is all

in our hands, we will throw great crowds of workmen into the street, simultaneously, in all countries of Europe. These crowds will gladly shed the blood of those of whom they, in the simplicity of their ignorance, have been jealous since childhood and whose property they will then be able to loot.

They will not harm our people because we will know of the time of the attack and we will take measures to protect them.

We have persuaded others that progress will lead the GOYS into a realm of reason. Our despotism will be of such a nature that it will be in a position to pacify all revolts by wise restrictions and to eliminate liberalism from all institutions.

When the people saw that they obtained concessions and license in the name of liberty, they imagined that they were the masters, and rushed into power; but like every blind person, they encountered innumerable obstacles; *they rushed to seek a leader, with no thought of returning to the old one,* and laid power at our feet. Remember the French Revolution, which we have called "great"; the secrets of its preparation are well known to us, for it was the work of our hands.

Since then we have carried the masses from one disappointment to another, so that they will renounce even us in favor of *a despot sovereign of Zionist blood, whom we are preparing for the world.*

At present, as an international force, we are invulnerable, because if we are attacked by one state we are supported by other states. The unlimited baseness of the Goy peoples, who grovel before force, who are pitiless towards weakness, who are merciless to misdemeanors and lenient to crimes, who are unwilling to tolerate the contradictions of a free social structure; patient unto martyrdom in bearing with the violence of daring despotism — this is what helps our independence. They tolerate and permit such abuses from their modern premiers — dictators — for the least of which they would behead twenty kings.

How can such a phenomenon be explained, such an illogical conception on the part of the mass of the people towards events of seemingly the same nature? This phenomenon can be explained by the fact that these dictators through their agents whisper to their people that by these abuses they injure the states for a supreme purpose, namely, for the attainment of the happiness of the people, their universal fraternity, soli-

darity, and equality. Of course, they are not told that this unification will be achieved only under our rule. Thus, the people condemn the just and acquit the unjust, more and more convinced that they can do what they please. Owing to this, the people destroy all stability and create disorder on every occasion.

The word "Liberty" brings all society into conflict with all authority, be it that of God or Nature. This is why, at the moment of our enthronement, we shall strike this word from the dictionary as being the symbol of brute power, which turns the masses into bloodthirsty beasts. It is true, however, that these beasts go to sleep as soon as they have drunk blood, and then it is easy to shackle them; but if the blood is not given to them they will not sleep and will struggle.

PROTOCOL NO. IV

EVERY republic passes through several stages. The first stage is like the early period of insane ravings of a blind man throwing himself right and left. The second is the demagogy which breeds anarchy, which inevitably leads to despotism, not of a legal and open character and, consequently, responsible, but an unseen and unknown despotism, no less effective because exercised by some secret organization, acting even less ceremoniously because it is hidden under the cover and behind the backs of different agents. The change of these agents will even help the secret organizations, as it will thus be able to rid itself of the necessity of spending money to reward employees of long terms of service.

Who and what can overthrow an unseen power? For such is the character of our power. *External Masonry*[1] *acts as a screen for it and its aims, but the plan of action of this power, and its very headquarters, will always remain unknown to the people.*

Liberty could also be harmless and remain on the state program without detriment to the well-being of the people

[1] The reference is probably to those Masonic Lodges in Continental Europe which, contrary to the fundamental principles of Anglo-Saxon Lodges, have been converted into *quasi* political and anti-Christian organizations. See Encyclopedia Britannica, Eleventh Edition, Article "Freemasonry," Vol. XI, p. 84.

if it were to retain the ideas of the belief in God and human fraternity, free from the conception of equality for such a conception is in contradiction to the laws of nature which establish subordination. With such a faith the people would be governed by the guardians of the parish and would thrive quietly and obediently under the guidance of their spiritual leader, accepting God's dispensation on earth. It is for this reason that we must undermine faith, tearing from the minds of the Goys the very principle of God and Soul, and substituting mathematical formulas and material needs.

In order that the minds of the GOYS may have no time to think and notice things, it is necessary to divert them in the direction of industry and commerce. Thus all nations will seek their own profit, and while engaged in the struggle they will not notice their common enemy. But in order that liberty should finally undermine and ruin the GOY'S society, it is necessary to put industry on a basis of speculation. The result of this will be that everything, absorbed by industry from the land, will not remain in the hands of the Goys, but will be directed towards speculation; that is, it will come into our coffers.

The intense struggle for supremacy, the shocks to economic life, will create, moreover have already created, disappointed, cold, and heartless societies. These societies will have complete disgust for high politics and religion. Their only guide will be calculation, *i.e.,* gold, for which they will have a real cult because of the material delights which it can supply. It will be at that stage that the lower classes of the Goys, not for the sake of doing good, nor even for the sake of wealth, but solely because of their hatred towards the privileged, will follow us against our competitors for power, the intelligent GOYS.

PROTOCOL NO. V

WHAT form of government can be given to societies in which bribery has penetrated everywhere, where riches are obtained only by clever tricks and semi-fraudulent means, where corruption reigns, where morality is sustained by punitive measures and strict laws and not by voluntary acceptance of moral principles, where cosmopolitan convictions have elimi-

nated patriotic feelings and religion? What form of government can be given to such societies other than a despotism such as I shall describe?

We will create a strong centralized government, so as to gather the social forces into our power. We will mechanically regulate all the functions of political life of our subjects by new laws. These laws will gradually eliminate all the concessions and liberties permitted by the GOYS. Our kingdom will be crowned by such a majestic despotism that it will be able, at all times and in all places, to crush both antagonistic and discontented Goys.

We may be told that the despotism outlined by me is inconsistent with modern progress, but I will prove to you that the contrary is the case.

At the time when people considered rulers as an incarnation of the will of God, they subjected themselves without murmur to the autocracy of the sovereigns; but as soon as we inspired them with the thought of their personal rights, they began to regard the rulers as ordinary mortals. The holy anointment fell from the heads of sovereigns in the opinion of the people; and when we deprived them of their belief in God, then authority was thrown into the street, where it became public property and was seized by us. Moreover, the art of governing the masses and individuals by means of cunningly constructed theories and phraseology, by rulers of social life, and other devices not understood by the Goys, belongs, among other faculties, to our administrative mind, which is educated in analysis and observation, and is also based upon skillful reasoning in which we have no competitors, just as we have none in the preparation of plans for political action and solidarity. Only the Jesuits could be compared to us in this; but we were able to discredit them in the mind of the senseless mob as a visible organization, whereas we, with our secret organization, remained in the dark. After all, is it not the same to the world who will be its master — whether it be the head of Catholicism or our despot of Zionist blood? To us, however, the Chosen People, it is by no means a matter of indifference.

Temporarily, a world coalition of the Goys would be able to hold us in check, but we are insured against this by roots of dissension so deep among them that they cannot now be extracted. We have set at variance the personal and national

interests of the Goys; we have incited religious and race hatred, nurtured by us in their hearts for twenty centuries. Owing to all this, no state will obtain the help it asks for from any side because each of them will think that a coalition against us will be disadvantageous to it. We are too powerful — *we must be taken into consideration. No country can reach even an insignificant private understanding without our being secret parties to it.*

Per me reges regnant — "Through me the sovereigns reign." The prophets have told us that we were chosen by God himself to reign over the world. God endowed us with genius to enable us to cope with the problem. Were there a genius in the opposing camp, he would struggle against us, but a newcomer is not equal to an old inhabitant. The struggle between us would be of such a merciless nature as the world has never seen before; moreover their genius would be too late.

All the wheels of government mechanism move by the action of the motor which is in our hands, and *that motor is gold.* The science of political economy, invented by our wise men, has long ago demonstrated the royal prestige of capital.

To attain freedom of action, capital must obtain freedom to monopolize industry and trade; this is already being done by an unseen hand in all parts of the world. Such liberty will give political power to traders, and will aid in subjugating the people. At present it is more important to disarm peoples than to lead them to war; it is more important to utilize flaming passions for our purposes than to extinguish them; more important to grasp and interpret the thoughts of others in our own way than to discard them.

The most important problem of our government is to weaken the popular mind by criticism; to disaccustom it to thought, which creates opposition; to deflect the power of thought into mere empty eloquence.

At all times both peoples and individuals have mistaken words for deeds, as they are satisfied with the visible, rarely noticing whether the promise is performed in the fields of social life.

Therefore, we will organize ostensible institutions which will prove eloquently their good work in the direction of "progress."

We will appropriate to ourselves the liberal aspect of all parties, of all shades of opinion, and we will provide our *orators with the same aspect, and they will talk so much that they will exhaust the people by their speeches and cause them to turn away from orators in disgust.*

To control public opinion it is necessary to perplex it by the expression of numerous contradictory opinions until the GOYS get lost in the labyrinth, and come to understand that it is best to have no opinion on political questions.

Such questions are not intended to be understood by the people, since only he who rules knows them. This is the first secret.

The second secret necessary for the success of governing consists in so multiplying popular failings, habits, passions, and conventional laws that no one will be able to disentangle himself in the chaos, and consequently, people will cease to understand each other. This measure would help us to sow dissension within all parties, to disintegrate all those collective forces which still do not wish to subjugate themselves to us; to discourage all individual initiative which might in any degree hamper our work.

There is nothing more dangerous than individual initiative; if it has a touch of genius it can accomplish more than a million people among whom we have sown dissensions. We must direct the education of the GOY societies so that their arms will drop hopelessly when they face every task where initiative is required. The intensity of action resulting from individual freedom of action dissipates its force when it encounters another person's freedom. This results in heavy blows at morale, disappointments and failures.

We will so tire the GOYS by all this that we will force them to offer us an international power, which by its position will enable us conveniently to absorb, without destroying, all governmental forces of the world and thus to form a super-government. In lieu of modern rulers, we will place a monster which will be called the Super-Governmental Administration. Its hands will be stretched out like pincers in every direction so that this colossal organization cannot fail to conquer all the peoples.

PROTOCOL NO. VI

WE will soon begin to establish great monopolies — reservoirs of huge wealth, upon which even the large fortunes of the Goys will depend to such an extent that they will be drowned, together with the governmental credits, on the day following the political catastrophe.

You economists, here present, will please carefully weigh the significance of this scheme! . . .

We must develop, by all means, the importance of our super-government by representing it as the protector and reward-giver of all those who willingly submit to us.

The aristocracy of the GOYS as a political force is dead. We do not need to take it into consideration; but as land-owners they are harmful to us because they can be independent in their resources of life. For this reason we must deprive them of their land at any cost.

To attain this object, the best method is to increase land taxes — the indebtedness of the land. These measures will keep land ownership in subjection.

The aristocracy of the GOYS, which as a matter of heredity is unable to be satisfied with small things, will soon be ruined.

At the same time it is necessary to patronize trade and industry vigorously, and more important, to encourage speculation, whose function is to act as a counterbalance to industry. Without speculation, industry will increase private capital and tend to the amelioration of land ownership by freeing it from indebtedness created by the loans granted by agricultural banks. It is necessary that industry should suck out of the land both labor and capital and through speculation deliver into our hands all the money of the world, thus throwing all the GOYS into the ranks of the proletarians. Then the GOYS will bow before us in order to obtain the mere right of existence.

To destroy GOY industry we will create among the GOYS as an aid to speculation the strong demand for boundless luxury which we have already developed.

Let us raise wages, which, however, will be of no benefit to the workers, for we will simultaneously cause the rise in

prices of objects of first necessity under the pretext that this is due to the decadence of agriculture, and of the cattle industry.

We will also artfully and deeply undermine the sources of production by teaching the workmen anarchy and the use of alcohol, at the same time taking measures to expel all the intelligent Goys from the land.

That the true situation should not be noticed by the Goys until the proper time, we will mask it by a pretended desire to help the working classes and great economic principles, an active propaganda of which principles is being carried on through the dissemination of our economic theories.

PROTOCOL NO. VII

THE intensification of armament and the increase of the police force are essential to the realization of the above-mentioned plans. It is necessary that there should be besides ourselves in all countries only the mass of the proletariat, a few millionaires devoted to us, policemen, and soldiers.

We must create unrest, dissensions, and hatred throughout Europe and through European affiliations, also on other continents. In this there is a twofold advantage: First, we will hold all countries under our influence, since they will realize that we have the power to create disorders or to restore order whenever we wish. All countries have come to regard us as a necessary burden. Second, we will entangle by intrigues all the threads stretched by us into all the governmental bodies by means of politics, economic treaties, or financial obligations. To attain these ends we will worm our way into parleys and negotiations, armed with cunning, but in so-called "official language" we will assume the opposite tactics of seeming honest and reasonable. In this way the peoples and the governments of the GOYS, taught by us to regard only the surface of that which we show them, will look upon us as benefactors and saviors of mankind.

We must be able to overcome all opposition by provoking a war by the neighbors of that country which dares to oppose us. Should, however, those neighbors, in their turn, decide to unite against us we must respond by a world war.

Chief success in politics lies in the secrecy of its undertakings. There must be inconsistency between the words and actions of diplomats.

We must influence the Goy governments to action beneficial to our broadly conceived plan, now approaching its triumphant goal, creating the impression that such action is demanded by public opinion which in reality is secretly organized by us with the help of the so-called "great power," namely, the press; the latter, however, with few exceptions that need not be considered, is already entirely in our hands.

In short, to sum up our system of shackling the GOY governments of Europe, we will show our power to one of them by assassination and terrorism, and should there be a possibility of all of them rising against us, we will answer them with American, Chinese, or Japanese guns.

PROTOCOL NO. VIII

WE must provide ourselves with the same arms our enemies can employ against us. We must seek the most subtle expressions and evasions of the legal dictionary to justify those cases in which we will be forced to announce decisions which may seem unnecessarily bold and unjust, for it is important that these decisions should be expressed in terms so forcible that they will appear as the highest moral rules of a legal character.

Our government must be surrounded by all the forces of civilization, in the midst of which it will have to function. It will surround itself with publicists, experienced lawyers, administrators, diplomats, and, finally, people educated along special lines in our special advanced schools.

These people will know all the secrets of social existence; they will know all languages composed of political letters and words: they will be familiar with the reverse side of human nature, with all its sensitive chords, upon which they must know how to play. These chords are the structure of the intellects of the GOYS, their tendencies, their failings, their vices, and their virtues, the peculiarities of classes and castes. It is evident that the highly talented members of our government, to which I refer, will be recruited not from the ranks

of the GOYS, accustomed to performing their administrative duties without questioning their aim, and without thinking why they are necessary. The GOY administrators sign papers without reading them and work for profit or for pride.

We will surround our government by a whole world of economists. It is for this reason that economics is the chief science taught to the Jews. We will be surrounded by a crowd of bankers, traders, capitalists, *and most important of all, by millionaires, because in essence everything will be decided by a question of figures.*

Meanwhile, as it is not yet safe to give the responsible government posts to our brother Jews, we will give them to people whose record and whose character are such that there is an abyss between them and the people; also to people for whom, in case of disobedience to our orders, there will remain nothing but condemnation or exile—thus forcing them to protect our interests to their last breath.

PROTOCOL NO. IX

IN applying our principles, turn your attention to the character of the people in whose countries you will be resident and among whom you will act, for a general similar application of them before the reeducation of a people according to our plan cannot be successful. But by advancing carefully in their application you will see that before ten years have passed the most obstinate character will have changed, and we can then count another people among those who already have submitted to us.

When we are enthroned we will substitute for the liberal words of our Masonic catchword, "Liberty, Equality, and Fraternity," another group of words expressing simply ideas, namely, "the right of Liberty, the duty of Equality, the ideal of Fraternity." Thus we will speak and . . . we shall have the goat by the horns. . . . *De facto,* we have already destroyed all governments except our own, although *de jure* there are still many left. At present, if any of the governments raises a protest against us, it is done only as a matter of form, and at our desire, and by our order, because *their anti-Semitism is necessary to enable us to control our smaller*

brothers. I will not further explain this, as it has already been the object of numerous discussions.

In reality there are no obstacles before us. Our super-government exists under such extra-legal conditions that it is common to designate it by an energetic and strong word—a Dictatorship.

I can honestly state that at the present time we are law-makers; we are the judges and inflict punishment; we execute and pardon; we, as the chief of all our armies, ride the leader's horse. We rule by indomitable will because we hold in our hands the fragments of a once strong party now subject to us. We possess boundless ambition, burning greed for merciless revenge, and bitter hatred.

From us emanates an all-embracing terror. People of all opinions and of all doctrines are in our service; people who desire to restore monarchies, demagogues, socialists, communists, and other Utopians. We have had to put all of them to work; every one of them is undermining the last remnant of authority, is trying to overthrow all existing order. All the governments have been tortured by this procedure; they beg for peace, and for the sake of peace are prepared to make any sacrifice, but we will not give them peace until they recognize our international super-government openly and with submission.

The masses have begun to demand the solution of the social problem by means of an international agreement. *The division into parties has delivered all of them to us, because in order to conduct a party struggle money is required, and we have it all.*

We might fear the union of the intelligent power of the Goys' rulers with the blind power of the masses, but we have taken all measures against such a possibility. Between the two powers we have raised a wall in the form of mutual terror; thus the blind power of the people continues to be our support, and we alone will act as its leader and, naturally, we will direct it towards our goal.

To prevent the hand of the blind from freeing itself from our guidance, we must from time to time keep in close touch with the masses, if not through personal contact then through our most devoted brethren. When we become a recognized power we will personally address the masses in open places, and we will expound political problems in the desired direction.

How verify what is taught in village schools? But whatever the representative of the government or the ruler himself states will be immediately known to the entire nation, for it will rapidly spread by the voice of the people.

In order not prematurely to destroy GOY institutions, we have touched them with our efficient hands and grasped the ends of the springs of their mechanism. Formerly these springs were in rigid but just order; we have changed it to liberal, disorderly, and arbitrary lawlessness.

We have affected legal procedure, electoral law, the press, personal freedom, and, most important, education, the cornerstone of free existence.

We have misled, corrupted, fooled, and demoralised the youth of the GOYS by education along principles and theories known by us to be false but which we ourselves have inspired.

Without changing substantially the existing law we have created stupendous results by distorting the laws through contradictory interpretations. These results first manifested themselves by the fact that interpretation has concealed the law itself, and thereafter has completely hidden it from the eyes of the governments by the impossibility of understanding such complicated jurisprudence.

Hence the theory of the court of conscience.[1]

You may say that there will be an armed rising against us if our plans are discovered prematurely; but in anticipation of this we have such a terrorizing manoeuver in the West that even the bravest soul will shudder.

Underground passages will be established by that time in all capitals, from where they can be exploded, together with all their institutions and national documents.

PROTOCOL NO. X

TO-DAY I will begin by reiterating what has already been stated. *I beg you to remember that the government and the masses are satisfied with visible results in politics.* How can they examine the inner meaning of things when their repre-

[1] This probably means the practice which arose of not adhering to the letter of the law but of judging by conscience. In European countries jurors are not compelled to render their verdict pursuant to the technical provisions of law.

sentatives consider that pleasure is above everything? It is important to know one detail in our policy. It will help us in discussing division of authority, freedom of speech, of the press, of religion (faith), the right of assembly, equality before the law, inviolability of property and of the home, indirect taxes and the retrospective force of law. All such questions should never be directly and openly discussed before the masses. When it becomes necessary for us to discuss them, they should not be elaborated but merely mentioned, without going into details, pointing out that modern legal principles are being accepted by us. The significance of this reticence lies in the fact that a principle which has not been openly declared gives us freedom of action to exclude unnoticed one point or another, whereas if elaborated the principle becomes as good as established.

The people feel an especial love and admiration towards the political genius, and they always react to their acts of violence as follows:

"Yes, of course it is villainy, but how clever! — It is a trick but cleverly done! So majestically! so impudently! . . ."

We count upon attracting all nations to the construction of the foundations of the new edifice which has been planned by us. It is for this reason that it is necessary for us first of all to acquire that spirit of daring, enterprise, and force which, through our agents, will enable us to overcome all obstacles in our path.

When we accomplish our coup d'état, we will say to the peoples: "Everything went badly; all of you have suffered. We will abolish the cause of your sufferings, that is to say, nationalities, frontiers, and national currencies. Of course you are free to condemn us, but would your judgment be just if you were to pronounce it before giving a trial to what we will give you?" Thereafter they will exalt us with a sentiment of unanimous delight and hope. The voting system which we have used as a tool for our enthronement, and to which we have accustomed even the most humble members of humanity by organizing meetings and prearranged agreements, will have performed its last service and will make its last appearance in the expression of a unanimous desire to become more

closely acquainted with us before having pronounced a judgment.

To attain this we must force all to vote, without class discrimination, to establish the autocracy of the majority, which cannot be obtained from the intellectual classes alone. Through this method of accustoming every one to the idea of self-determination, we will shatter the GOY family and its educational importance. We will not allow the formation of individual minds, because the mob, under our guidance, will prevent them from distinguishing themselves or even expressing themselves. The mob has become accustomed to listen only to us who pay it for obedience and attention. We will thus create such a blind power that it will be unable to move without the guidance of our agents, sent by us to replace their leaders.

The masses will submit to this régime because they will know that their earnings, perquisites, and other benefits depend upon these leaders.

The plan of government must emanate already formed from one head, as it would be impossible to put it together if disintegration by many minds into small pieces is allowed. That is why we only are allowed to know the plan of action; but we must not discuss it in order not to affect its ingenuity, the correlation between its component parts, the practical force of the secret meaning of its every clause. Were such a plan to be submitted to and altered by frequent voting, it would reflect the stamp of the misconceptions of every one who has not penetrated its depth and the correlation of its aims. For this reason our plans must be strongly and clearly conceived. Consequently, the inspired work of our leader must not be thrown to the mercy of the mob or even of a limited group.

These plans will not immediately upset contemporary institutions. They will only alter their organization, and consequently the entire combination of their development, which will thus be directed according to the plans laid down by us.

More or less the same institutions exist in different countries under different names, such as representative bodies, ministries, senate, state council, legislative and executive bodies. It is not necessary for me to explain to you the connecting mechanism of these different institutions, as it is well known to you. I only call to your attention that every one of

the aforesaid institutions fulfills some important governmental function, and, moreover, I beg you to notice that the word "important" refers not to the institution but to the function. Consequently, it is not the institutions that are important but their functions. Such institutions have divided among themselves all the functions of government, namely, administrative, legislative, and executive powers; therefore, their functions in the state organism have become similar to those in a human body. If one part of the governmental machine is injured, the state itself falls ill, in the same way as the human body, and then it dies.

When we injected the poison of liberalism into the state organism, its entire political complexion changed; the states became infected with a mortal disease, namely, the decomposition of the blood. It is only necessary to await the end of their agony.

Constitutional governments were born of liberalism, which replaced the autocracy that was the salvation of the GOYS, for the constitution, as you well know, is nothing more than a school for dispute, discussion, disagreement, fruitless party agitation, dissension, party tendencies — in other words, a school for everything which weakens the efficiency of government. The platform no less than the press condemned the authorities to inaction and impotency and thereby rendered them useless and superfluous, for which reason they were overthrown in many countries. The rise of the republican era then became possible, and then we substituted for the ruler a caricature of government — a president chosen from the mob, from among our creatures, our slaves. This was the kind of mine we laid under the GOYS, or, more correctly, under the GOY nations.

In the near future we will make the president a responsible officer, whereupon we will no longer stand on ceremony in carrying out the things for which our dummy will be responsible. What difference does it make to us that the ranks of those aiming at authority will thin out, that confusion will result from inability to find presidents, confusion which will definitely disorganize the country?

To accomplish our plan, we will engineer the election of presidents whose past record contains some hidden scandal, some "Panama" — then they will be faithful executors of our orders from fear of exposure, and from the natural desire

of every man who has reached authority to retain the privileges, advantages, and dignity connected with the position of president. The Chamber of Deputies will elect, protect, and screen presidents, but we will deprive it of the right of initiating laws or of amending them, for this right will be granted by us to the responsible president, a puppet in our hands. Of course then the power of the president will become the target of numerous attacks, but we will give him the means of self-protection by giving him the right of directly applying to the people, for their decision, over the heads of their representatives. In other words, he will turn to the same blind slave — to the majority of the mob. Moreover, we will empower the president to proclaim martial law. We will justify this prerogative under the pretext that the president, as chief of the national army, must control it in order to protect the new republican constitution, which he, as a responsible representative of this constitution, is bound to defend.

It is obvious that under such conditions the keys to the shrine will be in our hands, and nobody except ourselves will be able to guide the legislative power.

We will also take away from the Chamber, with the introduction of the new republican constitution, the right of interpellation in regard to governmental measures, under the pretext that political secrets must be preserved. With the aid of this new constitution we will reduce the number of representatives to the minimum, thus also reducing to the same extent political passions and passion for politics. If, in spite of this, those remaining are recalcitrant, we will abolish them completely by appealing to the majority of the people.

The appointment of the president and vice presidents of the Chamber and Senate will be the prerogative of the president. Instead of continuous parliamentary sessions, we will shorten them to a few months. Moreover, the president, as chief executive, will have the right to convene or dissolve parliament, and in the case of dissolution, defer the appointment of a new parliament. But to prevent the president from being held responsible before our plans are matured for the results of all these essentially illegal actions inaugurated by us, we will give the ministers and other high administrative officials surrounding the president the idea of circumventing his orders by issuing instructions of their own. Consequently, they will

be made responsible instead of him. We recommend that the execution of this plan be given especially to the Senate, State Council, or Council of Ministers, and not to individuals. Under our guidance the president will interpret in ambiguous ways such existing laws as it is possible so to interpret. Moreover, he will annul them when the need is pointed out to him by us: he will also have the right to propose temporary laws and even modifications in the constitutional work of government, alleging as the motive for so doing the exigencies of the welfare of the country.

By such measures we will be able to destroy gradually, step by step, everything that, upon entering into our rights, we were obliged to introduce into government constitutions as a transition to the imperceptible abolition of all constitutions, when the time comes to convert all government into *our autocracy.*

The recognition of our autocrat may come even before the abolition of the constitution; the moment for this recognition will come when the people, tormented by dissension and the incompetency of their rulers, incited by us, will exclaim: Depose them, and give us one universal sovereign who will unite us and abolish the causes of dissension — national frontiers, religion, state indebtedness — and who will give us the peace and quiet which we cannot find with our rulers and representatives.

But you know well that to render such a universal expression of desire possible, it is necessary continuously to disturb the relationship between the people and the government in all countries, and so to exhaust everybody by the dissension, hostility, struggle, hatred, and even martyrdom, hunger, inoculation of diseases, and misery, as to make the GOYS see no other solution than an appeal to our money and complete rule.

Should we give the people a rest, however, the longed for moment will probably never arrive.

PROTOCOL NO. XI

THE Council of State will tend to accentuate the power of the ruler; in the capacity of an ostensible legislative body, it will act as a committee for the drawing up of laws and statutes on behalf of the ruler.

The following is the program of the new constitution which we are preparing. We will make laws and control the courts in the following manner:

1. By suggestions to the legislative body.
2. By means of orders issued by the president as general statutes, decrees of the Senate, and decisions of the Council of State, as regulations passed by the ministries.
3. And when the opportune moment arrives — in the form of a *coup d'état.*

Having thus roughly outlined the *modus agendi,* we will now take up in detail those measures by which we will complete the development of the governmental mechanism in the above direction. By these measures, I mean the freedom of the press, the right of assembly, religious freedom, electoral rights, and many other things which must disappear from the human repertoire, or must be fundamentally altered on the day following the declaration of the new constitution. It is only at this moment that it will become possible for us to announce all our decrees, for at any time in the future every perceptible change would be dangerous, and this for the following reasons: If these changes should be introduced and rigidly enforced, it might cause despair by creating the fear of further changes in a similar direction; if, however, they are made with a tendency to subsequent leniency, then it might be said that we have recognized our mistakes, which would undermine the faith in the infallibility of the new authority; it might also be said that we were frightened, and that we were forced to make concessions for which nobody would be thankful since they would be considered as legitimately due.

Any of these impressions would be detrimental to the prestige of the new constitution. It is necessary for us that, from the first moment of its proclamation, when the people are still dumbfounded by the accomplished revolution and are in a state of terror and surprise, they should realize we are so strong, so invulnerable, and so mighty that we shall in no case pay attention to them, and not only will we ignore their opinions and desires, but be ready to and capable of suppressing at any moment or place any sign of opposition with indisputable authority. We shall want the people to realize that we have taken at once everything we wanted, and that we shall under no circumstances share our power with them. Then

they will close their eyes to everything out of fear and will await further developments.

The GOYS are like a flock of sheep — we are wolves.

Do you know what happens to sheep when wolves get into the fold?

They will also close their eyes to everything because we will promise to return to them all their liberties after the enemies of peace have been subjugated and all the parties pacified.

Is it necessary to say how long they would have to wait for the return of their liberties?

Why have we conceived and inspired this policy for the GOYS without giving them an opportunity to examine its inner meaning if not for the purpose of attaining by a circuitous method what is unattainable for our scattered race by a direct road?

This constituted a base for our organization of *secret masonry which is not known to and whose aims are not even suspected by these cattle, the GOYS. They have been decoyed by us into our numerous ostensible organizations, which appear to be Masonic lodges, so as to divert the attention of their coreligionists.*

God has given us, his chosen people, the power to scatter, and what to all appears to be our weakness, has proved to be our strength, and has now brought us to the threshold of universal rule.

Little remains to be built on these foundations.

PROTOCOL NO. XII

THE word "Liberty" can be differently interpreted. We will define it as follows:

Liberty is the right to do that which is permitted by law. Such a definition of this word will eventually serve us, because liberty will be in our power; and also because the laws will either destroy or construct only what we desire in accordance with the above mentioned program.

We will deal with the press in the following manner: What is the present rôle of the press? It serves to arouse furious passions or egotistic party dissensions which may be necessary

for our purpose. It is empty, unjust, inaccurate, and most people do not understand what end it serves. We will shackle it and keep a tight rein on it. We will also do the same with other printed matter, for what use would it be for us to rid ourselves of attacks on the part of the periodical press if we remain open to criticism through pamphlets and books? We will convert the products of publicity, now so expensive, owing to the need of censorship, into a source of income for our state. We will impose a special stamp tax. When a newspaper printing shop is started, bonds will have to be deposited, which will guarantee our government from all attacks on the part of the press. In case of an attack, we will mercilessly impose fines. Such measures as stamps, bonds, and fines, the payment of which is guaranteed by the bonds, will bring a huge income to the government. It is true that party papers might not fear the loss of money, so we will suppress these after the second attack on us. No one shall touch the prestige of our political infallibility and remain unpunished. The pretext for stopping a publication will be that the publication in question excites public opinion without cause or reason. *I ask you to bear in mind that among those who attack us there will be also organs established by us, but they will attack exclusively those points which we plan to change.*

Not one notice will be made public without our control. This is already being done by us, since the news from all parts of the world is received through several agencies in which it is centralized.

These agencies will then be completely in our power and they will publish only such news as we will permit.

If we have already managed to subjugate the minds of the Goys to such an extent that almost all of them see world events through colored glasses which we put over their eyes; if, even at present, there is not one state which bars our access to state secrets, so termed by the stupid GOYS, then what will it be when we, in the person of our universal sovereign, are the recognized rulers of the world?

Let us return to the future of the press. Anybody who wishes to become an editor, a librarian, or a printer, will be obliged to obtain a diploma, which in case of disobedience will be immediately revoked.

With such measures, *thought will become an educational in-*

strument in the hands of our government, which will not allow the people to be led astray into realms of fancy and dreams about beneficent progress. Who of us does not know that these fantastic blessings are the direct road to baseless hopes which lead to anarchistic relations between the people and the government? Progress, or better still the idea of progress, has led to the creation of different modes of emancipation without setting any limit to it. All so-called liberals are essentially anarchists in thought if not in action. Each one of them pursues the phantom of liberty, becoming self-willed, that is to say, falling into a state of anarchy by protesting for the mere sake of protesting.

We will now again refer to the question of the press. We will place stamp taxes secured by bonds on each page of all printed matter, while on books containing less than four hundred and eighty pages we will place a double tax. We will classify them as pamphlets, so as to lessen the number of magazines, which represent the worst printed poison — and on the other hand, to force writers to prepare such long works that they will be little read, especially as they will be expensive. Our own publications, guiding public opinion in the direction we desire, will be cheap and rapidly bought. The tax will discourage the writing of mere leisure literature, whereas punishment will make the writers dependent upon us. Even if there were writers who would like to attack us, they would find no publishers for their works. Before printing any work, the editor or printer will have to apply to the authorities for permission. We will then know beforehand of the attacks that are being prepared against us, and we will destroy them by coming out with advance statements on the subject.

Literature and journalism are the two most important educational forces; for this reason our government will become the owner of most of the periodicals. This will neutralize the injurious influence of the private press and have great influence on the people. If we permit ten periodicals, we ourselves will print thirty, and so forth. This, however, must not be suspected by the public. All the periodicals published by us will seem to be of contradictory views and opinions, inviting trust in us, thus attracting to us unsuspecting enemies, and in this way they will be caught in our trap and made harmless.

The predominant place will be held by periodicals of an official character. They will always stand guard over our interests and consequently their influence will be comparatively limited.

In the second category we will place semi-official organs, whose aim will be to attract the indifferent and little interested.

The third category will be our ostensible opposition, which at least in one of its publications will represent the opposition to us. Our real enemies will mistake this seeming opposition as belonging to their own group and will thus show us their cards.

All our newspapers will represent different tendencies, namely, aristocratic, republican, revolutionary, even anarchistic, so long of course as the constitution lasts. Like the Indian God VISHNU, these periodicals will have one hundred arms, each of which will reach the pulse of every group of public opinion. When the pulse beats faster, these arms will guide opinion toward our aims, since the excited person loses the power of reasoning and is easily led. Those fools who believe that they repeat the opinions expressed by the newspapers of their party will be repeating our opinions or those which we desire them to have. Imagining that they are following the press of their party, they will follow the flag which we will fly for them.

In order that our newspaper militia may carry out our program, we must organize the press with great care. Under the title of the Central Department of the press, we will organize literary meetings at which our agents unnoticed will give the passwords and countersigns. Discussing and contradicting our policies, although always superficially, without touching their essence, our press will conduct an empty fire against official newspapers so as to give us only an opportunity to express ourselves in greater detail than we were able to in our preliminary declarations. This, of course, will be done when it is useful to us.

These attacks against us will also seem to convince the people that complete liberty of the press still exists, and it will give our agents the opportunity to declare that the papers opposing us are mere wind-bags, since they are unable to find any real ground to refute our orders.

Such measures, which will escape the notice of public atten-

tion, will be the most successful means of guiding the public mind and of inspiring confidence in our government. Thanks to them, we will as the need arises excite or pacify the public mind on political questions. We will be able to persuade or confuse them, sometimes printing the truth, sometimes lies, referring to facts or contradicting them according to the way they are received by the public, always carefully sounding the ground before stepping on it. *We will surely conquer our enemies, because they will not have the press at their disposal in which to express themselves in full.* Moreover, with the above mentioned plans against the press, we will not even need to refute them seriously.

The trial balloons thrown out by us in the third category of our press, we will deny energetically, in case of need, in our semi-official organs.

In French journalism there already exists the Masonic solidarity of a password; all organs of the press are bound by professional secrecy; like the ancient augurs, not one member will disclose his secret if he is not ordered to do so. Not one journalist will dare to disclose this secret, for not one of them is admitted to literary headquarters unless he has a disgraceful action in his past record. The fact would immediately be made public. While these disgraceful actions are known only to a few, the prestige of the journalist attracts opinion throughout the country—he is admired.

Our plans must extend chiefly to the provincial districts. There we must excite hopes and ambitions opposed to those of the capitals, by means of which we may always attack them, presenting such ambitions to the capitals as the inspired views and aims of provincial districts. It is obvious that their source will be ours. It is necessary for us that while we are not yet in full power, the capital should be under the influence of provincial public opinion; that is under the influence of the majority prearranged by our agents. It is necessary for us that at the critical psychological moment the capitals should not discuss an accomplished fact, for the mere reason that it had been accepted by the provincial majority.

When we reach the phase of the new régime, which is transitory to our accession to power, we must not allow the press to expose social corruption. It must be thought that the new régime has satisfied everybody to such an extent that even

criminality has stopped. Cases of criminal activity must only be known to their victims or their accidental witnesses, and to these alone.

PROTOCOL NO. XIII

THE need of daily bread forces the GOYS to silence and compels them to remain our obedient servants. The agents taken from among them for our press will discuss the facts they are ordered to publish, when it is inconvenient for us to publish statements openly in official documents. While discussion and dispute are taking place, we will simply pass the measures we desire and present them to the public as an accomplished fact. Nobody will dare to demand the rejection of measures thus passed, and the more so as they will be interpreted as an improvement. At this point the press will divert the thoughts of the people to new problems (we having accustomed the people always to seek new emotions). Those brainless creators of destiny, who heretofore have been unable to understand and do not now understand that they are ignorant of matters which they undertake to discuss, will also hasten to discuss these new problems. Political questions are meant to be understood only by those who have created them and have been directing them for many centuries.

From all this you will realize that by aiming to control the opinion of the mob we will only facilitate the functioning of our mechanism, and you will also notice that we seek approbation, not for actions but for words uttered by us on various occasions. We always declare that we are guided in all our policies by the hope and certainty of serving the general good.

To divert the over-restless people from discussing political problems, we now make it appear that we provide them with new problems, namely, those pertaining to industry. Let them become excited over this subject as much as they like. The masses will consent to remain inactive, to rest from so-called political activity (to which we ourselves accustomed them for the purpose of helping us in our struggle against the GOY government), only on condition of a new occupation in which we can show them supposedly the same political background.

To prevent them from reaching any independent decisions, *we will divert their minds by amusements, games, pastimes,*

passions, and cultural centers for the people. We will soon begin to offer prize contests, through the press, in the field of art, and sports of all kinds. Such attractions will definitely deflect the mind from problems over which we would otherwise have to fight with the people. By losing more and more the custom of independent thought, they will begin to talk in unison with us, because we alone will provide new lines of thought through persons with whom of course we will presumably have no connection.

The rôle of liberal Utopians will be definitely terminated when our government is recognized. Until that time, they will do us good service. For this reason we will still direct thought towards different fantastic theories which will appear to be progressive. For it was by the word "progress" that we have successfully turned the brains of the stupid GOYS. There are no brains among the GOYS to realize that this word is but a cover for digression from the truth, unless it is applied to material inventions, *since there is but one truth and there is no room for progress.* Progress, being a false conception, serves to conceal the truth so that nobody may know it except ourselves, God's elect, who are its guardians.

When our kingdom is established, our orators will discuss the great problems which have stirred humanity for the purpose of bringing it finally under our blessed rule.

Who will then suspect that all *these problems were instigated by us, according to a political plan which has not been disclosed by any one during so many centuries.*

PROTOCOL NO. XIV

WHEN we become rulers we will not tolerate the existence of any other religion except our own, which proclaims one God, with whom our fate is bound up because we are the Chosen People, and our fate has determined the fate of the world. For this reason we must destroy all other religions. If the result of this produces modern atheists, as a transitory step, this will not interfere with our plans but will act as an example to those generations which will listen to our teaching of the religion of Moses, which, owing to its solid and thoughtful system, will eventually lead to the domination of

all nations by us. We will also lay stress on the mystical truth of Masonic teaching which, we will assert, is the foundation of its whole educative power.

On every possible occasion we will then publish articles in which we will compare our beneficial rule with that of the past. The benefits of peace, although attained through centuries of unrest, will serve to demonstrate the beneficial character of our rule. The mistakes made by the GOYS during their administration will be pictured by us in the most vivid colors. We will cause such disgust towards the administration of the GOYS that the masses will prefer the peace of serfdom to the rights of the much lauded liberty which has so cruelly tortured them and drained from them the very source of human existence, and by which they were exploited by a mass of adventurers, ignorant of what they were doing. *The useless changes of government, to which we ourselves prompted the* Goys, *when we were undermining their governmental apparatus, will become such a nuisance to the people by that time, that they will prefer to endure anything from us rather than risk a repetition of former unrest and hardships.* We will, moreover, lay particular stress on the historical mistakes made by the GOY governments, which caused humanity to suffer for many centuries for lack of understanding of all matters pertaining to its true welfare, and because of their search for fantastic schemes of social welfare. The GOYS did not notice that such schemes instead of improving mutual relationship, which is the basis of human existence, have only made it worse.

The whole force of our principles and measures will lie in the fact that they are put forward and interpreted by us as being in sharp contrast to the decayed social order of former times.

Our philosophers will discuss all the shortcomings of the GOY religion, but nobody will ever discuss our religion in the light of its true aspect, and nobody will ever thoroughly understand it, except our own people, who will never dare to disclose its secrets.

In countries so-called advanced we have created insane, dirty, and disgusting literature. For a short time after our entrance into power we will encourage its publication in order that the contrast between it and the speeches and programs which will be heard from our heights should be more pointedly

marked. Our wise men, trained as guides to the GOYS, will prepare speeches, plans, memoranda, and articles, by which we will influence the minds and direct them towards the conceptions and the knowledge which we wish them to have.

PROTOCOL NO. XV

WHEN we finally become rulers by means of revolutions, which will be arranged so that they shall take place simultaneously in all countries and immediately after all existing governments shall have been officially pronounced as incapable (which may not happen soon, perhaps not before a whole century), we will see to it that no plots are hatched against us. To effect this, we will kill heartlessly all who take up arms against the establishment of our rule.

The establishment of any new secret society will be met by the death penalty, and those societies which now exist and are known to us and either work or have worked for us, will be disbanded and their members exiled to continents far removed from Europe.

We will deal in the same manner with those Masons among the Goys who know too much. The Masons whom we may pardon for any reason will be kept under continual fear of exile. We will pass a law whereby all members of secret organizations will be exiled from Europe, that being the center of our government. The decisions of our government will be final and there will be no right of appeal.

In the GOY society, where we have planted such deep roots of dissension and protest, order can only be restored by merciless measures which will serve as evidence that our power cannot be infringed. There is no necessity for regard towards the victims sacrificed for the future good. To attain good, even though by the sacrifice of life, is the duty of every government which realizes that its existence depends not upon privileges alone, but upon the exercise of its duties as well.

The most important means for erecting a stable government is to strengthen the prestige of authority. This is only obtained by its majestic and unshakable power, which will convey the impression that it is inviolable because of its mystical nature, namely, because chosen by God. *Such until recently*

has been the Russian Autocracy — our only dangerous enemy throughout the world, with the exception of the Pope. Remember Italy drowning in blood; she did not touch a hair on the head of Sulla who had shed that blood. Sulla had become powerful in the eyes of the people, although they were tortured by him; his manly return to Italy placed him beyond persecution. The people do not touch those who hypnotize them by bravery and steadfastness of spirit.

Meanwhile, until our rule is established, we, on the contrary, will organize and multiply free masonic lodges in all the countries of the world. We will attract to them all those who are and who may become public-spirited, because in these lodges will be the chief source of information and from them will emanate our influence.

All these lodges will be centralized under one management, known only to us and unknown to all others; these lodges will be administered by our wise men. The lodges will have their own representative in this management in order to screen the above mentioned Masonic government; he will give the password and elaborate the program. We will tie the knot of all revolutionary liberal elements in these lodges. Their membership will consist of all strata of society. The most secret political plans will be known to us and will fall under our leadership on the very day of their origination. *Among the members of these lodges will be almost all the agents of the international and national police,* whose work is indispensable for us, inasmuch as the police not only are able to take independent measures against the rebellious, but may also serve to mask our actions, provoke discontent, and so forth.

Most people who become members of secret societies are adventurers, career makers, and irresponsible persons in general, with whom we will have no difficulty in dealing and who will help us to set in motion the mechanism of the machine planned by us. If this world becomes perturbed, it will only prove that it was necessary for us to disorganize it so as to destroy its too great solidarity. *If a plot is laid, it must be headed by one of our most trustworthy servants.* It is only natural that we want nobody but ourselves to guide the work of the Masons,[1] for we know where we are trending, we know

[1] It is important to point out that *some of the Jews themselves* in their writings have claimed that Masonry is largely controlled by

the final aim of every action. The GOYS, however, understand nothing, not even the immediate results. They are usually concerned about the momentary satisfaction of their ambitions in achieving their intentions. They do not notice, however, that the intention itself was not initiated by them, but that it was we who gave them the idea.

The GOYS become members of the lodges out of pure curiosity, or hoping to receive their share in the public funds. There are others who come for the purpose of seizing the opportunity of putting before the public their impossible and baseless hopes. They long for the emotion of success and for the applause which we grant them lavishly. We create their success in order to utilize the self-deception that is born with it and by which people, without noticing, begin to follow our suggestions without suspecting them, and being fully convinced that their infallibility originates its own ideas and, therefore, does not need those of others. You have no idea how easy it is to bring even the most intelligent GOYS to a state of unconscious credulity, and, on the other hand, how easy it is to discourage them by the smallest failure, or merely by ceasing to applaud them, thus bringing them into servitude for the sake of achieving new success. *To the same extent as our people ignore success for the sake of carrying out their plans, so are the GOYS ready to sacrifice all their plans for the sake of success.* Their psychology makes the problem of direction easier for us. Those tigers in appearance have the souls of sheep and nonsense filters through their heads. As a hobby we have given them the dream of submerging human individualism through the symbolic idea of *collectivism.*

They have not yet discovered and will not discover that this hobby is a clear infringement on the principal law of nature, which, from the beginning of the world, created a being unlike all others, precisely for the sake of expressing his individuality.

If we were able to lead them to such insane and blind

Jewish influence. In this connection the statement of Dr. Isaac M. Wise may be recalled:

"Masonry is a Jewish institution whose history, decrees, charges, passwords and explanations are Jewish, from the beginning to the end, with the exception of only one by-decree and a few words in the obligation." (Dr. Isaac M. Wise, *The Israelite,* August 3rd and 17th, 1855; quoted by Samuel Oppenheim in his pamphlet "Jews and Masonry in the United States before 1810," American Jewish Historical Society, New York, 1910, No. 19, pp. 1, 2.)

beliefs, does it not obviously prove the low level of development of the GOY mind as compared to our mind? It is precisely the thing which guarantees our success.

How far sighted were our wise men of old when they said that to attain a serious object one must not stop at the means, nor should one count the victims sacrificed to the cause. We have not counted the victims from among the GOYS, those seeds of cattle. Although we have sacrificed many of our own peoples, we have already given them in return a formerly undreamed-of position on earth. The comparatively few victims from among our own people have saved our race from destruction.

Death is the unavoidable end of all. It would be better to accelerate this end for those who interfere with our cause than for our people or for us, ourselves, the creators of this cause, to die. *We kill Masons in such a way that none but the brothers suspect, not even the victims; they all die when it is necessary, apparently from a natural death.* Knowing this, even the brethren, in their turn, dare not protest. It is through such measures that we have uprooted the heart of protest against our orders from among the Masons. Preaching liberalism to the GOYS, at the same time we hold our people and our agents under iron discipline.

Through our influence the enforcement of the GOY laws has been reduced to a minimum. The prestige of the law has been undermined by the liberal interpretations introduced by us. The courts decide as we dictate the most important principles, both political and moral, viewing the cases in the light presented by us for the GOY administration. This we accomplished naturally through agents, with whom we have ostensibly no connection, namely, through the press or otherwise. Even senators and high officials blindly follow our advice. The purely animal mind of the GOYS is incapable of analysis and observation, and even less so of foreseeing to what results the development of the principle involved in a case may lead.

It is through this difference in the process of reasoning between us and the GOYS that it becomes possible clearly to demonstrate the stamp of God's elect as compared to the instinctive and bestial mentality of the GOYS. They see, but they cannot foresee, and they cannot invent anything except material

things. It is clear, therefore, that nature herself intended us to rule and guide the world.

When the time comes for our open rule, then will be the time to show its benefits, and we will change all the laws. Our laws will be short, clear, irrevocable, and requiring no interpretation, so that everybody will be able to know them thoroughly. The chief point emphasized in them will be a highly developed obedience to authority, which will eliminate all abuses, for all without exception will be responsible before the supreme power vested in the highest authority.

Abuse of power by minor officials will then disappear, because it will be punished so mercilessly that they will lose the desire to experiment with their power. We will closely watch every action of the administration, upon which depends the action of the government machinery, for corruption there creates corruption everywhere; not a single violation of law or act of corruption will remain unpunished. Acts of concealment and willful neglect on the part of governmental officials will disappear after they have seen the first example of severe punishment. The prestige of power necessitates that appropriate, that is to say severe, punishments should be inflicted even for the smallest violations of the sanctity of the supreme authority, committed for the sake of personal gain. The guilty, if punished severely, will be like a soldier who falls on the battlefield of administration for the sake of Authority, Principle, and Law; these principles do not allow any digression from their social function for a personal motive, even on the part of those who rule. For instance: *Our judges will know that by attempting to show stupid mercy, they overstep the law of justice, which was created solely for exemplary punishment of crimes and not for the manifestation of moral qualities on the part of the judge.* Such qualities are commendable in private, but not in public life, which constitutes the educational forum of human life.

The personnel of our judges will not remain in office after the age of fifty-five. First, because old people adhere more persistently to prejudiced opinions and are less capable of submitting to new commands; and secondly, because that enables us to achieve a certain flexibility of change in the personnel, which will bend more easily under our pressure. He who wishes to retain his position will have to obey blindly.

In general, our judges will be selected only from among those who will clearly understand that they must punish people and enforce the laws, and not indulge in dreams of liberalism at the expense of the educational plan of the government, as is now imagined by the GOYS. The method of changing the personnel will also serve to undermine the collective solidarity of the governmental officials and will attach them to the cause of the government, which decides their fate. The younger generation of judges will be so educated as to prevent any criminal activity which might interfere with the inter-relationship which we have established for our subjects.

At present the GOY judges, lacking a clear conception of the nature of their duties, make exceptions to all kinds of crimes. This occurs because the present rulers, when appointing judges, do not take the trouble to encourage the sense of duty and conscientiousness in the work to be performed by them. As the animal sends out its young in search of prey, so the GOYS are giving their subjects responsible offices without taking the time to explain their functions. Owing to this, their rule is undermined by their own efforts and through the actions of their own administration. Let us use the result of such actions as one more example of the advantage of our own rule.

We will eliminate liberalism from all the important strategic positions in our administration upon which depend the training of our subjects for our social order. These positions will be given only to those who have been trained by us for governmental work.

In answer to a possible remark, that the putting of old officials on the retired list may prove expensive for the treasury, I can state first, that, prior to their dismissal, some private work will be found for them to replace what they are losing, and secondly, I may also remark, that all the world's money will be concentrated in our hands; consequently, our government need not fear expense.

Our autocracy will be consistent in every respect, and consequently every manifestation of our great power will be respected and unconditionally obeyed. We will ignore grumbling and discontent, and all active manifestations of either will be suppressed by punishment, which will serve as an example to the rest of the people.

We will abolish the right of appellate courts to annul judi-

cial decisions, which will become the exclusive prerogative of the sovereign, for we cannot permit the people to think that an incorrect decision may possibly be rendered by the judges appointed by us. Should, however, such an error happen, we ourselves will annul the decision; but the punishment which we will impose upon the judge for misconception of his duties and of his responsibility will be so severe that it will eliminate the very possibility of a recurrence. I repeat that we will watch every step taken by our administration in order to enable us to satisfy the people, for they have a right to demand a good appointee from a good administration.

In the person of our sovereign, our government will bear the appearance of a patriarchal or fatherly tutelage. The people, our subjects, will see in him a father who takes care of every need, every action, and who is concerned with every relationship, both among the subjects themselves and between them and the sovereign.

Thus, they will become imbued with the idea that it is impossible for them to do without this guardian and guide if they wish to live in a world of peace and quiet. *They will recognize the autocracy of our sovereign, whom they will respect and almost deify,* especially when they realize that our agents do not usurp his power, but merely execute his orders blindly. They will be glad that everything is regulated in their lives, as is done by wise parents who wish to educate their children to a sense of duty and obedience. With regard to the secrets of our political plans, both the masses and their administration are like little children.

As you can see for yourselves, I base our despotism upon right and duty; the right of forcing the performance of duty is the direct function of government, acting as the father to its subjects. It is the right of the strong to utilize his power in order to lead humanity towards a social order established by the law of nature, namely, obedience. Everything in the world is subject, if not to some other persons, then to circumstances, or to its own nature; but in any case, to something stronger than itself. Consequently, let us be the strongest for the common good.

We must sacrifice without hesitation those individuals who violate the existing order, for in exemplary punishment of evil there lies a great educational problem.

When the King of Israel places the crown offered to him by Europe on his sacred head, he will become the Patriarch of the World. The necessary sacrifices made by him will never equal the number of victims sacrificed to the mania of greatness during the centuries of rivalry between the GOY governments.

Our sovereign will be in constant communication with the people, delivering from tribunes addresses which will be spread to all parts of the world.

PROTOCOL NO. XVI

FOR the purpose of destroying all collective forces except our own, we will nullify the universities, the first stage of collectivism, by reconstructing them along new lines. *Their directors and professors will be trained for their work through detailed secret programs of action, from which they will not be able to deviate in the least with impunity. They will be appointed with special care and will be so placed as to be completely dependent upon the government.*

We will exclude from the curriculum civic law, as well as all that touches upon political questions. These subjects will be taught only to a few dozen selected for their striking ability from among the initiated. *The universities must not allow the callow youths to graduate who concoct plans of constitutions as they do comedies or tragedies, or who meddle with political matters which even their fathers do not understand.*

Poorly directed study of political questions by a great number of people creates Utopians and poor citizens, as you can judge by the universal education as conducted by the GOYS along those lines. It was necessary for us to infiltrate into their educational system such principles as have successfully broken down their social order. When we are in power, we will eliminate all disturbing subjects from educational systems and will make young people obedient children of their superiors, loving the sovereign as their assurance of hope, peace, and quiet.

For the study of the classics and ancient history, which contain more bad than good examples, we will substitute a program dealing with the future. We will obliterate from

the memory of the people all those facts pertaining to former centuries which are not to our advantage, leaving only those which emphasize the mistakes of the GOY governments. The study of practical life, of obligatory social order, of the inter-relationship of human beings, the avoidance of evil, egotistical examples that plant the seed of evil, and other questions of a pedagogical nature, will head the educational program. This program will differ for each caste, never allowing education to be of a uniform character. Such a system is of special importance.

Each caste must be educated with strict limitations, according to its particular occupation and the nature of the work. Accidental genius has always been able and always will be able to rise to a higher caste; but, for the sake of this rare exception, to open the door to the inefficient, and to admit them to higher castes or ranks, enabling them to occupy positions of others born and trained to fill them — is absolute insanity. You, yourself, know what happened to the GOYS when they yielded to this nonsense.

In order to implant the sovereign firmly in the minds and hearts of his subjects, it is necessary to acquaint the people, during his term of office, both in schools and in public places, with the importance of his activity and the benevolence of his enterprises.

We will abolish all unlicensed teaching. Students will have the right to gather, with their relatives, in their colleges as if in clubs. During these gatherings, on holidays, the teachers will read supposedly unbiased lectures on problems of human relationship, on the law of imitation, on the cruelty of unrestricted competition, and finally, on new philosophical theories which have not yet been disclosed to the world.

We will promote these theories into dogmatic beliefs, using them as stepping-stones to our faith. After having presented our program of action for the present and for the future, I will read to you the principles of these theories.

In short, knowing from the experience of many centuries that men live and are guided by ideas, that these ideas are imbued only by means of education given to persons of all ages, of course by different methods but meeting with equal success, we will absorb and appropriate to our own advantage the last traces of independent thought, which for a long time

have been directed to the goal and to the ideas necessary to us. The system of enslaving thought is already in action through so-called visual education.

This system tends to turn the GOYS into thoughtless, obedient animals, expecting to see in order to understand. In France one of our best agents, Bourgeois, has already announced a new program of visual education.

PROTOCOL NO. XVII

THE lawyer's profession makes people grow cold, cruel, stubborn and unprincipled, and compels them to take an abstract or purely legal viewpoint in all matters. They have learned to consider solely the personal gain derived from every case they handle and not the possibility of the social benefit of its results. They rarely refuse to take a case and always strive for acquittal at all cost, clinging to minor technical points of a legal nature. In this way they demoralize the courts. Therefore we will limit this profession, converting it into an executive public office. Lawyers will be deprived of the right of contact with their clients on the same basis as are the judges. They will receive their cases only from the court, preparing them on the strength of written reports and documents and defending their clients after they have been examined in court on the basis of the facts obtained during the trial. They will receive a salary, regardless of whether the defense has been successful or not. They will act as simple exponents of the case on behalf of the defense in counterbalance to the public prosecutor, who will act as exponent on behalf of the prosecution. This will shorten legal procedure and establish an honest and impartial defense, conducted not for the sake of personal gain, but based on the personal conviction of the lawyer. This will also eliminate the existing bribery among fellow lawyers and prevent their allowing the side to win which pays.

We have already taken care to discredit the clergy of the GOYS and thus to undermine their function, which at the present time could have been very much in our way. Their influence over the people diminishes daily.

To-day freedom of religion has been proclaimed every-

where; consequently, it is only a *question of a few years before the complete collapse of Christendom.* It will be still easier to deal with other religions, but it is too early to discuss this problem. We will confine clericalism and clericals within such a narrow field that their influence will have an effect opposite to what it used to have.

When the moment comes to annihilate the Vatican completely, an invisible hand, pointing towards this court, will guide the masses in their assault. When, however, the masses attack, we will come forward as defenders to prevent too much bloodshed. By this method we will penetrate its very heart and will not leave it until we have undermined its power.

The King of Israel will become the real Pope of the Universe, the Patriarch of the International Church.

But until we have accomplished the re-education of the youth to new transitional religions and finally to our own, *we will not openly attack the existing churches, but will fight them by means of criticism, thus creating dissension.*

In general, our press will denounce governmental activities and religion, and will expose the inefficiency of the GOYS in the most unscrupulous terms, so as to humiliate them to such an extent as only our ingenious race is capable of doing. Our rule will simulate the God Vishnu, who resembles us physically; each of our hundred hands will hold one of the springs of the social machine. We will see everything without the aid of the official police; in its present organization, however, which we have worked out for the GOYS, the police prevent the government from seeing anything. According to our program, one-third of our subjects will watch the others from a pure sense of duty, as volunteers for the government. Then it will not be considered disgraceful to be a spy and an informer; on the contrary, it will be regarded as praiseworthy. Unfounded reports, however, will be severely punished to prevent abuse of this privilege.

Our agents will be recruited both from among the highest and the lowest ranks of society; they will be selected from among the pleasure-loving governmental officials, editors, printers, booksellers, salesmen, workmen, drivers, butlers, etc. This police force will have no official rights or credentials, which give opportunity for the abuse of power, and conse-

quently it will be powerless; it will merely act as observer and will make reports. The verification of such reports and the issue of warrants for arrests will rest with a responsible group of police controllers. The actual arrests, however, will be made by a gendarme corps or the municipal police. In case of failure to report any political matter which has been observed or rumored, the person who should have reported it may be brought to trial for concealment of crime, if it is proven that he is guilty.

In the same way that our brethren are now under obligation to report on their own initiative on all apostates, or on any person marked as being opposed to the Kehillah, so in our Universal Kingdom it will be obligatory for all subjects to serve the state in that direction.

Such an organization will eliminate all abuse of power and various kinds of coercion and corruption, in fact, the very things which have been introduced into the customs of the GOYS by our councils and by the theories of the rights of supermen. But how otherwise could we foment the increasing causes for disorder in the midst of their administration? What other means could we use? Among these means, one of the most important is the employment of such agents for the preservation of order as are in a position to manifest their own evil inclinations in the course of their destructive work, namely, their self-will, abuse of authority, and, most important of all, bribery.

PROTOCOL NO. XVIII

WHEN the time comes for us to strengthen the measures of police protection (the most terrible poison for the prestige of authority), we will artificially organize disorder or simulate the expression of discontent with the aid of experienced orators. These orators will be joined by sympathizers. This will give us the pretext for searches and special restrictions which will be put in force by our servants among the GOY police.

As most conspirators work as amateurs for the sake of chattering, we will not disturb them until we see that they are about to take action; but we will introduce in their midst

secret service agents. It must be remembered that the prestige of authority diminishes if conspiracies against it are often discovered, for that leads to the presumption of the weakness of the authority, or, what is worse, to the admission of its own mistakes. You are aware that we have destroyed the prestige of the ruling GOYS by frequent attempts made on their lives through our agents, who were but blind sheep of our flock, easily moved, by a few liberal phrases, to crimes, so long as they were of a political nature. *We have forced the rulers to admit their own weakness by adopting open measures of police protection, and thereby we have ruined the prestige of their authority.*

Our sovereign will be protected only by the most invisible guard, because we will never allow any one to think that conspiracy might exist against him which he is unable to combat and from which he has to hide himself. If we were to allow this thought to prevail, as it prevails among the GOYS, we would thereby sign the death warrant, if not of the sovereign himself, then of his dynasty in the near future.

Observing strict decorum, our sovereign will use his power only for the benefit of the people, but never for his own good or for that of his dynasty. By strictly adhering to this decorum, his authority will be respected and protected by his subjects; moreover, he will be worshiped, because it will be known that upon his authority depends the well-being of every citizen of the kingdom, and the stability of the social order itself.

To guard the sovereign openly is equivalent to an admission of the weakness of his governmental organization.

Our sovereign, when amidst his people, will always appear to be surrounded by a crowd of curious men and women, who will stand beside him as though accidentally and will hold back the other people as though through respect for order. This example will implant an idea of self-restraint in others. If there be a person in the crowd trying to present a petition, and working his way through the ranks, the person nearest to him must take the petition and present it to the sovereign in sight of the petitioner himself, so that all may know that the petition presented has reached its destination and consequently that there exists a control of affairs on the part of the sovereign himself. The prestige of authority demands that the people

should be able to say, "If only the king could know it," or, "The king will know about this."

With the establishment of an official police guard the mystical prestige of authority vanishes at once; with a certain amount of audacity, every one considers himself superior to authority; the assassin realizes his strength and only has to watch his opportunity to make an attempt against an official. We preached differently for the GOYS, but we can see the results to which open methods of protection have led them.

We will arrest criminals upon the first more or less well-founded suspicion. Because of the fear of a possible mistake political criminals should not be given the opportunity to escape; indeed towards political crime we will show no mercy. If, in exceptional cases, it may seem possible to allow the investigation of motives which have led to ordinary criminal offences, there is no excuse for those who attempt to deal with matters which no one can understand except the government. Moreover, not even all governments are capable of understanding the right policy.

PROTOCOL NO. XIX

THOUGH we will not allow individuals to become involved in politics, we will, on the other hand, encourage the submission for the approval of the government of all petitions and reports containing suggestions and plans for bettering the condition of the people. This will bring to our knowledge the shortcomings or merely the fantastic aspirations of our subjects. These suggestions we will answer either by favorable action or by refusals proving the lack of intelligence and the errors of those who have submitted such suggestions.

Sedition is nothing but the barking of a lap dog at an elephant. From the point of view of a government which is well organized, not from the police standpoint but with regard to its social basis, the lap dog barks at the elephant because he does not realize his strength. It is only necessary for the elephant to show his strength once and the dog barks no more; he begins to wag his tail the moment he sees the elephant.

In order to eliminate the prestige of martyrdom from political crime, we will seat the political criminal on the same bench

with thieves, murderers, and other disgusting and dirty criminals. Then public opinion will regard that class of criminals as quite as disgraceful as any other, and will brand them with equal contempt.

We have endeavored to prevent, and I hope have succeeded in preventing, the GOYS from using such methods of dealing with seditious activities. In order to attain this end, we have made use of the press and public speeches; indirectly, through cleverly compiled historical textbooks, we have given publicity to martyrdom as though revolutionists had undergone it for the sake of human welfare. Such an advertisement has increased the contingent of liberals and forced thousands of GOYS into the herds of our cattle.

PROTOCOL NO. XX

TO-DAY we shall deal with the financial program, the discussion of which I have postponed until the end of my report because it is the most difficult, conclusive, and decisive point in our plans. In approaching it, I will remind you that I have already intimated that the result of our actions is measured in figures.

When we become rulers, our autocratic government, for the sake of self-defense, will avoid burdening the people with heavy taxes, and it will not forget the rôle it has to play, namely, that of Father and Protector. But as government organization is costly, it is necessary to raise the means for its maintenance. Consequently, we must carefully work out the plan of a fair distribution of taxation.

In our government the sovereign will have the legal fiction of owning everything in his kingdom (which is easily put into practice), and can resort to legal confiscation of all money in order to regulate its circulation throughout the country. Consequently, the best method of taxation is the levying of a progressive tax on property. Taxes will thus be paid without difficulty or ruin in respective proportion to the amount of property owned. The rich must realize that it is their duty to give a part of their surplus wealth for the benefit of the country as a whole, because the government guarantees inviolability of the remaining part of their property and the right of

honest gain. I say *honest* because the control of property will prevent legal theft.

This social reform must come from above, for the time is ripe and it is becoming necessary as a guarantee of peace.

The tax on the poor is the seed of revolution, and it acts detrimentally to the government, which loses the great in its pursuit of the little. Moreover, the taxation of capital will lessen the increase of wealth in private hands, in which at present we have concentrated it as a counterweight to the governmental power of the GOYS, namely, to the state treasury.

Progressive taxation, assessed according to the amount of capital, will produce a much greater revenue than the present system of taxing every one at an equal rate, which is useful to us now only as a means of exciting revolt and discontent among the GOYS. The power of our sovereign will rest mainly in equilibrium and in guarantees of peace. For these, the capitalists must cede a part of their income so as to protect the action of the government machine. Public needs must be met by those who can best afford to do so and by those from whom there is something to take.

Such a measure will eliminate the hatred of the poor towards the rich, as they will be regarded as the financial supporters of the state and the upholders of peace and prosperity. The poor will also see that the rich are providing the necessary means to insure this end.

To prevent intelligent taxpayers from being too discontented with the new system of taxation, they will be furnished with detailed reports of the disbursement of public funds, exclusive of such as are appropriated for the needs of the throne and administrative institutions.

The sovereign will not own property, since everything in the state will seem to belong to him and these two conceptions would contradict each other. Private means would eliminate his right to own everything.

The relatives of the sovereign, aside from his descendants who will also be supported by the state, must join the ranks of government officials, or otherwise work for the right of holding property. The privilege of being of royal blood must not entitle them to rob the state treasury.

Sales, profits, or inheritances will be taxed by a progressive

stamp tax. The transfer of property, whether in cash or otherwise, without the required stamp, will place the payment of the tax on the original owner, dating from the time of the transfer until the time of the reported failure to record the transaction. Transfer vouchers must be shown weekly at the local branch of the state treasury, together with a statement of the names, surnames, and the permanent addresses both of the original and of the new owner. The recording of the names of those participating in a transaction will be necessary in all transactions involving more than a certain amount for ordinary expenditure. The sale of prime necessities will be taxed only by a stamp tax, which will represent a certain small per cent of the cost of the particular article.

Just calculate how many times the amount received from such taxes will exceed the income of the GOY governments.

The state bank must keep a definite reserve fund, and all sums in excess must be put back into circulation. The cost of public works will be met out of this surplus fund. The initiative of such works emanating from the government will also tie the working class to the interests of the government and the rulers. Some of this money will be allotted to prizes for inventions and for the purposes of production.

Even small sums in excess of a certain definite and broadly calculated fund, should not be allowed to be kept in the state treasury, because money is intended to circulate, and every impediment to circulation is detrimental to the governmental mechanism, which the money lubricates; the congestion of lubricating substances can stop the proper functioning of the mechanism.

The substitution of bonds for a part of the currency has created just such an impediment. The result of this has already become sufficiently evident.

We will also establish an auditing office, so as to enable the sovereign to find at all times a full account of state revenues and expenses, except for the current month not yet made up, and that of the previous month not yet presented.

The only person who will not be interested in robbing the state treasury will be the sovereign, its owner. This is the reason why his control will prevent the possibility of loss or misappropriation.

Receptions for the purpose of etiquette, which waste the

valuable time of the sovereign, will be abolished, because the ruler needs time for control and thought. Then his power will not be frittered away on the people surrounding the throne for the sake of appearance and brilliance, and who have only their own and not the public interest in mind.

The economic crises were created by us for the GOYS only by the withdrawal of money from circulation. Huge amounts of capital were kept idle and were taken away from the nations, which were thus compelled to apply to us for loans. Payment of interest on these loans burdened the state finances and made the states subservient to capital. The concentration of industry having taken production out of the hands of the artisan and put it into the hands of capitalists, sucked all the power out of the people and also out of the state.

The present issue of money generally does not coincide with the need per capita, and consequently it cannot satisfy all the needs of the working classes. The issue of currency must correspond with the increase in population, and children must be reckoned as consumers from the day of their birth. The revision of the issue of currency is an essential problem for the whole world.

You know that gold currency was detrimental to the governments that accepted it, for it could not satisfy the requirements for money, since we took as much gold as possible out of circulation.

We must issue a currency based on the value of the working power, whether it be of paper or wood. We will issue money in proportion to the normal demands of every subject, adding a certain amount at every birth and decreasing it with every death.

Every department (the French administrative divisions),[1] every district, will be in charge of its own accounts.

To avoid any delay in paying government expenses, the terms of such payments will be decreed by order of the sovereign; this will eliminate any favoritism of the ministry (of finance)[2] over any other department to the detriment of the others.

The budget of revenues and the budget of expenditure will be placed side by side, in order that they may always be compared with each other.

[1] The words in parentheses would seem to be a comment of Nilus's.
[2] The words in parentheses are inserted by the editors.

We will present plans for the reform of the GOY financial institutions and of their principles, as planned by us, in such a manner that nobody will be frightened. We will demonstrate the need of reform by the disorderly twaddle produced by the financial disorganization of the GOYS. We will show that the first reason for this confusion lies in the drafting of rough estimates for the budget, which increases from year to year. This annual budget is with great difficulty made to last during the first half of the year; then a revised budget is demanded and the funds thus allotted are spent in the next three months, after which a supplementary budget is called for and all this is wound up by a liquidation budget. As the budget of the following year is based on the total expenditure of the preceding year, the divergence from the normal reaches fifty per cent annually, so that the annual budget trebles every ten years. Owing to such a procedure, resulting from the carelessness of the Goy governments, their treasuries became empty. The period of loans followed and used up the remainder and brought all the GOY states to bankruptcy.

You can well understand that such a management of financial affairs as we induced the GOYS to pursue cannot be adopted by us.

Every loan proves the impotency of the government and its failure to understand its own rights. Loans, like the sword of Damocles, hang above the heads of the rulers, who instead of placing temporary taxes on their subjects, stretch forth their hands and beg the charity of our bankers. Foreign loans are leeches, which can never be removed from the governmental body until they either fall off themselves or the government itself manages to get rid of them. But the GOY governments instead of throwing them off increase their number, so that these governments must inevitably perish through self-inflicted loss of blood.

Indeed, what is a loan, especially a foreign loan, if not a leech? A loan is the issuance of government obligations which involve the liability to pay interest in proportion to the sum borrowed. If the loan pays five per cent, then in twenty years the government has unnecessarily paid in interest an amount equal to the principal sum borrowed. In forty years it has paid twice; in sixty years it has trebled the sum, while the loan still remains an unpaid debt.

From this calculation it is evident that under the system of universal taxation the government takes the last penny from the poor taxpayers in the form of taxes in order to pay interest to foreign capitalists, from whom the money was borrowed, instead of collecting these same pennies for its needs free from all interest.

So long as the loans were domestic, the Goys only shifted the money from the pockets of the poor into those of the rich; but when we bribed the proper persons to make the loans foreign, then national riches poured into our hands and all the GOYS began to pay us the tribute of subjects.

The carelessness of the reigning GOYS in statemanship, the corruption of their ministers, the ignorance of other officials of financial problems, has forced their countries into debt to our banks to such an extent that they can never pay off their debts. It should be realized, however, that we have gone to great pains in order to bring about such a state of affairs.

Impediments to the circulation of money will not be allowed by us, and therefore there will be no government bonds, except one per cent bonds, so that the payment of interest should not deliver the power of the state to the sucking of leeches. The right of issuing bonds will be exclusively granted to industrial corporations, which will easily pay the interest out of their profits. The government, however, does not derive profit on borrowed money as these corporations do, since the state borrows money for expenditure and not for production.

Industrial bonds will also be bought by the government, which instead of being, as at present, the payer of tribute on loans, will become a sound creditor. Such a measure will prevent stagnation in the circulation of money, as well as indolence and laziness, which were useful to us so long as the Goys remained independent, but are not wanted by us in our government.

How apparent is the shortsightedness of the purely bestial brains of the GOYS! It manifested itself when they borrowed money for at interest. It did not occur to the GOYS that, at any rate, this money, with the additional interest on it, would have to be taken from the resources of the country and paid to us. Would it not have been more simple to take the needed money from their own people?

I direct your express attention to the above circumstance, as also to the following: At present all domestic loans are consolidated into so-called floating debts; in other words, into those whose terms of payment are more or less close at hand. Such debts consist of money placed in savings banks. Being at the disposal of the government, for a considerable length of time, these funds vanish in the payment of interest on foreign loans, and they are replaced by an equal amount of government securities. *The latter cover all the deficits in the government treasuries of the Goys.*

When we mount the throne of the universe, such financial expedients, being detrimental to our interests, will vanish. We will also destroy all stock exchanges, for we will not allow the prestige of our authority to be shaken by the shifting of the prices of our securities. We will fix the full price of their value legally without any possibility of its fluctuation. (A rise leads to a fall, and this was precisely what we did to the GOY stocks and bonds at the beginning.)

We will replace the stock exchanges by great government credit institutions, whose functions will be to tax commercial values according to governmental plans. These institutions will be in a position to throw daily on the market 500,000,000 shares of industrial stocks, or to buy up a like amount. Thus all industrial enterprises will become dependent upon us. You can well imagine what power that will give us.

PROTOCOL NO. XXII

IN all that I have hitherto reported to you I have carefully tried to show you a true picture of the mystery of present events, as also of those of the past, which all flow into the stream of great events, the results of which will be seen in the near future. I have exposed our secret plans which govern our relations with the GOYS, as well as our financial policy. There remains but little to add.

We hold in our hands the greatest modern power — gold. In the course of two days we can get it from our treasuries in any desired quantity.

Is there any more need for us to prove that our rule is decreed by God? Do we not prove by such wealth that all the

doubled, trebled, and even more, loaning the GOY governments money which in reality was not needed by the states at all. Who could do the same with regard to us? Therefore, I will only set forth details in regard to domestic loans.

In announcing such a loan, the governments open a subscription to their bonds. To make them accessible to all, they vary the denomination from one hundred to thousands, and the first subscribers are allowed to buy below face value. The following day the price is artificially raised on the pretext that everybody hurried to buy the bonds. In a few more days there is a pretense that the treasury is filled and that it is not known what to do with the money, which has been oversubscribed. (What was the use of taking it?) The subscription is evidently considerably in excess of the amount asked for. Therein lies the effect, for it is thus demonstrated that the public has confidence in the government obligations.

But after the comedy has been played the fact of the debt appears, and it is usually a heavy one. In order to pay the interest, new loans have to be issued, which do not liquidate but increase the original debt. Then when the borrowing capacity of the government has been exhausted, it becomes necessary to meet the interest on the loan — not the loan itself — by new taxes. These taxes are nothing but a debit used to cover a debit.

Then comes the period of conversions, but these only decrease the payment of interest while they do not annul the debts. Moreover, they cannot be made without the consent of the bondholders. When a conversion is advertised, an offer is made to return the money to those who are not willing to convert their bonds. If everybody were to demand his money, the government would be caught in its own net and would be unable to return all the money. Fortunately, the GOY subjects, ignorant of financial affairs, always preferred to suffer a fall in the value of their securities and a reduction of interest to the risk of new investments; thus, they have given these governments more than one opportunity of throwing off a deficit of several millions. At present, with the existence of foreign loans, the GOYS cannot play such tricks, for they know that we would demand all the money back.

Thus, an avowed bankruptcy will be the best proof of the lack of common interest between the people and their government.

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We hold in our hands the greatest modern power — gold. In the course of two days we can get it from our treasuries in any desired quantity.

Is there any more need for us to prove that our rule is decreed by God? Do we not prove by such wealth that all the

evil which we were forced to do during so many centuries has served in the end to true happiness—to the restoration of order? Although by means of violence, order will nevertheless be established. We will be able to prove that we are benefactors, who have brought true welfare and individual freedom to the tortured world, insuring at the same time the possibility of enjoying peace, quiet, and dignity of relationships, upon the sole condition, of course, that obedience to the laws established by us is practiced. We will also make it clear that freedom does not mean license and in doing whatever people please, no more than dignity and power imply the right to propound destructive doctrines, like freedom of conscience, equality, and similar things. Individual freedom by no means imports the right of disturbing oneself and others, disgracing oneself by making ridiculous speeches in disorderly gatherings, and implies that true liberty means individual inviolability through an honest and strict obedience to social laws; that moreover, human dignity implies the conception of one's rights as well as the idea of legal inhibitions which prohibit fantastic dreams about the *Ego.*

Our power will be glorious because it will be mighty; it will rule and guide, and not helplessly crawl after leaders and orators, shouting insane words which they call great principles, and which in reality are simply Utopian. Our power will lead to order, which, in turn, brings happiness to the people. The prestige of this power will excite mystical adoration, and the peoples will bow before it. True power does not yield to any right, even be it that of God. None will dare approach it in order to deprive it even of an atom of its might.

PROTOCOL NO. XXIII

TO teach the people obedience they must be taught modesty, and to accomplish this the production of luxuries must be limited. We will thus improve customs, demoralized by rivalry, resulting from luxury.

We will restore handicraft, which will undermine the private capital of manufacturers. This is necessary, because big manufacturers often influence, although not always consciously, the thoughts of the people against the government.

A people, practicing handicraft, does not know what unemployment means, and this makes them cling to existing conditions and consequently to the power of authority. Unemployment is most dangerous for a government. It will have finished its work for us as soon as authority falls into our hands.

Drunkenness will also be forbidden by law and will be punishable as a crime against human decency, for man becomes bestial under the influence of alcohol.

Once more I state, that people obey blindly only the hand that is strong and entirely independent of them, in which they see a sword of defense and a stronghold against the blows of social misfortune. Why should the sovereign have an angel's heart? They want to see in him the personification of might and power.

The sovereign who will replace the present existing governments, dragging along their existence in the midst of a society demoralized by us, which denies even the power of God and from whose midst rises on all sides the flames of anarchy, must primarily undertake to extinguish this all-consuming fire. Therefore, he must destroy such a society, if necessary drown it in its own blood, in order to resurrect it as a well-organized army, which consciously struggles against the infection of any anarchy affecting the state organism.

He, God's elect, is chosen from above for the purpose of crushing the insane forces that are moved by instinct and not by intellect, by bestiality and not by humanitarianism. These forces are now triumphant, and assume the form of robberies and all kinds of violence exercised in the name of liberty and of right. They have destroyed all social order, so as to establish the throne of the King of Israel; but their rôle will be ended with his coming into power. Then it will be necessary **to** sweep them from his path, on which not a twig or an impediment shall remain.

Then we will say to the peoples: Pray to God and bow before him who bears the mark of predestination, to whom God Himself showed His Star, so that none but He Himself should free you from all sinful forces and from evil.

PROTOCOL NO. XXIV

NOW I shall refer to the manner in which we will strengthen the dynastic roots of King David so as to cause this dynasty to endure until the last day. This method will consist chiefly of the same principles which enabled our Wise Men to conserve their power to cope with universal problems and to guide the education of the thoughts of humanity at large.

A few members of the seed of David will train the sovereigns and their successors, who will be selected not by right of inheritance, but according to their personal ability. To them the deep political mysteries and the plan of our rule will be confided, but in such a wise manner that nobody will know these secrets. The aim of this method is to prove to all that power will not be given to the uninitiated in the mysteries of political art.

Only such people will be taught how to apply the above mentioned plans in practice, by comparing them with the experiences of many centuries, and only they will be initiated in the conclusions drawn from all the observations of political, economic, and social movements and sciences; in short, only they will know the true spirit of the laws, irrevocably established by nature for the purpose of regulating human relationship.

Direct descendants of the sovereign will often be prevented from inheriting the throne if, during the period of their study, they show signs of frivolity, lenience, or other tendencies detrimental to authority, which would make them incapable of government and dangerous to the prestige of the Crown.

Only those of an undoubtedly able and firm, even cruel character, will receive the reins of government from our Wise Men.

In case of illness, loss of will-power, or any other form of inefficiency, the sovereigns will be compelled to hand over the reins of government to new and able hands.

The sovereign's immediate plan of action and its application in the future will be unknown even to the so-called closest advisers.

Only the sovereign and his three sponsors will know the future.

In the person of the sovereign, with his immovable will over

himself and humanity, all will recognize Fate itself with her mysterious paths. Nobody will know the aims of the sovereign when he issues his orders, and thus nobody will dare oppose him.

Naturally the mental capacity of the sovereign must be equal to the plan of rule herein contained. For this reason he will not mount the throne before a test of his mind is made by the above mentioned Wise Men.

To make people know and love their sovereign, it is necessary that he should address the people in public places, thus establishing harmony between the two forces, now separated from each other by mutual terror. This terror was necessary for us until the time came to make both forces fall under our influence.

The King of Israel must not be influenced by his passions, especially by sensuality. No particular element of his nature must have the upper hand and rule over his mind. Sensuality, more than anything else, upsets mental ability and clearness of vision by deflecting thought to the worst and most bestial side of human nature.

The Pillar of the Universe in the person of the World Ruler, sprung from the sacred seed of David, must sacrifice all personal desires for the benefit of his people.

Our sovereign must be irreproachable.

Part Two

EVIDENCE AS TO ORIGIN AND AUTHENTICITY

I. PARALLELISM BETWEEN THE ACTUAL POLICIES OF THE BOLSHEVIKI AND THE PROTOCOLS

THE most striking fact in connection with the Protocols is the close resemblance which their ruthless program bears in many respects to the policies actually put into effect by the Bolsheviki in Russia. Indeed, without this fact before us, the necessity for a serious consideration of the Protocols would be much less apparent. If the evidence shows that the Bolshevist movement is a movement conducted under Jewish leadership and principally controlled by Jews, and, furthermore, that it closely corresponds with the political program outlined in the Protocols, then, indeed, we have facts of grave significance supporting the authenticity of the Protocols.

1. JEWISH CHARACTER OF THE BOLSHEVIST MOVEMENT IN RUSSIA

With regard to the question as to how far the Bolshevist movement is a Jewish movement in the sense that it is under Jewish control, there is some disagreement. Certain prominent Jews in this country, while admitting that most of the Bolshevist leaders in Russia are Jews, claim that this is a mere coincidence, and claim further that the Bolshevist leaders are only *apostate* Jews who do not adhere to the Jewish religion.[1] The evidence, however, is not very convincing on either point, for on the one hand the proportion of Jews among the Bolshevist leaders in Russia is so large that it

[1] The Jewish sayings cited in this volume show that some of the great Jewish leaders maintain that the apostasy of a Jew in the matter of religion does not prevent him from remaining for all other purposes a Jew, or release him from his obligations as such.

strongly tends to show that it is not accidental but must be otherwise explained, while on the other hand, as to the allegation of apostasy, this seems to be principally based upon evidence that the Jewish leaders in Russia are denouncing religion *in general* on the ground that it is the bulwark of the capitalistic system and the enemy of the Socialistic State, in accordance with the teachings of Karl Marx and his followers. Such evidence, however, does not prove very much if in practice only the Christian church is actually attacked.

It is important to note in this connection that Karl Marx himself was a Jew, as are also practically all of the best known leaders of radical socialism, such as Bebel, Bernstein, Lassalle, Hillquit, the brothers Adler (in Austria), etc. The legend now prominently displayed by the Bolsheviki in Russia, that "religion is the opium of the people," was the saying of Karl Marx himself, while it was Bebel who said: "Christianity and Socialism stand towards each other as fire and water."

Moreover, there is evidence that there has been a marked persecution of *Christian* priests and their congregations by the Bolsheviki, and that the Jewish rabbis have not been molested. Generally speaking, we believe that the preponderance of evidence strongly tends to show that Bolshevism is Jewish in character in the sense that it is under the control principally of Jews who occupy, either openly or secretly, almost all of the positions of importance in the Soviet government in Russia. This was equally true in regard to the recent Spartacan and Bolshevist revolutions in Germany and Hungary. The one important exception is Lenin himself, Trotzky and almost all the other important Bolshevist leaders to-day being members of the Jewish race.

Evidence that the Bolsheviki in Russia have conducted a campaign of persecution against the Christian religion, while protecting the Jewish religion, will be considered below under the heading, "The Destruction of Religion and Christianity." For the present we shall confine ourselves to other evidence which tends to show that the Bolshevik movement in Russia is under Jewish leadership and may be regarded as primarily a Jewish movement.

(a) Testimony before the Overman Committee

The testimony of a number of reliable witnesses before the Overman Committee is to the effect that from the very beginning the leadership of the Bolshevist revolution in Russia has been principally Jewish and that the movement had powerful support from Jews returning to Russia in the spring of 1917.

This testimony was taken early in the year 1919 and is contained in the printed Senate Report (a public document) entitled, "Bolshevik Propaganda — Hearings before a Subcommittee of the Committee on the Judiciary, United States Senate, Sixty-fifth Congress, pursuant to S. Res. 439 and 469."

Among the witnesses who testified as to the Jewish character of the Bolshevist movement before the Senate Committee was Dr. George A. Simons, a Methodist clergyman who had been for many years in charge of a church and other property belonging to the American Methodists in Petrograd. He was there during the Kerensky régime and during the Bolshevist régime until October 6, 1918.

Dr. Simons testified that "at the beginning of the so-called new régime [Kerensky's] there was a disposition to glorify the Allies and to make a great deal of what the French Revolution had stood for; within from six to eight weeks there was an undercurrent just the opposite, and things began to loom up in a pro-German way."[1]

He then told of the arrival of Lenin from Switzerland *via* Germany, and of Bronstein *(alias* Trotzky) from New York, and how they conducted a vigorous agitation in Russia while Kerensky was "running up and down the front." He then goes on to testify as follows:

MR. SIMONS. "Kerensky was spending a good deal of his time running up and down the front, trying to hearten the Russian soldiers in their warfare, and he was generally accredited with being a fine orator and doing splendid work, and I do not doubt but what he did manage to keep the men longer than they otherwise would have stayed in, but we were told there were hundreds of agitators who had followed in the trail of Trotzky-Bronstein, these men having come over from the

[1] "Bolshevik Propaganda. Hearings before a Subcommittee on the Judiciary, United States Senate, Sixty-fifth Congress," p. 111.

lower East Side of New York. I was surprised to find scores of such men walking up and down Nevsky. Some of them, when they learned that I was the American pastor in Petrograd, stepped up to me and seemed very much pleased that there was somebody who could speak English, and their broken English showed that they had not qualified as being real Americans; and a number of these men called on me, and a number of us were impressed with the strange Yiddish element in this thing right from the start, and it soon became evident that more than half of the agitators in the so-called Bolshevik movement were Yiddish."

SENATOR NELSON. "Hebrews?"

MR. SIMONS. "They were Hebrews, apostate Jews. I do not want to say anything against the Jews, as such. I am not in sympathy with the anti-Semitic movement, never have been, and do not ever expect to be. I am against it. I abhor all pogroms of whatever kind. But I have a firm conviction that this thing is Yiddish, and that one of its bases is found in the East Side of New York."

SENATOR NELSON. "Trotzky came over from New York during that summer, did he not?"

MR. SIMONS. "He did."

SENATOR OVERMAN. "You think he brought these people with him?"

MR. SIMONS. "I am not able to say that he brought them with him. I think that most of them came after him, but that he was responsible for their coming."

MR. SIMONS further states (Senate Report, p. 114):

"The latest startling information, given me by some one who says that there is good authority for it — and I am to be given the exact figures later on and have them checked up properly by the proper authorities — is this, that in December, 1918, in the northern community of Petrograd, so-called — that is what they call that section of the Soviet régime under the presidency of the man known as Mr. Apfelbaum — out of 388 members, only 16 happened to be real Russians, and all the rest Jews, with the exception possibly of one man, who is a negro from America, who calls himself Prof. Gordon, and 265 of the members of this northern commune government, that is sitting in the old Smolny Institute, came from the lower East Side of New York — 265 of them. . . . In fact, I am very much impressed with this, that moving around here I find that certain Bolsheviki propagandists are nearly all Jews — apostate Jews. I have been in the so-called People's House, at 7 East Fifteenth Street, New York, which calls itself also the Rand School of Social Science, and I have visited that at least six times during the last eleven weeks or so, buying their

literature, and some of the most seditious stuff I have ever found against our own Government, and 19 out of every 20 people I have seen there have been Jews."

On the same page, referring to a pamphlet written by one Albert Rhys Williams, Dr. Simons states:

"I have analyzed certain questions and answers, especially with regard to this paragraph on religion, and I have no doubt in my mind that the predominant element in this Bolsheviki movement in America is, you may call it, the Yiddish of the East Side."

On page 116 the witness further states:

"I was impressed with this, Senator, that shortly after the great revolution of the winter of 1917 there were scores of Jews standing on the benches and soap boxes, and what not, talking until their mouths frothed, and I often remarked to my sister, 'Well, what are we coming to, anyway? This all looks so Yiddish.' Up to that time we had very few Jews, because there was, as you may know, a restriction against having Jews in Petrograd; but after the revolution they swarmed in there, and most of the agitators happened to be Jews. I do not want to be unfair to them, but I usually know a Jew when I see one."

In a subsequent part of his testimony, he says:

"I had occasion to speak with people who were working and people who were not bourgeois, I interviewed hundreds, and I asked them, 'Well, what do you think of this thing?' 'Well, we know that it is first of all German, and second, we know that it is Jewish. It is not a Russian proposition at all.' That became so popular that as you moved through the streets in Petrograd in July and August and September and the beginning of October, openly they would tell you this, 'This is not a Russian Government; this a German and Hebrew Government.' And then others would come out and say, 'And very soon there is going to be a big pogrom.' As a result of that, *hundreds of Bolshevik officials who happened to be Jews* were sending their wives and their children out of Petrograd and Moscow, afraid that the pogrom would really come." (p. 132).

On page 142 of his testimony Dr. Simons introduced a list of names, which he said was widely circulated in Petrograd in August, 1917, giving the real names and the Jewish names of the most important Bolshevist leaders. This list is as follows:

		Real name
" 1.	Chernoff	Von Gutmann
2.	Trotzky	Bronstein
3.	Martoff	Zederbaum
4.	Kamkoff	Katz
5.	Meshkoff	Goldenberg
6.	Zagorsky	Krochmal
7.	Suchanoff	Gimmer
8.	Dan	Gurvitch
9.	Parvuss	Geldfand
10.	Kradek	Sabelson
11.	Zinovyeff	Apfelbaum
12.	Stekloff	Nachamkes
13.	Larin	Lurye
14.	Ryazanoff	Goldenbach
15.	Bogdanoff	Josse
16.	Goryeff	Goldmann
17.	Zwezdin	Wanstein
18.	Lieber	Goldmann
19.	Ganezky	Fürstenberg
20.	Roshal	Solomon"

Dr. Simons also testified that when the Bolsheviki came into power the Yiddish language at once became predominant in official proclamations and posters. He says:

"I might mention this, that when the Bolsheviki came into power, all over Petrograd we at once had a predominance of Yiddish proclamations, big posters, and everything in Yiddish. It became very evident that now that was to be one of the great languages of Russia; and the real Russians, of course, did not take very kindly to it."

On page 135 Dr. Simons states:

"Trotzky is a Jew. His real name is Leon Bronstein."[1]

Testimony of Mr. William Chapin Huntington

Mr. Huntington was Commercial Attache of the United States Embassy at Petrograd from June, 1916, until September, 1918. He was in Petrograd at the outbreak of the Bolshevist *coup d'état* in November, 1917, and remained there until February, 1918, when he was sent on a mission to Siberia by

[1] Ambassador Francis, in his testimony before the Overman Committee, stated that Dr. George A. Simons is an absolutely reliable and trustworthy man (p. 977), and that the same is true of Mr. Roger E. Simmons, whose testimony is cited below.

Ambassador Francis. When he returned to Russia he remained in Moscow from May, 1918, until August 26, 1918. He states on page 47:

"The Bolsheviks are internationalists, and they were not interested in the particular national ideals of Russia."

On page 69 he testified:

"The leaders of the movement, I should say, are about two-thirds Russian Jews and perhaps one-sixth or more of some of the other nationalities, like the Letts, or the Armenians."

Testimony of Mr. William W. Welsh

Mr. Welsh was employed by the National City Bank and was in Russia from October, 1916, until September, 1918. He states on page 269:

"In Russia it is well known that three-fourths of the Bolshevik leaders are Jewish."

In regard to the men who went to Russia from the East Side of New York, at the outbreak of the revolution, he stated:

"There were some — not many, but there were some — real Russians; and what I mean by real Russians is Russian-born, and not Russian Jews."

The witness also stated that he knew "several cases" in which well-to-do Jews had been persecuted in the same way as other Russian bourgeois. On page 270 he states:

"Bolshevism cannot be explained along racial lines alone. The Bolsheviks are made up of the very worst elements of many races. It is important, however, that Jews in this country should not favor Bolshevism because of any liberties or privileges which they may think are being accorded to the Jews in Russia by the Bolsheviks. They should study the facts carefully and not be prejudiced by any racial feeling, or they are sure to bring the odium of Bolshevism unjustly to the door of the Jew. The best Jews in this country would do well to brand the Jewish Bolsheviks in Russia as anti-Jews, which they really are, for they bring nothing but discredit to the Jewish race."

Testimony of Roger E. Simmons

Mr. Simmons was Trade Commissioner, connected with the United States Department of Commerce, who was in Siberia and Russia from July, 1917, until November, 1918. He was in Vologda in July, 1918, and gives a graphic account of his imprisonment there by the assistant of the commissar of that community, a man named Iduke. He says:

"Iduke is a Lettish Jew, a man of a very irascible nature, and, on account of his experience in the uprising in Yaroslav, where the protest against the Bolshevik régime had become formidable, he had the reputation of being the cruelest and the most bloodthirsty Bolshevik leader of the revolution."

Mr. Simmons then narrates how he himself escaped execution only because he succeeded in bribing a Lettish soldier who had been in America to deliver a letter to the Swedish Consul General. An English subject who was imprisoned with him in the same cell was actually executed. Shortly before his death this Englishman said to Simmons:

"I do not like the situation. I don't understand these people. They are not Russians. I don't know why they accuse me, nor what they are going to do with me."[1]

Testimony of an Anonymous Witness

Another witness, who was allowed to withhold his name, testified before the Senate Committee that he left Petrograd November 6, 1917, the night the Bolshevist uprising took place. His testimony on page 321 of the Senate Report is as follows:

"With regard to the industrial conditions before the Bolsheviki rising started, with the revolution of March, 1917, we found that there were quite a number of so-called Americans who had returned to Russia almost immediately after the revolution, commencing, probably, to arrive in April of 1917."

SENATOR NELSON. "What sort of people were they? They were people who had been here, were they not?"

MR.———. "People who had been in this country."

SENATOR NELSON. "Were they Hebrews?"

MR.———. "A large number of them were — that is Hebrew by race, non-Slavs — and we were continually meeting

[1] "Bolshevik Propaganda," p. 310.

these men on all sorts of labor conditions, (committees?) to regulate the hours of labor and the rates of remuneration, and quite a number of them spoke English."

Testimony of Theodor Kryshtofovich

This witness testified that he left Petrograd on December 15, 1918, and that he had been there continuously for the three years previous to that date; that he belonged to no political party in Russia, but had lived among the peasants and workmen, teaching them agriculture. He at one time had been employed by the Russian Department of Agriculture, as an agent, in the United States.

On page 424 he testified in regard to the Jewish aspect of the movement as follows:

"And, besides these refugees, most of the people that are governing Russia now are Jews. I am not against Jews in general. They are a very capable and energetic people, but, as you Americans say, the right man must be in the right place. Their place is in the commission houses, in banks, in the offices, but not in the government of a fine agricultural country. They do not understand anything about agriculture, about production, about keeping materials, and about distribution. They do not know anything about those things at all."

SENATOR WOLCOTT. "You mean those that are in charge of the Bolsheviki, do you not?"

MR. KRYSHTOFOVICH. "I am talking about the Bolsheviki; because if you take out Bolshevik government, Lenine is a Russian and all these constellations that are turning around this sun are Jews. They have changed their names. For instance, Trotzky is not Trotzky, but Bronstein. We have Apfelbaum, and so on, and so on."

(b) Other Evidence

It is important that other official documents pertaining to the Bolshevist activities in Russia also refer to the question which we are now discussing, namely, the Jewish character of the Bolshevist régime. In this connection we quote from the British White Book, Russia No. 1 (1919), entitled "A Collection of Reports on Bolshevism in Russia, presented to Parliament by Command of His Majesty. April, 1919."

This document was published in London at the government printing office in 1919. In exhibit No. 33, a cablegram dis-

patched by Mr. Alston to Earl Curzon, from Vladivostok to London, February 8, 1919 ("telegraphic — following from consul at Ekaterinburg, 6th February"), the following is stated:

"From examination of several labourer and peasant witnesses, I have evidence to the effect that very smallest percentage of this district were pro-Bolshevik, majority of labourers sympathising with summoning of Constituent Assembly. Witnesses further stated that Bolshevik leaders did not represent Russian working classes, most of them being Jews" (Page 33).

In a cable dispatch from General Knox to the British War Office on February 5, 1919, from Omsk, Siberia, details are given as to the murder of the Imperial Russian family. This cable reads in part as follows:

"With regard to the murder of the Imperial family at Ekaterinburg, there is further evidence to show that there were two parties in the local Soviet, one which was anxious to save Imperial family, and the latter, headed by five Jews, two of whom were determined to have them murdered. These two Jews, by name Vainen and Safarof, went with Lenine when he made a journey across Germany" (page 41).

Again, in a report made by Rev. B. S. Lombard to Earl Curzon on March 23, 1919, referring to the results of the Bolshevist régime in Russia, among other things, the following is stated:

"All business became paralyzed, shops were closed, Jews became possessors of most of the business houses, and horrible scenes of starvation became common in the country districts. The peasants put their children to death rather than see them starve. In a village on the Dvina, not far from Schlusselburg, a mother hanged three of her children" (page 57).

Mr. Henry C. Emery, formerly Chairman of the United States Tariff Board, recently wrote a treatise on Bolshevism, of which Lord Bryce has said:

"It seems to me the sanest and clearest exposition of Bolshevist theory and practice that I have seen and confirms my view that between them and us there can be no peace."

Mr. Emery comes to the conclusion that Bolshevism is the promotion of a relentless and universal class war, and that "a Bolshevik is a man who believes in the overthrow of the

institution of private property by force of arms." While this is the definition which he gives of Bolshevism as a movement, and his argument in support of it is certainly a very able one, it is interesting to note what he says in regard to the Jewish support of the movement:

"In the minds of some people, especially in Russia, Bolshevism takes on the color of a revolt of the Jews against the Russians, who have so long kept them in subjection. Lenin is of course a pure Russian, and it is a mistake to say that all the other leaders of importance are Jews. On the other hand, the Jews have been active in the movement out of all proportion to their relative numbers. No one who ever made a visit to Smolny Institute, when that was the headquarters of the Bolshevik government at Petrograd, could fail to understand how easy it was to get the impression that the Jews had at last seized the power."

Mr. Robert Wilton, a well-known Englishman, who was the Petrograd correspondent of the London *Times,* and a Knight of St. George, in his book entitled "Russia's Agony," refers to the part which the Jews played in undermining the Kerensky government and establishing the Bolshevist rule:

"Subversion had been carried out by a handful of pseudo-Jew Extremists in the Soviet, but the Soviet was a party to the traitorous business. Most of the leaders — especially the pseudo-Jews — were a truculent pack, cowering behind the soldiery, intent upon realizing their revolutionary 'ideals,' but terrified by a possibility of failure and eventual reprisals."

The author also states:

"Afterwards their numbers [referring to the Jew Extremists in the Soviet] increased largely, and although they studiously concealed their identity under assumed Russian or Polish names, it became known that the principal ones were: Nahamkez — Steklov, Apfelbaum — Zinoviev, Rosenfeldt — Kamenev, Goldmann—Gorev, Goldberg—Mekowski, Zederbaum — Martov, Himmer — Sukhanov, Krachman — Zagorski, Hollander— Mieshkowski, Lourier—Larim, Seffer—Bogdanov. Among the leaders of this gang — under Lenin — were: Trotzky, whose real name was Bronstein, and Feldmann, alias Chernov." [1]

In the well-known French periodical *L'Illustration,* issued September 14, 1918, an article appeared under the title "Petro-

[1] "Russia's Agony," pp. 137, 138, published by Edward Arnold, London, 1918.

grad under the Commune," from which we reproduce the following extract:

"The Masters of the Hour.

"The Bolshevist Movement and the Jews of Russia.

"When one lives in contact with the functionaries who are serving the Bolshevist government, one feature strikes the attention, which is that almost all of them are Jews.

"I am not at all anti-Semitic but I must state what strikes the eyes: everywhere in Petrograd, in Moscow, in Provincial Districts, in all commissariats, in district offices, in Smolny, in the former ministries, in the Soviets, I have met nothing but Jews and again Jews.

"A Jew is this District Commissary, former stock broker, with a double bourgeois chin. A Jew is this commissary of the bank, very elegant, with a cravat of the latest style, and a fancy waistcoat. Again a Jew, this inspector of taxes, with his hooked nose: he understands perfectly how to squeeze the bourgeois in order to cover the deficit in the Bolshevist budget which amounts for the first half year, 1918, to 14,000,000,000 rubles! Jewish are these little stenographers, these secretaries: the same hooked noses, the same jet black hair.

"The more one studies the second revolution the more one is convinced that Bolshevism is a Jewish movement which can be explained by the special conditions in which the Jewish people were placed in Russia."

In the London *Times* of March 29, 1919, the following article appeared, entitled "Bolshevist Portraits III. Some Commissaries":

"One of the most curious features of the Bolshevist movement is the high percentage of non-Russian elements amongst its leaders. Of the twenty or thirty commissaries or leaders who provide the central machinery of the Bolshevist movement not less than 75% are Jews. . . .

"If Lenin is the brains of the movement, the Jews provide the executive officers. Of the leading commissaries, Trotzky, Zinoviev, Kameneff, Stekloff, Sverdloff, Uritsky, Joffe, Rakovsky, Radek, Menjinsky; Larin, Bronski, Zaalkind, Volodarsky, Petroff, Litvinoff, Smirdovitch, and Vovrovsky are all of the Jewish race, while amongst the minor Soviet officials the number is legion. Of all the Bolshevist leaders Petrovsky, the Commissary for the Interior, and a former member of the Duma, is practically the only one who in any way could be described as a working man. The rest are all intellectuals of bourgeois or paid bourgeois origin."

In the issue of "ASIA" February-March, 1920, there is an article entitled "Inside Soviet Russia." The author of the said article, Mr. V. Anichkoff, is a well-known Russian scientist. Among other things, he states as follows:

"In all the Bolshevist institutions the heads are Jews. The Assistant Commissar for Elementary Education, Grunberg, can hardly speak Russian. The Jews are successful in everything and obtain their ends. They know how to command and get complete submission. But they are proud and contemptuous to everyone, which strongly excites the people against them. Anti-Semitism in a strong degree has spread in all grades of the people. The people are inclined to see in the Jews the culprits of all their woes. They look on Bolshevism as a Jewish affair, and Anti-Semitism is widely spread in the Red army. The Red soldiers openly and strongly express their hatred of the Jews. One Red soldier related before me that he was discharged, and that at all the hospitals and halting stages the doctors and their assistants and nurses were Jews; that a Jewish doctor snatched the cross from one of his comrades and said: 'That is not wanted now, it has been done away with,' but that he did not let the doctor do the same to him. At the present time there is a great national religious fervor among the Jews. They believe that the promised time of the rule of God's elect on earth is coming. They have connected Judaism with a universal revolution. They see in the spread of revolution the fulfilling of the Scriptures: 'Though I make an end of all the nations, whether I have scattered thee, yet will I not make an end of thee.' Bound up with the overwhelming part taken by Jews in the Revolution, an interest in masonry, Zionism and the mission of the Jews have spread among educated Russians."

("ASIA," February-March, 1920, p. 223).

We also refer the reader to the testimony of a well-known Jewish periodical published in London, *The Jewish Chronicle,* as to the identity of Bolshevism and Judaism. In part the article states as follows:

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism." (See *Jewish Chronicle,* No. 2609, April 4, 1919, p. 7, article entitled "Peace, War, and Bolshevism.")

It is significant that one of the well-known Jewish leaders, Israel Zangwill, addressing a recent conference of the Poale Zion Congregation in London, glorified *"the race* which has

produced a Beaconsfield, a Reading, a Montagu, a Klotz, a Kurt Eisner, a Trotzky" (quoted from *The Jewish Chronicle,* February 27, 1920, No. 2656, p. 28). Referring to this statement, *La Vieille-France* says, "Thus, Trotzky is, in fact, the hero of Judaism" (No. 164, March 18-24, 1920).

It is important to note that the Jewish character of the Bolshevist movement which is so accentuated in Soviet Russia was equally apparent in Soviet Hungary when that country was under the Red rule of Bela Cohen (Kuhn). Mr. Edward Dillon in his book "The Inside Story of the Peace Conference," devotes much attention to this subject. Referring to the situation in Hungary, Mr. Dillon states as follows, at page 224.

"By the first of August the lawless band that was ruling the country relinquished the reins of power which were taken over at first by a Socialist Cabinet of which an influential French press organ wrote: 'The names of the new . . . commissaries of the people tell us nothing, because their bearers are unknown. But the endings of their names tell us that most of them are, like those of the preceding government, of Jewish origin. Never since the inauguration of official Communism did Budapest better deserve the appellation of Judapest, which was assigned to it by the late M. Lueger, chief of the Christian Socialists of Vienna. That is an additional trait in common with the Russian Soviets.' "

In this same connection the weekly magazine *The New Witness,* published in London, in its issue of April 11, 1919, remarked as follows:

"It is not only among the Allies that the Jewish influence is making itself felt. We know what a tight grip they have on the governments at Petrograd and Berlin. It now appears that the new government of Hungary is dominated by Jews. Ninety-five per cent of Hungarians are Christians and eighty per cent of the ministers are Hebrew. This fact becomes the more remarkable when we are told that the ministers are nearly all mediocrities."

The Jewish character of the Bolshevist movement in Russia has been explicitly referred to in the Bolshevist press itself. In substantiation of this we present the following evidence:

In No. 1 of the Russian weekly newspaper, *On to Moscow,* published on September 23, 1919, in Rostov on the Don, an article was published, entitled "Not one Drop of Innocent Blood." The article reads as follows:

"In the newspaper 'Communist,' issued on April 12, 1919, No. 72, which paper was published in the City of Kharkoff, 13 Karl Liebnecht Street, telephone No. 8-40, Mr. M. Cohan, in his article 'Services of the Jewry to the working class,' wrote as follows:

" 'Various kinds of reactionary regimental organizations and radas are working out agrarian "laws," are giving away the land to the workmen, are establishing an eight-hour day, and throwing out other crumbs to the working masses with the sole object to remain in power. But let us unmask them and let us see what there is behind this servile mask. Let us, for instance, analyze their attitude towards the Jews. On all the territory which is occupied by the Don, Kuban and Voluntary gangs, the Jews are being annihilated and oppressed. One is unable to trace a Jew holding any office, be it important or unimportant, and this is called "equality and fraternity." The Voluntary executioners scream about their humanitarianism and at the same time they oppress a whole nation which always had the esteem of the whole world. It should not be forgotten that the Jewish people, who for centuries were oppressed by kings and czars, are the real proletariat, the real internationale, which has no country.

" 'Without exaggeration, it may be said that the great Russian social revolution was indeed accomplished by the hands of the Jews. Would the dark oppressed masses of the Russian workmen and peasants have been able to throw off the yoke of the bourgeoisie by themselves? No, it was precisely the Jews who led the Russian proletariat to the dawn of the Internationale, and not only have led, but are also now leading the Soviet cause which remains in their safe hands. We may be quiet as long as the chief command of the Red Army is in the hands of comrade Leon Trotzky. It is true that there are no Jews in the ranks of the Red Army as far as privates are concerned, but in the committees and in Soviet organizations, as commissars, the Jews are gallantly leading the masses of the Russian proletariat to victory. It is not without reason that during the elections to all Soviet institutions the Jews are winning by an overwhelming majority. It is not without reason, let us repeat, that the Russian proletariat has elected as its head and leader the Jew comrade Bronstein-Trotzky. The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the fact of the adoption of the Red five-pointed star, which in former times, as it is well-known, was the symbol of Zionism and Jewry. With this sign comes victory, with this sign comes the death of the parasites of the bourgeoisie, and let the supporters of Denikine, Krasnov and Kolchak tremble, these oppressors and executioners of the advance guard of Socialism — of the

gallant Jewish people. Their servility before the working masses will not help them, and Jewish tears will come out of them in sweat of drops of blood.'"

The publishers of the newspaper "On to Moscow" print a footnote to the article of Mr. Cohan which reads:

"The issue of the newspaper 'Communist' is kept at the office and everybody is invited to ascertain its authenticity."

2. PARALLELISM BETWEEN PROTOCOLS AND BOLSHEVIST POLICIES

(a) *The Policy of Terror*

It will be recalled that the Protocols advocate a mass terror, a "program of violence." In this connection also the actual Bolshevist policies are in complete harmony with the program of the Protocols. With reference to this point it becomes important to quote the *Krasnaya Gazeta (Red Gazette),* the official organ of the Petrograd Soviet of Workers', Red Army, and Peasants' Deputies, which body is presided over by Zinovieff, alias Apfelbaum, a Jew. On August 31, 1918, in an editorial article, the following is stated:

"The interests of the revolution require the physical annihilation of the bourgeois class. It is time for us to start."

More explicitly the program of violence is defined by the same paper on September 1, 1918, in an article entitled "Blood for Blood." Therein it is stated:

"We will turn our hearts into steel, which we will temper in the fire of suffering and the blood of fighters for freedom. We will make our hearts cruel, hard, and immovable, so that no mercy will enter them, and so that they will not quiver at the sight of a sea of enemy blood. We will let loose the floodgates of that sea. Without mercy, without sparing, we will kill our enemies in scores of hundreds. Let them be thousands; let them drown themselves in their own blood. For the blood of Lenin and Uritzki, Zinovieff and Volodarski, let there be floods of blood of the bourgeois — more blood, as much as possible."

Mr. Zinovieff — Apfelbaum went into further details as to the number of Russians whom he proposed to kill for the sake of Mr. Trotzky's régime. In a speech of Zinovieff's, reported in the *Northern Commune,* published in Petrograd

on September 19, 1918, No. 109, the following plain statement is quoted:

"To overcome our enemies we must have our own socialist militarism. We must win over to our side 90,000,000 of the 100,000,000 of population of Russia under the Soviets. *As for the rest, we have nothing to say to them; they must be annihilated."*

To be sure that the Jewish Bolsheviks were not boasting, the following report of the American Consul General at Moscow, dated September 3, 1918, is of the utmost significance. This report, which was published in the "Memorandum on Certain Aspects of the Bolshevist Movement in Russia," Washington, Government Printing Office, 1919, reads in part as follows:

"Since May the so-called Extraordinary Commission to Combat Counter-revolution has conducted an openly avowed campaign of terror. Thousands of persons have been summarily shot without even the form of trial. Many of them have no doubt been innocent of even the political views which were supposed to supply the motive of their execution."

The American Consul General concludes his report by stating:

"The situation cries aloud to all who will act for the sake of humanity." [1]

Trotzky made an attempt to justify "mass terror" in an article signed by him in the official daily newspaper *Izvestia* on January 10, 1919, under the title "Military Specialists and the Red Army." In this article Trotzky states among other things as follows:

"Terror as the demonstration of the will and strength of the working class, is historically justified, precisely because the proletariat was able thereby to break the political will of the Intelligentsia, pacify the professional men of various categories and work, and gradually subordinate them to its own aims within the fields of their specialties." [2]

The London *Times* of November 14, 1919, printed a letter "sent by a British Officer in South Russia to his wife" stating that "the letter is published exactly as sent, except that names

[1] Memorandum on Certain Aspects of the Bolshevist Movement in Russia," p. 11. Compiled by the U. S. State Department in October, 1919.

[2] Page 12 of the same memorandum.

and dates have been altered so that the writer and his wife will not be embarrassed." The officer appeals to his wife to do all she can to put before the British public the information which he gives her as to the atrocities committed by the Bolsheviki which he had himself witnessed while fighting with the army of General Denikin.

"The Bolshevists are devils. . . . I hope to send you copies of 64 official photos taken by British officers at Odessa when the town was retaken from the Bolshevists. . . . As no paper will print them I suggest that you should have copies done. If we're too hard up you could pay for them by sending me no parcels, or selling my Caucasian dagger, or Persian book, or something. And I suggest that you should then do with them as you think fit, to make them most widely known. Their horror may make people realize. They must realize. By God, they shall realize! They show men who've been crucified with the torture of the 'human glove.' The victim gets crucified, nails through his elbows. The hands are treated with a solution which shrivels the skin. The skin is cut out with a razor, round the wrist, and peeled off, till it hangs by the finger nails — the 'human glove.' I'm not sparing you. I hope you'll show and send them to everybody we know. People at home, apathetic fools they are, do not deserve to be spared. They must be woken up. John and Katie ought to see them. Most of the photos are of women. Women with their breasts cut off to the bone. . . . Two little bits, ref. Bolshevist atrocities, you might type in as many copies as you can. If you and several others left them in different tea-shops every afternoon, it might touch quite a lot of people. I shall send you chapter and verse if I can. If I haven't sent chapter and verse in a month, do your best without. Papers are no good, because papers would put it more delicately. We have here at H. Q. passes issued to Bolshevists by commissaries on occupying Ekaterinodar. These passes authorize their holders to arrest any girl they fancy for the use of the soldiery. Sixty-two girls of all classes were arrested like this and thrown to the Bolshevist troops. Those who struggled were killed quite early on. The rest, when used and finished, were mutilated and thrown, dead and dying, into the two small rivers flowing through Ekaterinodar. In all towns occupied by Bolshevists and reoccupied by us 'slaughter-houses' are found choked with corpses. Hundreds of 'suspects,' men, women, and children, were herded in these — doors and windows manned and the struggling mass fired into until most of them were dead or dying. The doors were then locked and they were left. The stench in these places, I am told, is hair-raising. These 'slaughter-houses' are verit-

able plague spots and have caused widespread epidemics. I want you to proselytize Robinson and galvanize the Colonel and everybody else you can get hold of. I'd like James to see this and No. 47 and Dorothy. Above all the Mater. For I feel sure, that whatever happens, she and you will be glad that I've come out."

("The Horrors of Bolshevism," reprinted from The Times, November 14, 1919, pp. 5 *and 6.)*

In the same letter the writer refers to the Bolshevist plans of extending their power to Asia and Africa, and discusses the part played by the Jews in the Bolshevist régime in Russia.

". . . Bolshevist Russia is a channel of communication to the Committee of Union and Progress, to Egypt, India, and Afghanistan. Unless beaten by us, the Bolshies will beat us. It's a side issue for the present, but the danger of their rousing and letting loose the Chinese is not so very remote. They have declared war on Christianity. The Bible to them is a 'counter-revolutionary' book, and to be stamped out. They are aiming at raising all non-Christian races against the Christian countries. The Bolshevists form about 5 per cent. of the population of Russia — *JEWS* (80 to 90 per cent. of the commissaries are Jews), Chinese, Letts, Germans, and certain of the 'skilled labor' artisans. The conscribed peasantry, originally captured by the catchwords mentioned in the pamphlets, now often goaded beyond endurance, is rising against them over wide districts. Still conscribed and put up to fight, under severe penalties, they form most of the 'cannon fodder' used by the Bolshies. They desert, often *en masse,* and many a peasant who marched for the Bolshevists last week is fighting for Denikin in the Volunteer Army to-day. Ref. Jews — In towns captured by Bolshevists the only unviolated sacred buildings are the synagogues, while churches are used for anything, from movie-shows to 'slaughter-houses.' The Poles, Galicians, and Petlura have committed 'pogroms' (massacres of Jews). Not the Russian Volunteer Armies under Denikin. Denikin has, in fact, been so strict in protecting the Jews that he has been accused by his sympathizers of favoring them. If, however, a Commissary, steeped in murder, with torture and rape, with mutilation, happens to be a Jew, as most of them are, should he receive exceptional treatment?"

("The Horrors of Bolshevism," p. 5.)

The London *Times* of December 3, 1919, published the statement of an eye witness of the "reign of torture" under the Bolsheviki at the time of the first capture of Odessa. The

witness is the Rev. R. Courtier-Forster, late British Chaplain at Odessa and the Russian Ports of the Black Sea. Space permits the reprint here of only the following passages from this important testimony as to one chapter of the Bolshevist terror:

"While I was still British chaplain of Odessa the city was deluged with blood. When the Bolshevist elements, grafting on to their main support the 4,000 criminals released from the city gaols, attempted to seize the town, people of education, regardless of social position, offered what armed resistance was in their power. Workmen, shop assistants, soldiers, professional men, and a handful of officers fought for freedom and liberty through the streets of the great port for three days and nights against the bloody despotism of the Bolshevists. Tramcars were overturned to make barricades, trenches dug in the streets, machine-guns placed in the upper windows of houses to mow the thoroughfare with fire. The place became an inferno. The Bolshevists were victorious. On capturing Odessa Railway Station, which had been defended by a few officers and a number of anti-Bolshevist soldiers, the Bolshevists bayoneted to death the 19 wounded and helpless men laid on the waiting-room floor to await Red Cross succour.

"Scores of other men who fell wounded in the streets also became victims to the triumphant Bolshevist criminals. The majority of these wretched and unhappy sufferers completely disappeared. Inquiries at the hospitals and prisons revealed the fact that they were not there, and no trace of them was to be found. A fortnight later there was a terrible storm on the Black Sea, and the bodies of the missing men were washed up on the rocks of Odessa breakwater and along the shore; they had been taken out to sea in small boats, stones tied to their feet, and then been dropped over alive into deep water. Hundreds of others were captured and taken on board the Almaz and the Sinope, the largest cruiser of the Black Sea Fleet. Here they became victims of unthinkable tortures.

"On the Sinope General Chormichoff and some other personal friends of my own were fastened one by one with iron chains to planks of wood and pushed slowly, inch by inch, into the ship's furnaces and roasted alive. Others were tied to winches, the winches turned until the men were torn in two alive. Others were taken to the boilers and scalded with boiling steam; they were then moved to another part of the ship and ventilating fans set revolving that currents of cold air might blow on the scalds and increase the agony of the torture. The full names of 17 of the Sinope victims were given me in writing by members of their families or their

personal friends. These were lost later when my rooms were raided, my papers seized, and I myself arrested and thrown into prison.

"The house in the Catherine Square in which I was first in captivity afterwards became the Bolshevists' House of Torture in which hundreds of victims were done to death. The shrieks of the people being tortured to death or having splinters of wood driven under the quick of their nails were so agonizing and appalling that personal friends of my own living more than a hundred yards away in the Vorontsoffsky Pereulok were obliged to fasten their double windows to prevent the cries of anguish penetrating into the house. The horror and fear of the surviving citizens was so great that the Bolshevists kept motor lorries thundering up and down the street to drown the awful screams of agony wrung from their dying victims.

"This House of Torture remains as much as possible in the condition in which the Bolshevists left it and is now shown to those who care to inspect its gruesome and blood-bespattered rooms.

"Week by week the newspapers published articles for and against the nationalization of women. In South Russia the proposal did not become a legal measure, but in Odessa bands of Bolshevists seized women and girls and carried them off to the Port, the timber yards, and the Alexandrovsky Park for their own purposes. Women used in this way were found in the mornings either dead or mad or in a dying condition. Those found still alive were shot. One of the most awful of my own personal experiences of the New Civilization was hearing at night from my bedroom windows the frantic shrieks of women being raped to death in the park opposite. Screams of shrill terror and despair repeated at intervals until they became nothing but hoarse cries of agony like the death calls of a dying animal. This happened not once, or twice, but many times. Never to the day of my death shall I forget the horror of those dreadful shrieks of tortured women, and one's own utter powerlessness to aid the victims or punish the Bolshevist devils in their bestial orgies."

("Bolshevism, Reign of Torture at Odessa," by the Rev. R. Courtier-Forster, late British Chaplain at Odessa and the Russian Ports of the Black Sea. Reprinted from The Times, December 3, 1919, pp. 2, 3 and 4.)

The Protocols speak of *concealed* executions as well as of open violence when making use of the weapon of terrorism to secure political domination. The Bolsheviki closely paralleled the Protocols in this respect.

While it is true that the number of victims of outright exe-

cution by shooting, drowning, etc., have run into very large figures, they are undoubtedly few in comparison with the number who have been deliberately starved by the Bolsheviki. In pursuance of their avowed policy of exterminating the bourgeois class the Soviet government divided the people into four categories with respect to the receipt of food, the bourgeoisie being placed in the last two categories as to which the allowance of food was insufficient to support life. A report by "Mr. E." found in the British White Book, "Russia No. 1" (1919), relating to the conditions in February, 1919, shows that the last two categories have been done away with altogether. The report states that the Bolsheviki have published statistics "showing that the fourth category was not necessary, as there were so few members." "This proves," he says, "that the 4th category people have either been exterminated or have been forced to work under the Bolsheviks in order to live." The same witness states that the amount of food given to the first category was constantly varying according to the supplies. The rations allowed the four categories in October, 1918, are shown by the Bolshevist paper *Vooruzheny Narod (The Armed People):*

"The Commissary of Food of the Petrograd Labor Commune states that on Friday, Saturday, Sunday and Monday, for four days, the following products will be given on the presentation of the bread cards, according to category:

1st category —	1 lb. (Russian) of bread and 3 lb. of potatoes
2nd category —	½ lb. of bread and 2 lb. of potatoes
3rd category —	¼ lb. of bread and 1 lb. of potatoes
4th category —	½ lb. of potatoes."[1]

Many witnesses have referred to the cruelty of this category system. Of course, these rations for the 3rd and 4th categories are quite insufficient to support life, and as the bourgeois classes were not only placed in these categories, but were also persecuted and prevented from getting employment in many cases, it is not surprising that hundreds of thousands of them were exterminated by these measures.

As to the question of how the Jewish element in the population came out on the question of food as compared with the

[1] British White Book, Russia No. 1 (1919), p. 86.

Christian element there is little evidence at hand, but we may refer to one statement in a memorandum of a Mr. B. contained in the British White Book, "Russia No. 1 (1919)," as follows:

"At the Putilof Works anti-Semitism is growing, probably because the food supply committees are entirely in the hands of Jews — and voices can be heard sometimes calling for a 'pogrom.' "[1]

Wholesale starvation in Russian cities is one of the most striking features of Russia's tragedy. The bourgeoisie, and especially the intellectual classes of the Russian people, are systematically underfed by the treacherous rationing system of the Jewish Soviet officials. Manual labor as well as the intellectual workers are subjected to a most villainous tyranny, namely, to the tyranny of starvation. It is proper to propound the question: Is this policy carried out in accordance with the stipulation of the Protocols which reads as follows:

"Our power lies in the chronic malnutrition and in the weakness of the worker, because through this he falls under our power and is unable to find either strength or energy to counteract it." (Protocol No. III.)

(b) The Program of Hypocrisy

As already seen, the Protocols call for a program of hypocrisy as well as terror. The nature of the Bolshevist régime viewed from this angle is graphically described by Mr. Roger E. Simmons in his testimony before the Overman Committee. On pages 298 and 299 of the Senate Report he states:

"Along the trans-Siberian line, proceeding slowly, I had a chance of reading the literature that the Bolsheviki were distributing in connection with their active propaganda; also the decrees, proclamations, and the public formal announcements of all kinds of the local and national authorities. Many of these sounded plausible, aimed to be constructive, ostensibly, and in their idealism and promises were golden. I could see how people would be attracted, and for the first 8 to 10 weeks understood their sanguine hopes. But after this time disintegration was rapid and I saw the awful results. The *modus operandi* was not in line with theories. They talked ideals but did not act ideals. Practices showed there was decided immorality; decidedly, the game was not being played squarely,

[1] British White Book, Russia No. 1 (1919), p. 68.

the people being deceived by the leaders. I suspected it from the very beginning from what I saw in Siberia. If you will let me, I will read to you a significant admission in that connection.

"This statement was written to me, at my request, by an American that it could be given to the American Consul General. It reads as follows:

"'Bonch Bruevitch, the executor of the acts of all the People's Commissars, not a strong man, but a close friend of Lenine's, who, working in the same office, is able to influence Lenine strongly. A power in the government as long as Lenine lives. He states that the Bolsheviki have not worked out a code of morals yet, and until they do, the end justifies the means. Any lies or dictatorial methods are worth using as long as they are in the interests of the working classes. A close friend of his says he has no compunctions, lying whenever there is an advantage to be gained from it for the Soviets.'

"The movement is immoral, absolutely."

In this connection it is of the utmost importance to call the attention of the reader to the statement of one of the best known Jewish Soviet officials, Zinovieff — Apfelbaum, President of the Petrograd Soviet, regarding the means of spreading world-wide propaganda. The passage as quoted before proves how closely the policies advocated in the Protocols resemble the Jewish policies as carried out by the Soviet officials in Russia. This is what Zinovieff stated on February 2, 1919:

"We are willing to sign an unfavorable peace with the allies . . . It would only mean that we should put no trust whatever in the bit of paper we would sign. We should use the breathing space so obtained in order to gather our strength in order that the mere continued existence of our government would keep up the world-wide propaganda which Soviet Russia has been carrying on for more than a year."[1]

(c) The Destruction of Religion and Christianity

Here again the actual policies of the Bolsheviki fully coincide with the Protocols.

The most important passage in the Protocols as to the policy advocated in regard to religion is the following:

"Liberty could also be harmless and remain on the state program without detriment to the well-being of the people if it were to retain the ideas of the belief in God and human

[1] "Memorandum. Certain Aspects of the Bolshevist Movement in Russia." Washington, Government Printing Office, 1919, p. 20.

fraternity, free from the conception of equality which is in contradiction to the laws of nature which establish subordination. With such a faith the people would be governed by the guardians of the parish and would thrive quietly and obediently under the guidance of their spiritual leader, accepting God's dispensation on earth. It is for this reason that we must undermine faith, tearing from the minds of the Goys the very principle of God and Soul, and substituting mathematical formulas and material needs."

It appears from the above excerpt that the Protocols advocate the destruction of religion and the religious spirit among the Gentiles on the ground that they are the political as well as the moral bulwarks of the Gentile states. In another place the Protocols state that the most formidable antagonist of the Jews in the past has been Rome, *i.e.,* the Roman Catholic Church.

The Bolsheviki, whatever their real motives may be, have from the moment they came into power in Russia conducted a campaign of violence and persecution against the Christian religion, in the guise of a campaign against religion in general. While they have not attacked the Jewish religion or the Jewish rabbis, they have murdered and persecuted Christian priests and harassed their congregations in the churches. While professing to be merely following the Socialist teachings of Karl Marx (himself a Jew), who attacked religion in general as the creature of capitalism, the Bolshevist campaign against religion is in fact directed against Christianity.

Evidence of the above is found in the sworn testimony of several witnesses before the Overman Committee and in official reports of the British government and elsewhere.

An English clergyman, the Rev. B. S. Lombard, in a report to Earl Curzon, dated March 23, 1919, referring to the conditions in Soviet Russia, stated as follows:

"The treatment of the priests was brutal beyond everything. Eight of them were incarcerated in a cell in our corridor. Some of us saw an aged man knocked down twice one morning for apparently no reason whatever, and they were employed to perform the most degrading work and made to clean out the filthy prison hospital."[1]

Mr. George A. Simons testified before the Overman Committee, in answer to a question of Senator King, as follows:

[1] British White Book, Russia No. 1 (1919), p. 57.

SENATOR KING. "Did you find, then, that atheism permeates the ranks of the Bolsheviki?"

MR. SIMONS. "Yes, sir. And the anti-Christ spirit as well."

The testimony of Mr. Simons on this subject was as follows:

SENATOR KING. "What I am trying to get at is, for my information, why Bolshevism is bitterly opposed to all sorts of religion or sacraments of the church — Christianity; because I suppose that they recognize that Christianity is the basis of law and order and of orderly government. I was wondering if you had discovered why they were so bitter against Christianity, and if you found that all the Bolsheviks were atheistic or rationalistic or anti-Christian?"

MR. SIMONS. "My experience over there under the Bolsheviki régime has led me to come to the conclusion that the Bolsheviki religion is not only absolutely anti-religious, atheistic, but has it in mind to make all real religious work impossible as soon as they can achieve that end which they are pressing. There was a meeting—I cannot give you the date offhand; it must have been in August, 1918 — held in a large hall that had once been used by the Young Men's Christian Association in Petrograd for their work among the Russian soldiers. The Bolsheviki confiscated it; put out the Y. M. C. A. In that large hall there was a meeting held which was to be a sort of religious dispute. Lunacharsky, the Commissar of the People's Enlightenment, as he was called, and Mr. Spitzberg, who was the Commissar of Propaganda for Bolshevism, were the two main speakers. Both of those men spoke in very much the same way as Emma Goldman has been speaking. I have been getting some of her literature, and recently I have been very much amazed at the same line of argumentation with regard to the attack on religion and Christianity and so-called religious organizations."

SENATOR KING. "She is the Bolshevik who has been in jail in this country and who will be deported as soon as her sentence is over?"

MR. SIMONS. "I do not know as she will be deported."

SENATOR KING. "I think she will be."

MR. SIMONS. "She ought to be put somewhere where she cannot issue any more of that literature. Lunacharsky and Spitzberg came out with pretty much the same things that she has been saying and printing. This is one of these theses: 'All that is bad in the world, misery and suffering that we have had, is largely due to the superstition that there is a God.' "

SENATOR KING. "I noticed in yesterday's paper that in

their schools the children are being taught, wherever they have schools at all, positive atheism. Did you verify that?"

MR. SIMONS. "Lunacharsky, as the official head of the department of education, Commissar of the People's Enlightenment, said: 'We now propose to enlighten our boys and our girls and we are using as a textbook a catechism of atheism which will be used in our public schools.' Yet he had the audacity to say: 'We are going to give all churches the same chance.' And a priest replied to him, saying: 'Then you ought not to put your catechism of atheism into the schools.'[1]

Referring further to the meeting at the Y. M. C. A., Mr. Simons said a little later in his testimony:

"Lunacharsky and Spitzberg said in that meeting, and they sent it out in their proclamations: 'The greatest enemy to our proletarian cause is religion. The so-called church is simply a camouflage of capitalistic control and they are hiding behind it, and in order to have success in our movement we must get rid of the church.' Now a frank statement like that seems to me to indicate their anti-religious and anti-Christian animus."[2]

Mr. Simons further testified as follows:

SENATOR KING. "Has there been a confiscation of church property and buildings?"

MR. SIMONS. "Yes, sir; and in quite a number of instances monasteries, with their wealth, have been taken, and all kinds of indecent things have been done by certain Bolshevik officials.

"I have some data showing that they have turned certain churches and monasteries into dancing halls, and one instance has been reported to me where a certain Bolshevik official went into a church while the people were there waiting for the sacrament, and threw the priest out, so I am told, and himself put on the clerical garb, and then went on the altar and made a comedy of the ritual, which stirred up the religious sense of the people to that extent that they threatened — of course, among themselves — that they would yet kill that man. *He happened to be an apostate Jew.*

Mr. Roger E. Simmons testified as follows in regard to the Russian priest who was put in the same prison with him by the Bolsheviki:

"A high priest of the church was there. He had been preaching sermons publicly denouncing the immorality of the Bolsheviki. They imprisoned him and shot him. This priest told me that he was a great admirer of Dr. Mott of America."

[1] Senate Report, "Bolshevik Propaganda," pp. 136 and 137.
[2] Senate Report, "Bolshevik Propaganda," p. 139.

SENATOR NELSON. "Do you not think that the church in the end will prove the rallying center for the anti-Bolshevik forces?"

MR. SIMMONS. "I think it certainly will be one of the principal factors: no doubt of it. That priest took the occasion, knowing that I was an official of the American Government, thinking that it was the last duty he could perhaps perform for Russia, to beg me to go back and *tell the American people, 'For God's sake, send us help.'* He was speaking, gentlemen, not for himself, but for the large class of people that he represented." [1]

TESTIMONY OF MR. THEODOR KRYSHTOFOVICH

"As you know, gentlemen, the Russians are a very religious people. Like here in the United States, there are very many denominations there, but most of the people belong to the Greek Church. Of course, the priests and religious people are not very pleasant to the Bolsheviki, because the Bolsheviki deny any religion or any religious sentiment. They oppose the Russian clergy and the Russian clergy oppose the Bolsheviki, and the Russian priests are treated very badly. For instance, they are set to do streetwork, cleaning the streets, paving streets, digging ditches, and so on. The workmen told me several times, 'The Bolsheviki are sending out priests to work in the streets. Why do they not send their rabbis?' And that is true. *The Jewish Rabbis are not sent to work on the streets.* The Bolsheviki are opposing religion to such an extent that lately when I was going to Petrograd they raised a question of teaching atheism in the schools. They boast that they have opened so many schools, but they do not say that they closed as many schools as they opened. We had schools in connection with the churches, in connection with every church there was a school, and all these schools are closed now." [2]

Further evidence that the Bolsheviki, although attacking Christianity, protect the Jewish religion, is found in the following article, which appeared on the 5th of July, 1919, in the weekly publication *Soviet Russia,* page 15. The article is entitled "Soviet Tolerance." It reads as follows:

"The New York Jewish Daily, *'The Day,'* in its issue of June 24th has the following cablegram from its European correspondent, N. Shiffrin: 'Glad Tidings from Russia.' 'The Zionists have organized throughout Russia Food Co-operative Societies which are united in every city into Central Co-opera-

[1] Senate Report, "Bolshevik Propaganda," p. 316.
[2] Senate Report, "Bolshevik Propaganda," p. 431.

tive Associations united in the All-Russian Federation of Jewish Food Co-operative Associations. The Federation is in part subsidized by the Moscow Soviet Government. All schools of the Zionists in which the language of instruction is ancient Hebrew, as well as the Hebrew High School in Minsk, have been taken over by the government. They have been incorporated in the Public School System which is maintained by the Commissariat of Public Education.' "

The significant part of this article consists in the fact that the old Hebrew is a religious language in which the Talmud is written. The old Hebrew can serve only for the study of the Talmud as well as of other Jewish religious writings. Thus, while combating the Christian religion, the Bolsheviki are extending protection to the Jewish religion and to the synagogues.

In a pamphlet entitled "The Russian Church under the Bolsheviks," recently published in England, is printed the appeal of Father Serge Orlov, "who played an important part in the Reform movement in the Russian church," and who is now in Switzerland, where the National Consistory has expressed its sympathy for the Russian people by composing a special prayer for the liberation of Russia from the Bolsheviks. We quote the following passages from this appeal of Father Orlov:

"Owing to Bolshevism the Orthodox Russian Church is passing through so acute a crisis that there is serious danger to the fundamental idea of the whole of Christianity.

"Bolshevism is essentially hostile to Christ, and manifests even greater hatred towards Christianity than did the pagan power of the first centuries.

. . . .

"Bolshevism and the Christian Church cannot exist side by side.

"The persecution of the Church began in January, 1918, and has been increasing since then. The Bolsheviks issued a decree on the disestablishment of the Church, although never had the Russian Church been so firmly in the grip of the secular authorities as in Soviet Russia. The Church has not only been robbed but treated with contumely. Every commissary has the right of prohibiting a service if he suspects the priest or his congregation of counter-revolutionary tendencies. Practically whenever he chooses he can close a church, turn it into a cinema, mock at the ancient sacred relics, and in general insult people's religious feelings.

"But it is strange that the greater the persecution of the Russian Church the nearer and dearer does it become to the tortured Russian people. Indeed, the priests of the Russian Church boldly denounce the Bolsheviks. *Not one of the secular rulers has accused them so openly as Tikhon, the All-Russian Patriarch, over whom the Damocles sword of the Bolsheviks is always hanging. But the sword can only kill the body, and not the spirit.*

"As early as last February, Patriarch Tikhon excommunicated the Bolsheviks, the excommunication being read in the churches. At that time the persecution of the clergy had already commenced, but the Patriarch had not been arrested. It was only later, in the autumn of 1918, during the universal Terror, that he was placed under domiciliary arrest in his apartments in the Kremlin, with a guard of Chinese, Letts and Red Army men, and deprived of his rations. But even as a prisoner the Patriarch issued declarations against the Bolsheviks, in which he severely denounced them.

"It is not enough," writes the Patriarch, "that you have stained the hands of the Russian people with the blood of their brethren. You have instigated the people to open, shameless robbery. You have befogged their consciences and stifled their conviction of sin, but under whatever name you disguise an evil deed, murder, violence and robbery will always remain crimes and deeds of evil that clamor to Heaven for vengeance. Yes, we are going through a dreadful time under your dominion, and it will be long before it fades from the hearts of the nation, where it has dimmed the image of God and impressed that of the beast.

"But as yet the Bolsheviks have not dared to raise their hand against the aged Patriarch. Apparently he is alive."

A faint idea of what the Bolsheviks are doing to the Russian Church may be gathered from the following:

"According to information received from A. Kartashov, former Minister of Cults, by December, 1918, the Bolsheviks had killed ten archbishops and bishops; it is difficult to ascertain the number of priests killed. It reaches several hundreds. The Patriarch is a prisoner in his own house. According to the (later) message from the Archbishop of Omsk, President of the Supreme Administration of the Orthodox Church, to the Archbishop of Canterbury, the Metropolitan of Kiev, twenty bishops and hundreds of priests have been assassinated. Some were buried alive. 'Wherever the Bolsheviks are in power,' says the Archbishop of Omsk, 'the Christian Church is persecuted with even greater ferocity than in the first three centuries of the Christian era.'

"When, in January, 1919, the town of Yuriev (Dorpat)

was taken by the Bolsheviks, Bishop Platon was arrested. The Reval papers thus describe the Bishop's last moments. The Bolsheviks burst into his house at night, dragged him from his bed. Barefoot and clad only in his under-linen, the Bishop, with 17 other persons, was dragged down to the cellars of the house they had been arrested in. Here the Red executioners rushed at them with their axes and killed them.

"Near Kotlas, all the ten monks of the monastery, with the prior at their head, were shot for agitation against the Soviet authorities."

Information has come from Omsk that as a result of a judicial investigation of the Bolshevik terror in Perm, the following has been discovered: —

"Archbishop Andronik was buried alive; Vassili, Archbishop of Chernigov, who had come to Moscow to inquire about the fate of Archbishop Andronik, was cut down and killed with his two companions. Bishop Feofan was first tortured, then dipped several times into the river through a hole in the ice, and finally drowned in the River Kama. Besides this, it was discovered that 50 priests had been executed. Before being killed they were horribly tortured.

"At the evacuation of Cherdyn the Bolsheviks took with them among other hostages a highly respected priest, Nicolas Koniurov, whom they subjected to atrocious torments.

"During a severe frost they stripped the old man naked and poured water over him until he was transformed into a statue of ice."

("The Russian Church under the Bolsheviks," pages 1, 2, 3.)

The statement of the Rev. R. Courtier-Forster, British Chaplain at Odessa, already cited under the head of "Terror," contains the following passage as to the martyrdom of Christians under the Bolsheviki:

"It was the martyrdom of the two Metropolitans and the assassination of so many Bishops and the killing of hundreds of various Christian ministers of religion, regardless of denomination or school of thought, that proved the undoing of the *Scourge.* Russian Orthodox clergy, Protestant Lutheran pastors, Roman Catholic priests, were tortured and done to death with the same light-hearted indiscrimination in the name of Toleration and Freedom. Then it was that the *Scourge,* seeing the last remnants of Liberty ground under the heel of a tyranny more brutal in its methods than a mediaeval torture chamber, published another full-page cartoon representing Moses descending from the Burning Mount, bringing in his

arms the Tables of Ten Commandments to Humanity, and being stoned to death by a mob of workmen's and soldiers' delegates.

"The following Sunday afternoon I was passing through the Town Gardens, when I saw a group of Bolshevist soldiers insulting an Ikon of the Thorn-crowned Face of Christ. The owner of the Ikon was spitting in the pictured Face, while the others were standing around watching with loud guffaws of laughter. Presently they tore the sacred picture into fragments, danced on it, and trampled and stamped the pieces into the mud."

("Bolshevism, Reign of Torture at Odessa," by Rev. R. Courtier-Forster, reprinted from The Times, Dec. 3, 1919, page 4.)

(d) Inciting Class Hatred

It will be recalled that the Protocols specifically refer to the incitement of class hatred as one of the most effective means of bringing about the destruction of Christian, that is, " G O Y " states. The concluding sentence of Protocol No. IV reads as follows:

"It will be at that stage that the lower classes of the GOYS, not for the sake of doing good, nor even for the sake of wealth, but solely because of their hatred towards the privileged, will follow us against the intelligent Goys, our competitors for power."

This remarkable stipulation of the Protocols is literally followed by the Jewish Soviet officials in Russia. This is how Mr. Roger E. Simmons, in his testimony before the Overman Committee, describes the policy of inciting class hatred by the Bolsheviki in Russia:

MR. SIMMONS. "Being a social revolution, of course the worst parts about it are the results of the awful class hatred the Bolsheviki leaders are inciting. They are inciting it in every part of the country by their publications and in all their efficient propaganda. It has not been any more disastrous in any parts of Russia, I believe, than it has been in many villages among the peasantry.

"Their policy has as an underlying motive the arousing of class antagonism, the proletariat hating the bourgeoisie. In practice it means that the less fortunate in every industry and institution bear animus against those qualified to hold better positions. This has been indirectly the cause of most of the incidents of terrorism witnesses have spoken of, more of which I will tell you about later.

"When it was seen that the peasantry did not rally to the

support of the Bolshevik cause and that they refused to sell grain for rubles without value, the Bolsheviki took the class issue to the villages. Lenine calls this movement awakening class consciousness of the peasantry. He organized for this work 'poor committees,' as they are called in translation. These committees of soldiers go out to the villages to inflame the dissatisfied elements and to extract by force food from the peasants. . . . But Lenine sends the poor committees, agitators, to incite peasants who have no land to conspire against those who have, and to take the guns he gives them for fighting, robbing, and plundering neighbors in their own and neighboring villages who have land. When you come later to read, gentlemen, the history of the Russian revolution, some of the bloodiest fights, you will find, and worst horrors, have occurred in villages. Those simple, peace-loving people have been living among themselves for centuries in more or less harmony under their communistic system. But all of a sudden Lenine, by his nefarious policies, sets the passions of the demoralized class aflame and turns them against the other two classes. Instead of promoting brotherly love and helping to make the sentiment of the nation one for the good of all, as we are striving to do in America, the Bolsheviki are trying by *jealousy and animosity to disintegrate the population of various localities* into classes with a view of the honest toiler being overcome and subjected. Now this is a serious matter. The peasantry represent 85 per cent of the 160,000,000 Russians.

"In Russia class hatred is seen manifested everywhere. I will mention one illustration which I saw in Petrograd—the undressing of a woman. I had heard about it before. It was about 6:30, growing dark, as I was walking down the Nevsky Prospect on my way home. I heard a yell of distress from a woman up a street running perpendicularly to the Nevsky. There two soldiers were removing the cloak — a very good substantial cloth coat — from a woman. And when protests were made by the standers-by, the answer was, 'We have blacked your boots and washed your clothes for many years. Now you bourgeoisie have got to bow to us and wash our clothes and black our boots.' Undressing to steal clothes went on to a considerable extent in Moscow, Petrograd and Kiev, according to reports. It went as far as taking off besides cloaks the very dresses of women, and where they could handle it, taking also the clothes and overcoats off men. . . .

"Now, you can see that all their practices aimed to invite people to do acts of that kind showing intense hatred — I wish I could think of another word, it is more than hatred — detestation— against people that they thought were a little higher up. Now, remember, as I pointed out in the first place this hatred is against a good many of these people in the cities,

and people like the peasants who had land, who belonged to the proletariat. But because they did not agree, they call them bourgeoisie. You can see that they are fighting parts of the very class for whom they say they are trying to establish a dictatorship. They are not trying to put the proletariat in power, but the most demoralized elements of that class, which represents, gentlemen, a very small per cent.

"Now, this class hatred is a matter we have got to consider, I think, with a great deal of interest and a great deal of seriousness, because it is the basis of their international movement." [1]

(e) Autocracy in Government

The Protocols call for a world autocracy and state that liberalism in government is a source of weakness which should be encouraged by the Jews only for the temporary object of destroying Christian states with the ultimate purpose of establishing a Jewish despotism over the whole world.

"Only an autocrat can outline great and clear plans which allocate in an orderly manner all the parts of the mechanism of the government machinery."

On the other hand, the Protocols state as follows:

"In all parts of the world the words 'Liberty, Equality, and Fraternity' have brought whole legions into our ranks through our blind agents, carrying our banners with delight. Meanwhile these words were worms which ruined the prosperity of the Goys, everywhere destroying peace, quiet, and solidarity, undermining all the foundations of their states."

Ambassador Francis, when asked by Senator King whether Lenin and Trotzky and those who are in control of the Bolshevik government were there as the result of a general election, testified: [2]

MR. FRANCIS. "No, no. They are there as usurpers."

SENATOR KING. "By force and terror?"

MR. FRANCIS. "I do not think they represent more than ten per cent of the Russians."

SENATOR OVERMAN. "Of the whole 180,000,000?"

MR. FRANCIS. "Of the whole 180,000,000."

Mr. Roger E. Simmons also describes the Bolshevik government as it existed when he left Russia in November, 1918, as follows:

[1] Senate Report, "Bolshevik Propaganda," p. 301.
[2] Senate Report, "Bolshevik Propaganda," p. 946.

"The Soviet government, composed solely of Bolsheviks, of a portion only of the 'manual proletariat' is a government in name only. Rightly stated, it is a well-organized institution functioning to further the social revolution, the overthrow of all recognized standards of morality and civilization."[1]

That gradual despotism shown by the testimony of these witnesses to exist in 1918 has tended to become more and more complete is shown by evidence of a recent date. The British White Book, "Russia No. 1 (1919), Collection of Reports on Bolshevism in Russia," contains a report of a Mr. C. who was formerly connected with a commercial company which had a branch in Moscow. This document bears the date of January 21, 1919. Among other information therein contained is the following:

"All factories nationalized; only about half of them working. Men all anti-Bolshevik. Very discontented with conditions of life, and with the working of the factories. Conditions getting worse and worse every day. A great many of the men have gone to the country, as it is practically impossible to live in the towns. . . . In Petrograd more attempts to strike than in Moscow; this is because in Moscow the workmen are more under the power of the government, and *they do not dare to strike.* Even if they did there is nothing to gain by it, for the government would simply stop their wages, discharge a good many, and probably cancel their bread cards."

As recently as in the fall of 1919 conditions in the factories were reported to be intolerable. The Soviet officials have gone far beyond that part of the program of Karl Marx in his "Communist Manifesto," which prescribes "Equal liability of all to labor. Establishment of industrial armies, especially for agriculture." The Soviet government's Code of Labor Laws, translated into English and published in New York in *Soviet Russia,* the organ of the Russian Soviet Bureau, in its issue of February 21, 1920, imposes compulsory labor upon every one, male or female, between the ages of sixteen and sixty, unless physically disqualified, and enforces iron discipline of the most tyrannical nature.

Moreover, the New York *World* of Friday, April 9, 1920, published an article entitled "Mobilize Russian Labor," in which it was stated that Trotzky, addressing the ninth convention of the Communist Party at Moscow on March 27, 1920,

[1] Senate Report, "Bolshevik Propaganda," p. 299.

directed his address chiefly to defining the relation between the mobilization of industry to the industrial rehabilitation of Russia, and stated:

"Mobilization is more necessary now than it was formerly, because we have to deal with the peasant population and masses of unskilled labor which cannot be utilized to the fullest extent by any other means than military discipline. Trades unions are capable of organizing great masses of qualified workers, but 30 per cent of the people cannot be reached by this means."

An elaborate system among the workmen had been gradually established and at present the communist spy reporting directly to the Soviets has almost mediaeval powers of executing a man merely for the reason that he is opposed to the tyranny of the Soviets. Moreover, by the weapon of starvation, the workman is compelled to work more hours than under any preceding form of government. The very right to strike is entirely denied the workmen. Every strike is called sabotage against the Soviets and every act of sabotage is forbidden under pain of capital punishment. Supplementary Decree No. 27 deals specifically with incitements to strike. Persons violating such decree are brought before the Extraordinary Committees to Combat Counter-revolution.

This situation strikingly recalls a passage in the Protocols where it is stated:

"Civilization cannot exist without *absolute despotism,* for government is carried on not by the masses, but by their leader whoever he may be."

Is Trotzky this leader?

Immediately before his departure from the United States for Russia in order to join his brethren who were engaged in the destruction of the Russian state, Trotzky made the following boast:

"I stand forth the world's greatest internationalist. I shall rule Russia."

Then he made this appeal to the audience:

"On with our world civil war! On with the world revolution! Down with the governments!"

Unfortunately, the wise step taken by the British Government in arresting Trotzky at Halifax while on his way to Russia was countermanded, and Lieut.-Colonel J. B. Maclean, proprietor of *Maclean's Magazine,* published at Toronto, in

an article entitled "Why Did We Let Trotzky Go?", printed in the issue of June, 1919 (Vol. XXXII, No. 6), referring to various explanations for his release, says, "Finally it is said it was done at the request of the British Embassy at Washington over the head of the British and American Intelligence Department; and that the Embassy acted on the request of the U. S. State Department, who were acting for some one else."

II. PARALLELISM BETWEEN THE PROTOCOLS AND JEWISH WRITINGS

There are many passages in the writings and speeches of well-known Jewish leaders at various times during the last hundred years which show a remarkable parallelism with some of the important ideas set forth in the Protocols. The following instances may be cited as a result of a search which is by no means exhaustive. In each case we cite a passage taken verbatim from the Protocols, followed under the title of "Substantiations" by parallel quotations from well-known Jews.

1. EXTRACTS FROM PROTOCOLS

(a) "The prophets have told us that we were chosen by God himself to reign over the world. God endowed us with genius to enable us to cope with the problem." (Protocol No. V.)

(b) "God has given us, his chosen people, the power to scatter, and what to all appears to be our weakness has proved to be our strength, and has now brought us to the threshold of universal rule." (Protocol No. XI.)

(c) "When the King of Israel places the crown on his sacred head, offered him by Europe, he will be the Patriarch of the World." (Protocol No. XV.)

Substantiations

(a) "The men of all nations shall be subject to Israel, but those who have ruled over you shall be destroyed with the sword."

(Apocalypse of Baruch (LXXII), a well-known Jewish work of the first century A.D.)

(b) "Our task is great and holy and its success is guaranteed. Catholicism, our greatest foe, lay wounded in its brains. The net which is being spread by Israel all over the surface of the earth will spread day by day, and the glorious prophecies of our holy rights will be finally realized. The time is approaching when Jerusalem will become the home of worship

of all peoples and the banner of the Jewish monotheism will be flying on the most distant coast. Our strength is enormous, we must learn how to apply it in practice. What have we to be afraid of? The day is approaching when all the wealth of the world will become the property of the Sons of Israel."

(Isaac-Adolphe Crémieux, founder of the Alliance Israélite Universelle, quoted by Serge Nilus, in a footnote which appears on page 172 in 1917 edition of his book, "It is near! At the door!" A reference to the same document of the Alliance Israélite Universelle can be found in issue No. 24, December 15, 1909, of the Arabic paper "Al Kalemat" ("The World"), which was published in New York. See article entitled, "A Chapter Concerning Moral Discussions. Concerning the Destroyers of the Foundation of the Christian Faith," pp. 461-464.)

(c) "It has always been a unique feature of Judaism that its traits of particularism — essential to its self-preservation — have been blended with the highest aspirations *of universalism."*

(Paul Goodman, "Zionism and Liberal Judaism," Zionist Review, Nov. 1917.)

(d) "When we read in the Book of Isaiah that the prophet of the exile declared that the Jews were God's witnesses, chosen for a religious purpose and charged with a religious mission, we believe that he was speaking words which were inspired by God."

(Cl. G. Montefiore, "Outlines of Liberal Judaism," p. 166. London: Macmillan and Co., Limited. 1912.)

(e) "The Jews energetically reject the idea of fusion with the other nationalities and cling firmly to their historical hope, *i.e.,* of world empire."

(From speech of Dr. Mandelstam, Professor in the University of Kiev, Russia, delivered at the Basel Zionist Congress of 1898. See H. S. Chamberlain's "The Foundations of the Nineteenth Century," Vol. I, p. 335. London: John Lane. 1913.)

(f) "The Jew will never be able to assimilate himself; he will never adopt the customs and ways of other peoples. The Jew remains a Jew under all circumstances. Every assimilation is purely exterior."

(From speech of Rabbi Dr. Leopold Kahn on Zionism, delivered in July, 1901, in the orthodox Jewish school in Pressburg, Idem.)

(g) "The governments of all countries, scourged by anti-Semitism, will serve their own interests in assisting us to obtain the sovereignty we want."

(Theo. Hertzl, "The Jewish State," p. 11. Published by the Federation of American Zionists, New York, 1917.)

(h) "Christianity itself seems to Jews only a stage in the

preparation of the world for a purified, developed and universalized Judaism."

(Cl. G. Montefiore, "Outlines of Liberal Judaism," p. 163. London. 1912.)

(i) "Liberal Judaism has higher ambitions for the Jewish people. Above all, it seeks to preserve the *Jewish religion* in full beauty and power, and *to extend its workings to a sphere co-extensive with the universe of men."* [1]

(Rabbi Mattuck, quoted by Paul Goodman in his article on "Zionism and Liberal Judaism," in the Zionist Review, November, 1911. Reprinted by Petty & Sons, Ltd., Whitehall Printeries, Leeds, pp. 2 and 3.)

(j) "It is not given to every one to *understand* that which is not yet finished. . . . Yes! The likelihood of realizing our demands and proposals grows with our numbers and with the increase in our strength. For the present we have reason to be satisfied with the spirit in which our aspirations were regarded by the mighty ones of the earth. *Do not demand more than this intimation from your Action Committee. In this respect you must have implicit confidence in it. You may freely question it regarding all other matters."*

(Theo. Hertzl, "Congress Addresses," delivered at London, August 13, 1900, at the Zionist Congress. Published by the Federation of American Zionists, New York, 1917.)

(k) "Let the sovereignty be granted us over a portion of the globe large enough to satisfy the reasonable requirements of the nation: *the rest we shall manage for ourselves."*

(Theo. Hertzl, "The Jewish State," p. 11.)

2. EXTRACTS FROM PROTOCOLS

(a) "We must follow a program of violence and hypocrisy, not only for the sake of profit, but also as a duty and for the sake of victory." (Protocol No. I.)

(b) "When we finally become rulers . . . we will see to it that no plots are hatched against us. To effect this we will kill heartlessly all who take up arms against the establishment of our rule." (Protocol No. XV.)

Substantiations

(a) "Our people who are receiving the new country from the Society will also thankfully accept the new constitution it offers them. Should they, however, show signs of rebellion, they will be promptly crushed." *(Theo. Hertzl, "The Jewish State," p. 38.)*

[1] All italics in Part Two of this book are our own unless otherwise stated.

(b) "The interests of the revolution require the physical annihilation of the bourgeois class. It is time for us to start." *(Red Gazette,* Aug. 31, 1918, No. 159. Published by the Petrograd Soviet of the Workmens' & Soldiers' Deputies, presided over by the Jew, Apfelbaum — Zinoviev.)

(c) "Blood and mercilessness must be our slogans." (Leon Trotzky, International Communist Congress, Moscow, March, 1919. Quoted, *New York Evening Sun,* March 18, 1919.)

3. EXTRACTS FROM PROTOCOLS

(a) "We will also artfully and deeply undermine the sources of production by teaching the workmen Anarchy and the use of alcohol, at the same time taking measures to expel all the intelligent Goys from the land.

"That the true situation should not be noticed by the Goys until the proper time, we will mask it by a pretended desire to help the working classes and great economic principles, an active propaganda of which principles is being carried on through the dissemination of our economic theories." (Protocol VI.)

(b) "We will present ourselves in the guise of saviors of the workers from this oppression, when we suggest that they enter our army of Socialists, Anarchists, Communists, to whom we always extend our help under the guise of the rule of brotherhood demanded by the human solidarity of our social masonry." (Protocol III.)

Substantiations

(a) "When the Jew gives his thought, his devotion, to the cause of the workers and of the dispossessed, of the disinherited of the world, the radical quality within him there, too, goes to the roots of things, and in Germany he becomes a Marx and a Lassalle, a Haas and an Edward Bernstein; in Austria he becomes a Victor Adler and a Friedrich Adler; in Russia, a Trotzky. Just take for a moment the present situation in Russia and in Germany. The revolution set creative forces free, and see what a large company of Jews was available for immediate service. Socialist Revolutionaries and Mensheviki, and Bolsheviki, Majority and Minority Socialists — whatever they be called . . . *Jews are to be found among the trusted leaders and the routine workers of all those revolutionary parties."*

(Rabbi J. L. Magnes in his address delivered at the opening session of the first Jewish Labor Congress, January 16, 1919, New York City. See the Jewish Forum, February, 1919, p. 722.)

(b) "The Jew, therefore, does take an active part in revo-

lutions; and he participates in them in so far as he is a Jew, or more correctly in *so far as he remains Jewish."*

(Bernard Lazare, "Anti-Semitism: Its History and Causes" p. 312. Published by International Library Publishing Co., New York, 1903.)

(c) "We must not, however, leave these problems (social) and this reform (social) outside of our Jewish thought, our Jewish activities. We must not let them be taken by active Christians and stamped as specifically Christian.

(Rabbi Montefiore, "Outlines of Liberal Judaism," pp. 266 and 267. London, 1912.)

(d) "Das Folk, a Jewish periodical published in America, writes in 1905:

" 'One cannot blame us that people with different mentalities and views as *Social Democrats, Anarchists,* and so on, are filled with our socialist territorial ideas, and enter in our ranks in order to struggle for a better future of the Jewish people. On the contrary, it shows that life itself has raised our ideal and drives all under our banner.' "

(The Jewish Life, March, 1906, p. 173. Jewish newspaper published in Russian, found in New York Public Library.)

(e) The following quotation is an estimate by Bernard Lazare, Jewish writer, of the part which was and is played by the Jews in the revolutionary movement throughout the world:

"Their [*i.e.,* the Jews'] contribution to present-day Socialism was, as is well known, and still is, very great. The Jews, it may be said, are situated at the poles of contemporary society. They are found among the representatives of industrial and financial capitalism, and among those who have vehemently protested against capital. Rothschild is the antithesis of Marx and Lassalle; the struggle for money finds its counterpart in the struggle against money, and the world-wide outlook of the stock-speculator finds its answer in the international proletarian and revolutionary movement. It was Marx who gave the first impulse to the founding of the Internationale through the manifesto of 1847, drawn up by himself and Engels. Not that it can be said that he 'founded' the Internationale, as is maintained by those who persist in regarding the Internationale as a secret society controlled by the Jews. Many causes led to the organization of the Internationale, but from Marx proceeded the idea of a Labor Congress, which was held at London in 1864, and resulted in the founding of that society. The Jews constituted a very large proportion of its members, and in the General Council of the society, we find Karl Marx, Secretary for Germany and Russia, and James Cohen, Secretary for Denmark. Many of the Jewish members of the Internationale took part subsequently in the Commune,

where they found others of their faith. In the organization of the socialist party, the Jews participated to the greatest extent. Marx and Lassalle in Germany, Aaron Libermann and Adler in Austria, Dobrojan Gherea in Roumania, are, or were at one time, its creators and its leaders. The Jews of Russia deserve special notice in this brief résumé. Young Jewish students, scarcely escaped from the Ghetto, have played an important part in the Nihilistic propaganda; some, among them women, have given up their lives for the cause of Liberation, and to these young Jewish physicians and lawyers, we must add the large number of exiled workingmen who have founded in London and New York important labor societies, which serve as centers of socialistic and even of anarchistic propaganda."

(Bernard Lazare, "Anti-Semitism," pp. 312, 313, and 314.)

(f) "When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse."

(Theo. Hertzl, "The Jewish State," p. 10.)

(g) "Thus it would seem as if the grievance of the anti-Semite were well founded; the Jewish spirit is essentially a revolutionary spirit, and *consciously or otherwise, the Jew is* a revolutionist."

(Bernard Lazare, "Anti-Semitism," p. 298.)

4. EXTRACT FROM PROTOCOLS

"At present as an international force we are invulnerable." (Protocol III.)

Substantiations

(a) "Nothing effectual can really be done to our injury."

(Theo. Hertzl, "The Jewish State" p. 9.)

(b) "The very impossibility of getting at the Jews nourishes and embitters hatred of them."

(Theo. Hertzl, "The Jewish State" p. 10.)

(c) "It is of course possible to get at shares and debentures in railways, banks and industrial concerns of all descriptions, by taxation, and where the progressive income tax is in force, all our realized property can eventually be laid hold of. But all these efforts cannot be directed against Jews alone, and where they have nevertheless been made, severe economic crises with far-reaching effects have been their immediate consequences."

(Theo. Hertzl, "The Jewish State," p. 10.)

(d) "A distracted and divided people have been so well instructed in thought that the unity of Israel is greater than all the differing religions, social, economic and political views of the individuals who make up a nation, that the Rabbis of East-

ern Europe have entered in full force into the vanguard of the movement."

(Jacob de Haas. See his preface to Hertzl's "The Jewish State," p. 8.)

(e) " . . . There is such a thing as a Kol (All) *Israel policy to be pursued by all Jews together, regardless of their political, their economic, their spiritual outlook."*

(Rabbi Judas L. Magnes, Speech delivered at the Jewish Labor Congress, Jan. 16, 1919, at Yorkville Casino, New York City; quoted in the Jewish Forum, February, 1919, p. 720.)

(f) "The Jewish people, traditionally and through its experience, knows the meaning of internationalism, and it must apply the method of internationalism to its own national life as well, sharing the destiny of every people, free and oppressed, in freeing the world in order that it itself may be freed."

(*Rabbi Judas L. Magnes, Ibid., p. 721.*)

(g) "But, in order that the Jewish people may do its work in the world, it must be organized — *organized for its specific purposes* as well as for participation in all of the cultural and spiritual movements of humanity."

(Rabbi Judas L. Magnes, Ibid., p. 724.)

(h) "Here we are, just Jews and nothing else, a nation among nations. Take it or leave it."

(From speech of Dr. Weizman, delivered in Manchester, England, Dec. 9, 1917, partially quoted in a pamphlet entitled "Great Britain, Palestine and the Jews," p. 73. Published by Geo. H. Doran Co., New York.)

(i) "Our union is not a French one, nor English, nor Swiss, nor German. Nay, our union is Jewish and it is universal. The other peoples are split into nationalities. We, however, are the only ones who have no co-citizens, but exclusively co-religionists. The Jew will not sooner become the friend of a Christian or a Mohammedan than at the time when the light of the Jewish faith — the only religion of reason — will spread throughout the world. Scattered among peoples who are hostile to our rights, to our interests, we wish above all to be and always to remain Jews. Our nationality is the religion of our fathers and we do not recognize any other. Living in lands of dispersion we cannot be concerned about the changing aims of those lands which are strange to us until the time when our own aims both moral and material are in danger. The Jewish teachings must spread all over the world. Sons of Israel! however much the faith would disperse you all over the earth, always consider yourselves as members of a chosen people. If you realize and if you understand that the faith of our ancestors is our sole patriotism, *if you realize that in spite of your cover nationalities you form only one and the same people,* if you believe that only Judaism constitutes the religious and

political truth, if you are convinced in the above, you universal sons of Israel, you will come to us, you will listen to our appeal and you will prove that you accept it."

(In 1860, Isaac Adolphe Crémieux, the well-known Jewish leader in France, founded the Universal Jewish Alliance (Alliance Israélite Universelle). On this occasion he issued a circular appeal to the Jewish organizations throughout the world. The above quotation is from this circular appeal. Quoted by A. Shmakoff. "Jewish Speeches," p. 131.)

(j) "It is our opinion that the Jewish question can be solved only by the *Jews themselves. . . . We no longer want to wear the mask of any other nationality."*

(Theo. Hertzl, in Congress Addresses delivered at Basle, December 26, 1901, p. 28. Published by the Federation of American Zionists, 1917, New York.)

(k) "Furthermore, it is well understood in Germany and in Austria that the Jews of Russia have never had real citizenship in Russia, and although a Jew may have been born in Russia, that does not necessarily imply that he has been a citizen of Russia. Realizing that, and for other apparent reasons, the German and Austrian Governments are making every effort to secure the cooperation and good-will of the large Jewish population, now under their control."

(Rabbi Judas L. Magnes. See his letter to Mr. Byrlavski, June, 1916. Published in the Report of the Commission of the American Jewish Relief Fund. New York City, March, 1917.)

(l) "Let us forget whence we spring. No more talk of 'German' or of 'Portuguese' Jews. Though scattered over the earth we are nevertheless a single people."

(Rabbi Salomon Lipmann-Cerfberr in his opening speech delivered on July 26, 1806, at the meeting preparatory to the Synedrion. Quoted by H. S. Chamberlain in his "Foundations of the Nineteenth Century," Vol. I, p. 329.)

(m) "Israel is a nationality. We are born Jews, *'natu'* because we are born Jews. A child born from Jewish parents is Jewish. The very birth casts on him all the duties of an Israelite. It is not through circumcision that we obtain our Israelan quality. Nay, circumcision is in no way analogous to Christian baptism. We are not Israelites because we are circumcised, but, on the contrary, we circumcise our children because we are Israelites. We acquire the Jewish character through our birth, and we can never lose it nor get rid of it. *Even if a Jew denies his religion, even if he is baptized, he does not cease to be an Israelite.* All Israelite duties continue to remain with him."

(Archives Israélites, 1864. Quotation from Ed. Drumont, "La France Juive," Vol. I, p. 14, 12th ed. Paris: C. Marpont E. Flammarion.)

5. EXTRACTS FROM PROTOCOLS

(a) "The economic crises were created by us for the Goys only by the withdrawal of money from circulation." (Protocol XX.)

(b) "We hold in our hands the greatest modern power—Gold." (Protocol XXII.)

Substantiations

(a) "The first official violation of Jewish liberties invariably brings about an economic crisis. Therefore, no weapons can be effectually used against us, because these cut the hands that wield them."

(Theo. Hertzl, "The Jewish State," p. 43.)

(b) "When we rise, there rises also our terrible power of the purse."

(Theo. Hertzl, "The Jewish State," p. 10.)

(c) "The day is approaching when all the wealth of the world will become the property of the Sons of Israel."

(Isaac Adolphe Crémieux, quoted by A. Shmakoff, "Jewish Speeches," p. 131.)

(d) "The Government of Palestine (in the hands of Jews), composed of *men of wisdom* and of intellectuals *will guide* the economic movement not only of the Orient and of Anatolia, but probably also of the *whole world*."

(The Inkilab, a Jewish paper published in Constantinople. Quoted in La Vieille France, No. 108, February 13, 1919, p. 21.)

6. EXTRACT FROM PROTOCOL

"At present, if any of the governments raises a protest against us, it is done only as a matter of form and at our desire and by our order, because their anti-Semitism is necessary to us to govern our smaller brothers." (Protocol IX.)

Substantiations

(a) "The governments of all countries, scourged by anti-Semitism, will serve their own interests in assisting us to obtain the sovereignty we want."

(Theo. Hertzl, "The Jewish State," p. 11.)

(b) "Disaster binds us together, and, thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and a model State."

(Theo. Hertzl, "The Jewish State," p. 10.)

III. PARALLELISM BETWEEN THE PROTOCOLS AND CERTAIN ACTIVITIES OF THE JEWS OUTSIDE OF RUSSIA

There are a number of important policies in the Protocols which find a striking parallel in certain activities and movements among Jews in various parts of the world outside of Russia. Among these policies of the Protocols are: the control of the press for political purposes, securing international or so-called "minority" rights for the Jews, the stirring up of class hatred and social disorder, and the promotion of revolutions and internationalism.

"SECRET KINGDOM OF THE PRESS"

1. The boast is made in the Protocols that in Europe the press, with unimportant exceptions, is under Jewish control. It is indeed true that the Jewish influence in the press in many parts of the world is very powerful. Just how powerful it is in America it is difficult to state. It is certainly a great and growing power in New York City. A Jewish magazine, *The American Jewish News,* recently pointed with pride to the great number of newspapers in New York which are either controlled by the Jews or in which Jews occupy important strategic positions. In the article referred to, which was published in the issue of March 28, 1919, under the title "Men Who Make Our Newspapers," the following statement is made:

"While it is an accepted fact that certain of our industries to-day are almost entirely directed and supported by Jewish minds and labor, there are nevertheless just as many which are not generally conceded to come within the same classification which have at their head men of Jewish descent. Most important among these latter is the greatest of all public institutions— the press.

"Hardly a newspaper of importance thrives in this city but it has at its head or in some position of paramount influence a

man in whose fibre there is Jewish energy. And with one exception the achievements of these men who mould and interpret American public opinion could provide material for books of incalculable inspiration."

The article proceeds to refer to several large dailies in New York which are owned or controlled by Jews, with biographical sketches of these men and their subordinates. At the end of the article it is stated that the men mentioned are "but a few of a great number."

That there is nothing new in the Jewish policy of controlling the press is shown by the following statement of Isaac-Adolphe Crémieux, who in 1860 founded the Alliance Israélite Universelle.

"Consider the governmental and public offices as nothing. Look upon all honors as upon nonsense. Do not pay any attention for the time being to money itself. . . . *Capture the press!* Through it everything will come to you in the natural course of events."[1]

The complete dictatorship over the press exercised by the Jewish Bolshevist leaders in Soviet Russia is such a generally accepted fact that it needs no extended comment. All newspapers that have attempted in any way to criticize the Bolshevist government have been ruthlessly suppressed, and many writers who have dared to criticize Trotzky have been executed.

The policy of the Bolsheviks is well expressed by one of the Soviet officials, N. Bukharin, in "The Communist Program," published by the Soviet printing office, called "The Communist," Moscow, 1918, Chapter VII, pp. 20-23:

"The Communist (Bolshevist) party receives from all sides accusations and even threats like the following: 'You close newspapers, you arrest people, you forbid meetings, you trample under foot freedom of speech and of the press, you reconstruct autocracy, you are oppressors and murderers.' It is necessary to discuss in detail this question of the 'liberties' in a Soviet Republic.

"At present the following is clear for the workingmen and the peasants. The Communist party not only does not demand any liberty of the press, of speech, meetings, unions, etc., for

[1] Quoted from A. Shmakoff. Address in defense of T. Vekshin and others, p. 36. Moscow: University Printing Office. 1907.

the bourgeois enemies of the people, but, on the contrary, it demands that the government should be always in readiness to close the bourgeois press; to disperse the meetings of the enemies of the people, to forbid them to lie, slander, and spread panic; to crush ruthlessly all attempts at a restoration of the bourgeois régime. This is precisely the meaning of the dictatorship of the proletariat."

"MINORITY RIGHTS" IN THE LIGHT OF THE PROTOCOLS

2. From a practical point of view it is of the utmost importance to Christian countries to ascertain whether the Jews are to be treated as citizens who enjoy equal rights and equal duties with the rest of the community, or whether they are to have, in addition, special privileges uniform in every country because they are Jews.

The American Constitution grants equal rights to all citizens of the United States, without distinction as to race or religion. The same conception of citizenship prevails in a majority of the western European countries (Great Britain, Netherlands, France, Italy, Switzerland, Norway, and Sweden).

During the last two years, however, the Jews in various countries have adopted a peculiar policy, threatening the fundamental principles of equal citizenship, by demanding special national or minority rights in central and eastern European states. During the Peace Conference the Jews maintained an influential delegation at Paris which insisted that such rights be granted to the Jews in Poland, Austria, Roumania, Jugoslavia, Czechoslovakia and Ukrainia. A special Bill of Jewish Rights was presented by the Jewish delegation to the Peace Conference. This bill contained the following stipulations:

"*First* — New guarantees of citizenship for those born in the territories affected, or resident therein since August, 1909.

"*Second* — All citizens to enjoy equal civil, religious, national and political rights, without distinction of birth, race, nationality or religion.

"*Third* — The right to use the language of any national minority in business, private intercourse, public meetings or the press shall be guaranteed; nor shall there be any restriction of such language in the schools or other institutions, nor shall the validity of any transaction or document be affected by the use of any language whatsoever.

"*Fourth* — The state shall recognize the several national

minorities as constituting distinct autonomous organizations, having the right to establish, manage and control schools and religious, educational, charitable and social institutions.

"Fifth — Each national minority shall be allotted its proportion of state, departmental and municipal funds, based on the ratio of its numbers in the respective areas, as well as in the entire population.

"Sixth—Proportional representation of national minorities in elected bodies.

"Seventh — Those observing any other day except Sunday as Sabbath shall not be required to perform on such days acts they regard as desecrations, and shall be permitted to conduct business on Sunday if they so desire.

"Eighth — The signatories to the treaty, or any minority which may be affected by failure to observe its provisions, shall be entitled to submit complaints for adjudication to the League of Nations, which will assume jurisdiction." (New York *Tribune,* June 12, 1919.)

This Bill of Rights was strongly endorsed by the American Jewish Congress held in Philadelphia in December, 1918. We quote an article in the New York *Tribune* of May 14, 1919, on this subject:

"NATIONS MUST GUARANTEE RACIAL RIGHTS, SAYS MACK.

"CHAIRMAN OF JEWISH DELEGATION TO PARIS CABLES RESULTS OF ITS EFFORTS.

"According to a cable received by the Zionist Organization of America from its president, Judge Julian W. Mack, who is now in Paris, heading the American Jewish Congress delegation to the peace conference, and chairman of the Jewish delegations from every part of Europe, the treaty offered to Germany requires Poland and other nations to accept separate provisions guaranteeing rights to racial, religious and linguistic minorities within their boundaries.

"Judge Mack says the word 'national' is not included in the treaty as now formulated, but that a decision on this point is expected in a few days.

"He expresses himself as sanguine that the substance of the demands adopted by the American Jewish Congress, held in Philadelphia last December, will be obtained."

Moreover, the Bill of Rights was endorsed by most of the recognized Jewish organizations throughout the world.

"NINE MILLION JEWS PRESENT BILL OF RIGHTS AT PARIS," is the title under which the universal support of Hebrew national rights within the boundaries of other nations was recorded by the New York *Tribune* on June 12, 1919.

Mr. Edward Dillon, in his book "The Inside Story of the Peace Conference," referring to these national rights and to the support which was extended to the Jewish demands, stated that the Allied policy was "looked upon as anything but disinterested." Mr. Dillon further said:

"Unhappily this conviction was subsequently strengthened by certain of the measures decreed by the Supreme Council between April and the close of the Conference. The misgivings of other delegates turned upon a matter which at first sight may appear so far removed from any of the pressing issues of the twentieth century as to seem wholly imaginary. They feared that a religious — some would call it racial — bias lay at the root of Mr. Wilson's policy. It may seem amazing to some readers, but it is none the less a fact, that a considerable number of delegates believed that the real influences behind the Anglo-Saxon peoples were Semitic.

"They confronted the President's proposal on the subject of religious inequality, and, in particular, the odd motive alleged for it, with the measures for the protection of minorities which he subsequently imposed on the lesser states, and which had for their keynote to satisfy the Jewish elements in eastern Europe. And they concluded that the sequence of expedients framed and enforced in this direction were inspired by the Jews, assembled in Paris for the purpose of realizing their carefully thought-out program, which they succeeded in having substantially executed. However right or wrong these delegates may have been, it would be a dangerous mistake to ignore their views, seeing that they have since become one of the permanent elements of the situation. The formula into which this policy was thrown by the members of the Conference, whose countries it affected, and who regarded it as "fatal to the peace of eastern Europe, was this: 'Henceforth the world will be governed by the Anglo-Saxon peoples, who, in turn, are swayed by their Jewish elements.' " (Pages 496, 497.)

Mr. Dillon emphasizes that the Jewish demands for special national privileges were largely fomented by western Jews, including those of the United States. He even states that among the many Jews who were present at the Paris Peace Conference "the largest and most brilliant contingent was sent by the United States." (Page 12.) According to this author, "Their principal mission, with which every fair-minded man sympathized heartily, was to secure for their kindred in Eastern Europe rights equal to those of the populations in whose midst they reside. And to the credit of the Poles, Rumanians, and Russians, who were to be constrained

to remove all the existing disabilities, they enfranchised the Hebrew elements spontaneously. But the western Jews who championed their eastern brothers, proceeded to demand a further concession which many of their own co-religionists hastened to disclaim as dangerous — a kind of autonomy which Roumanian, Polish and Russian statesmen, as well as many of their Jewish fellow-subjects, regarded as tantamount to the creation of a state within a state." (Page 13.)

The treaties imposed by the Allies upon Poland, Rumania, Czecho-Slovakia, Jugo-Slavia and Greece granted all, or nearly all the demands of the Jews contained in the above "Bill of Rights," while Austria and Hungary gave pledges in their treaties with the Allied and Associated Powers, that they would protect "minority rights" in the same general way defined in the treaties with the other five powers.

These treaties, as Mr. Dillon correctly points out, go much further than to guarantee to the Jews residing in these several countries full political equality with other citizens, and freedom from persecution or discrimination on account of race or religion. Not only did the treaties contain such guarantees,— which, Mr. Dillon states, the small powers in question were quite willing to give, — but they contained a principle new to international law, viz. that a racial minority should be treated in various relations as a separate entity within the State, with separate rights of its own, which it is permitted to enforce against the national government. An illustration of this new principle is found in certain articles of the treaty with Poland relating to educational matters. By these articles the Polish State is actually compelled to permit the Jews, in towns and districts where they constitute "a considerable proportion" of the population, to administer primary education in their own language in the Jewish schools, supported by an allocated part of the state funds. The articles of the treaty which create this extraordinary "minority right" are quoted *verbatim* below. The two articles must be read together and compared with each other to bring out their full meaning.

"ARTICLE 9

"Poland will provide in the public educational system in towns and districts in which a considerable proportion of Polish nationals of other than Polish speech are residents

adequate facilities for ensuring that in the primary schools the instruction shall be given to the children of such nationals through the medium of their own language. This provision shall not prevent the Polish Government from making the teaching of the Polish language obligatory in the said schools.

"In towns and districts where there is a considerable proportion of Polish nationals belonging to racial, religious or linguistic minorities, these minorities shall be assured an equitable share in the enjoyment and application of the sums which may be provided out of the public funds under the State, municipal or other budget, for educational, religious or charitable purposes.

"The provision of this article shall apply to Polish citizens of German speech only in that part of Poland which was German territory on August 1, 1914.

"ARTICLE 10

"Educational Committees appointed locally by the Jewish Committees of Poland will, subject to the general control of the State, provide for the distribution of the proportional share of the public funds allocated to the Jewish schools in accordance with Article 9, and for the organization and management of these schools.

"The provisions of Article 9 concerning the use of languages in schools shall apply to these schools."

In some central European countries the Jews took prompt advantage of the favorable feeling created in Paris by the Jewish leaders towards the Jewish national demands. Thus, for instance, in Ukrainia a special ministry for Jewish affairs was established, headed by Krasny Pinhoos, a Jew. According to information contained in an editorial article in the *New Witness* of April 11, 1919, the new minister of the Jews "told a press representative that the Jews take part in the spiritual and social life of the Ukraine under conditions of equality with those of the rest of the population, but that in affairs appertaining to the Jewish community they would govern themselves."

The *New Witness* made a rather peculiar deduction from the above statement of Mr. Pinhoos:

"But it is anyhow a good thing that in one country at least the Jewish race should be regarded and should consent to be

regarded as something different and separate. We presume that as soon as the Jewish State in Palestine is established, Mr. Pinhoos will change his title to that of Jewish Ambassador. Mr. Pinhoos hopes that before long there will be many other such ministries established, but while Isaacs and Mond can govern England and dictate to the Peace Conference, there is not much hope that they will desire to rule the affairs of Whitechapel."

Mr. Israel Zangwill, in a recent address at the Poale Zion Conference in London, went a step further when he stated that the race which produced "a Beaconsfield, a Reading, a Montagu, a Klotz, a Kurt Eisner, a Trotzky" should be represented as an independent member of the League of Nations. (See Mr. Zangwill's statement in *The Jewish Chronicle,* February 27, 1920, No. 2656, p. 28.)

In view of the adoption of this policy by the Jews in Paris, Americans are justified in ascertaining just what is the position of the American Jewry with respect to enforcing such a program here. Our Constitution knows no such thing as foreign national rights enjoyed by persons who at the same time enjoy the privileges of American citizens. A subject of a foreign nationality when he becomes an American citizen renounces his former allegiance, and it is upon this condition only that he becomes a member of our body politic.

Nevertheless in the United States itself, where the Jews enjoy an absolute equality of rights with all other citizens, they have recently endeavored to build up an institution which is entirely opposed to the spirit of the American Constitution, namely, a special Jewish court which tries cases pertaining only to the Jews. This institution is known as "The Jewish Court of Arbitration" and holds its sessions in one of the Municipal Court rooms in New York City. This fact was briefly recorded by the New York *Times* in its issue of February 19, 1920, in an article under the title, "Jews Here Start Modern Sanhedrin." While this significant fact may have passed almost unnoticed by the American public, nevertheless it has already attracted attention in France.

It is unthinkable to any American brought up under a system of government which has provided a check against the oppression of minorities by the majority, that special rights should be granted to any of the ethnic elements of our population, such as the Jews, the Chinese, the Negroes, or any other

racial group, or that any of these groups should by virtue of such special rights diminish our sovereignty by a treaty provision similar to Article XII of the special treaty with Poland. By this article Poland agreed that any member of the Council of the League of Nations should have the right to bring to the attention of the Council any infraction *or any danger of infraction* of any of these obligations (the national rights of the Jews), and that the Council may thereupon take such action and give such directions as it may deem proper and effective in the circumstances.[1]

The whole question of Jewish double national rights is of the utmost importance, since the recognized Zionist leaders and the international Zionist organizations have on various occasions strongly urged the adoption of such double rights. Such rights and privileges for the Jews indeed are more than "national rights"; they are in one sense international rights common to Jews living in different countries. In other words, under such a system they would enjoy both the rights of citizenship of the particular country in which they live, and in addition, special privileges granted to them alone. The granting of such privileges to the Jews would constitute a series of international rights conferred exclusively upon the Jewish

[1] The full text of Article 12 of the Treaty between the Allied and Associated Powers and Poland is the following:

"Poland agrees that the stipulations in the foregoing Articles, so far as they affect persons belonging to racial, religious or linguistic minorities, constitute obligations of international concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the assent of the majority of the Council of the League of Nations. The United States, the British Empire, France, Italy and Japan hereby agree not to withhold their assent from any modification in these Articles which is in due form assented to by a majority of the Council of the League of Nations.

"Poland agrees that any member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction of the Council, or any danger of infraction of any of these obligations, and that the Council may thereupon take such action as it may deem effective in the circumstances.

"Poland further agrees that any difference of opinion as to questions of law or fact arising out of these Articles between the Polish Government and any one of the Principal Allied and Associated Powers, or any other power, a member of the Council of the League of Nations, shall be held to be a dispute of an international character under Article 14 of the Covenant of the League of Nations. The Polish Government hereby consents that any such dispute shall, if the other party thereto demands, be referred to the Permanent Court of International Justice. The decision of the Permanent Court shall be final and shall have the same force and effect as an award under Article 13 of the Covenant."

race. The Protocols of the Zionist Men of Wisdom contemplate this very thing in the following language:

"Then our international rights will sweep away the national rights in a limited sense and will rule countries in the same manner as the civil power of each state regulates the relationship of its subjects among themselves." (Protocol No. II.)

It is a question to what extent the demands for Jewish minority rights in eastern European states may be a part of the general Zionist movement. To this movement little attention can be given in this volume. It is sufficient to quote a portion of an article published in the New York *Globe* on January 25, 1919, under the title "Want Brandeis to Govern Judea." The staff correspondent of the New York *Globe* and Chicago *Daily News* in London, under date of December 31, 1918, refers to the Zionist movement and the exposition of its objects and purposes by one of its leaders, Ittimar Ben Avi:

"If the plans and ambitions of the recently proclaimed nation of Judea are fulfilled, Louis Brandeis, now Justice of the United States Supreme Court, will be the first of the new rulers of Israel. The dream of the renationalization of Palestine which has lived for 2,000 years in the hearts of the Jews is fast entering the realm of reality. Judea is sending its delegates to the peace conference. Its existence as a nation has been recognized by the allies, its declaration of independence has been signed and its diplomats and politicians are already busy moulding the future of its institutions.

"Ittimar Ben Avi is the first of its peace delegates to reach London. An impassioned idealist who already visions Judea enrolled among the great powers of the world, is Ben Avi. But his idealism and his oratorical agitations on behalf of Judea have not impaired his worth as a diplomat.

UNDER BRITISH TRUSTEESHIP

" 'Israel cannot leap to its feet, full grown and capable,' he explained. 'It has been scattered and dormant too long. As delegate to the peace conference, I am to outline the demands of the new Judea. The first and most important of these is the political desire of the new Hebrew nation. We desire a British trusteeship for a period of twenty-five years. We do not want to establish a parliament or congress in Judea for at least twenty-five years. The British have emancipated us from the Turk. Great Britain is more capable of governing or overseeing Palestine as a colony than any one other country.

" 'If the English will agree to this our plan then includes the appointment by England of a Zionist as governor-general

of Judea. It is more or less known among Zionists that Mr. Justice Brandeis is the most logical man now living for the position of governor-general. Under him there should be two sub-governors — one a Christian and the other a Moslem. Both should be appointed by England. We also intend to have attorney generals for the various provinces and mayors for the various communities in Palestine. These are to be elected by the people.

" 'After twenty-five years Judea may be in position to govern herself. As a totally independent nation and part of an entente including Armenia and Arabia, Judea would be a powerful asset to the western world not only as a producer of culture and a contributor to the world's markets, but as a military barrier against any power seeking to control the Suez Canal.'

"OUTNUMBERED BY OTHERS

"Ben Avi's desire for a British over-lordship is inspired by the fact that were Palestine to proclaim a complete independence to-day and seek by popular vote to elect its own ruler, the Moslem and Christian peoples living there would outnumber and outvote the Hebrew population. The result would be a nation in which the Jews were in the minority. By England's recognition of Judea as a Jewish nation and giving its Moslems and Christians representation through sub-governor generals, the Zionists are confident that their dreams will be most practically fulfilled.

"The history of Palestine's struggle towards renationalizing of the Jewish race is comparatively recent. Beginning some forty years ago with the agitation of a handful of idealists, the movement expanded slowly. Great effort to repopulate Palestine with Jews drawn from Russia for the most part met with indifferent success. In the face of ridicule and protest from their own race, the Jews of England, the United States, France, Russia and Germany, acting as an intensive minority, pursued their dream."

RADICAL AND REVOLUTIONARY ACTIVITIES OF THE JEWS IN VARIOUS COUNTRIES

3. The strategy of stirring up class hatred in Christian nations, and the encouragement of revolutionary radicalism to that end, which has such a prominent place in the Protocols, finds corroboration in the very prominent part which, in recent times, the Jews have been taking in the radical and revolutionary movement in many parts of the world, including Hungary, Germany, Holland, Poland, the United States, and certain South American states.

THE PROTOCOLS

The predominant influence of the Jews in the Bolshevist movement throughout the world is a question which is publicly discussed in the European press. The Budapest correspondent of the *London Times* some time ago stated:

"Hungary is being terrorized by Jewish agitators." (*American Jewish News,* May 2, 1919.)

Charges of this kind have appeared in the press in many European countries. In this connection we call the attention of the reader to an article of the *Morning Post,* entitled "An Insult to Poland," August 30, 1919. In this article, among other things, the following is stated:

"It is unfortunately true that Bolshevism is very largely a Jewish movement. In Russia the Jewish Bolsheviks have taken a terrible revenge upon all whom they regarded as enemies, and also upon all who protected the Russian peasantry against the exactions of the Jewish usurers."

This article closes with the following sentence:

"And we warn Jews also, not for the first time. They are showing themselves not Englishmen of the Jewish faith, as we used to consider them, but a nation with a foreign policy of their own — and that policy hostile to the friends of England. And that is what in the end Englishmen will not stand."

The three following documents are also of importance:

(a) An editorial article which appeared in the London *Morning Post* on April 8, 1919, entitled "Bolstering the Bolshevik."

(b) A letter signed by Lionel Rothschild and nine other well-known British Jews to the editor of the London *Morning Post,* which practically justifies the stand that was taken by that paper.

(c) Comment on the two above-mentioned documents published in the *American Jewish News* on May 2, 1919.

We set forth in full these three documents.

(a) *"Bolstering the Bolshevik*

"The news from Russia fluctuates from day to day. It is now reported that the situation on the Murmansk Coast has somewhat improved; but the situation in Archangel is obviously critical. Our soldiers have driven off formidable attacks; but the fighting is close and desperate. From South Russia the Bolsheviks reported that Odessa had been captured, and although we may hope that if this is true the Allied forces

were safely evacuated, there remains a terrible anxiety as to the fate which may have overtaken our devoted friends in South Russia. For these critical situations we do not blame the War Office; but we do blame Allied policy which has trifled with the whole situation and has alternated between large promises to our Allies and obsequious approaches to our enemies. We are informed that although the anti-Bolshevist Armies in Russia have been promised arms and supplies in abundance, what they have actually received has been contemptible. The result is that they are fighting almost naked and in many cases without arms. We may be certain both our soldiers and our allies in Russia are putting up a brave and desperate fight for their lives and their cause, but in these circumstances they must feel that they have been forgotten, if not betrayed, by those upon whom they looked for support. And so it is in Poland. We hear from trustworthy sources that the spirit of the Poles is magnificent. They are ready to become a strong and trusty support of the Allies upon the eastern borders of Germany; but they ask in vain for munitions, supplies and raw materials, and they see their vital communications with the Baltic left in the hands of their enemy and ours.

"Poland and Russia are one problem in this sense. We must support our friends if we are to defeat the Bolsheviks, and their secret abettors the Germans. For it is certain in that while Germany consistently suppresses Bolshevism in Germany she encourages it in Poland and Russia. But we are not supporting our friends. We promised them supplies which did not arrive, and political support which breaks down before German opposition. What is the reason of it? We notice that the *Daily Herald* and the *Daily News* are persistently telling the people of this country that we are fighting Bolshevism in obedience to the pressure of the capitalists. Now that is a lie. We are fighting Bolshevism in opposition to a very strong group of German-Jewish and Russian-Jewish capitalists, who are secretly working for the Bolshevist cause. Mr. Lansing may or may not be aware of the fact, but he is helping as corrupt a group of international financiers as ever lived. And the object of that group is to support Bolshevism in Russia in order to make a deal with the Bolsheviks. We have mentioned several times the disagreeable fact that the Russian Bolsheviks were Russian Jews. These Jews are at the present moment in control of the Russian Government and they have powerful friends in all the Allied countries who are helping them. We have appealed to the British Jews, but appealed so far in vain, to dissociate themselves formally from a cause which is doing the Jewish people terrible harm in all parts of the world. In reply the Jewish press shower upon us not only abuse but threats. Thus, for example, the *Jewish World* threatens us with the fate of Mordecai: '. . . we wish it no harm, but we

would beg it to recollect,' so it says, '*while yet it has its feet upon the earth,* the fate of its anti-Jewish forbear in that narrative, in the hope that it may mend its ways betimes.'

"We are aware of the significance of that threat. We fully understand what it means, and the secret Allies upon whom the *Jewish World* reckons when it makes it. We saw them at work in Glasgow and Belfast. We see them at work now in Budapest, where, it is reported, out of thirty members of the Bolshevik Soviet, twenty-six are Jews. We understand the threat, but we do not propose to be deterred in our duty to the British public by the terrorist methods of the Bolsheviks. And we suggest to the British Jewish community — most of whom, we believe, are by no means in sympathy with this crusade — that they are being served very badly in their newspapers, which openly threaten Bolshevik methods and scoff at advice which is tendered in a friendly spirit. In secret, we feel certain, the majority of the British Jews distrust and dislike the fanatics who are now leading Jewry astray in the cause of a spurious Jewish Imperialism. But they are afraid to dissociate themselves publicly from the dervishes of Judaism. In the meantime these powerful influences are at work in every country, and chiefly in Paris, where they are working powerfully against the cause of Poland. An unseen hand is at this present time stifling the infant Poland in its cradle, and this is being done in the interests of German-Jewish Capitalism. It is a conspiracy which is assisted by so-called Liberal newspapers like the *Daily News,* and so-called Labor newspapers like the *Daily World;* but it is a conspiracy, nevertheless, which is directed against the cause of liberty in Poland and in the interests of alien Capitalism. For it remains true that our labor agitators, while they are the enemies of British Capital, contrive to be the friends of the Capitalism of the enemies of England. Mr. Lloyd George and President Wilson—those champions of liberty — also appear to be more susceptible to the influence of an alien capitalism than to the cry for freedom of long enchained Poland. We ask our readers, who remember the traditional friendship of England with the Polish cause, to mark the note of anguish in Mr. Paderewski's statement which we publish this morning. He speaks — and he speaks truly — of 'the bitterness of the disappointment of the Polish population,' but it is not only the Polish population that is disappointed by the great Danzig betrayal. Every student of Allied interests must see that, whereas a strong Poland might be a bulwark against both German militarism and Russian Bolshevism, a weak Poland must be the vassal of one and the victim of the other. As to the economic side of the question, British commerce may bid farewell to all hope of a connection in Poland if it leaves Poland in such a situation as to be the enforced dependent of Germany."

(b) "Bolshevism and Jewry — a Repudiation

LONDON MORNING POST,
April 23rd, 1919.

"To THE EDITOR OF THE MORNING POST:—

We have read with deepest concern and with sincere regret certain articles which have recently appeared in two closely associated Jewish newspapers in this country on the topic of Bolshevism and its ideals. In our opinion, the publication of these articles can have no other effect than to encourage the adoption of the theoretic principles of Russian Bolsheviks among foreign Jews who have sought and found refuge in England. We welcome, accordingly, your suggestion that British Jews should 'dissociate themselves from a cause which is doing the Jewish people harm in all parts of the world.' This is profoundly true, and we, on our behalf and on behalf of numbers of British Jews with whom we have conferred, desire to dissociate ourselves absolutely and unreservedly from the mischievous and misleading doctrines which those articles are calculated to disseminate. We repudiate them as dangerous in themselves and as false to the tenets and teachings of Judaism.

Partly in order to counteract the mistaken policy of the newspapers referred to, the League of British Jews was founded in November, 1917. The proceedings and views of the League are published in a monthly bulletin, entitled *Jewish Opinion,* which can be obtained at the office of the League, 708-709 Salisbury House, E.C. 2, and which may eventually be merged in a larger journal appearing at more frequent intervals. For we thoroughly concur with your criticism that 'the British Jewish community, most of whom,' as you rightly say, 'are by no means in sympathy with this (Nationalist) crusade, are being served very badly by their newspapers.' Meantime we take this opportunity of repudiating in public the particular statements in those newspapers to which you have felt it your duty to call attention.

Yours, etc.,
LIONEL DE ROTHSCHILD
SWAYTHLING
PHILIP MAGNUS
MARCUS SAMUEL
HARRY S. SAMUEL
LEONARD L. COHEN
I. GOLLANCZ
JOHN MONASH
CLAUDE G. MONTEFIORE
ISIDORE SPIELMANN."

(c) "Prominent London Jews justify anti-Semitic Attack
"General Monash, Rothschild and Montefiore Figure in Agitation.

"In reply to a recent article in the London *Morning Post,* in which the editor accused the Jews as being Bolsheviks, a letter justifying the stand of the *Post* in the matter was sent to that paper and signed by Baron Lionel Rothschild, Lord Swaythling, Sir Magnus, Sir Marcus Samuel, Sir Harry Samuel, General Monash, Sir Isidore Spielmann, Claude Montefiore, Leonard Cohen and Professor Galantz.

"As a result of this letter, a self-sanctifying leading editorial appeared in the *Post,* which cried out in virtuous indignation against all those who had previously questioned that the majority of the Jews are Bolsheviks. The letter, coming as it has, at a time when the anti-Semitic pot is boiling in London, has a peculiarly unfortunate effect. The opinion of London Jewry towards these ten men they consider have betrayed them, may best be left to the imagination."

It is significant that the feeling that the Jews are largely instrumental in promoting Bolshevism and radicalism in general is by no means confined to England. The New York *World* published on January 26, 1919, a cable from Buenos Aires entitled "Argentina Deports Fourteen Hundred Bolshevists." The cable reads as follows:

"Buenos Aires, January 25.— Fourteen hundred prisoners, charged with Bolshevist activities, are on board a cruiser here awaiting deportation, according to Secret Service Men. *The majority of them are Russian Jews.* Some Spaniards are among the number."

In the same connection the New York *Tribune,* on January 24, 1919, reported that in Buenos Aires posters were put up in which the Russian Jews were blamed "for the recent outbreaks, as well as the anarchistic outbreak in 1910," and it was demanded that "the government rid the nation of this Jewish pest."

In the issue of *The Review* of March 13, 1920, an article was published entitled "Bolshevism in Holland." The article gives a brief description of the Bolshevist movement in Holland. It also gives the names of the most prominent leaders of the Bolshevist movement in that country. In part the article reads as follows:

"First among these is Mr. David Wijnkoop, *an Amsterdam Jew,* of a fiery, impetuous temperament, a great orator with

a strong hold on the masses. He is the Dutch counterpart of his Russian comrade Trotzky, whom he resembles even in outward appearance, and a faithful henchman of his Moscow *alter ego* in the spreading of the latter's international propaganda."

It is a well-known fact that in Hungary, during the Bolshevist revolution of 1919, Bela Kun, whose real name is Cohen, a Jew, became the dictator. It was often reported in various papers that out of the thirty-one Soviet officials in Hungary twenty-six were Jews.

In Austria revolutionary attempts were made to set up a Bolshevist government, and the two brothers Alder, as well as Friedrich Adler, all of whom are Jews, were the leading spirits of the Bolshevist revolutionary propaganda in that country.

In Germany the first Spartacan revolt was almost exclusively under the control of Jews. Among others were: Rosa Luxemburg, Clara Zetkin, Radek (whose real name is Sobelsohn), Eugene Levine, Muscham.

In the recent attempt to overthrow the Ebert Government and set up a Bolshevist Republic, almost all of the leaders in Berlin were Jews. The New York *Sun,* under date of March 18, 1920, gives the names of the Communist leaders who attempted to overthrow the government as follows: Colin, Daumig, Newmann, Dr. von Kahn, Kurt Bever, Levy.

As to the United States the following should be stated:

While it is a generally recognized fact that the Socialist, Communist, Radical, I. W. W., and Bolshevist movements are largely recruited from the foreign-born population of various nationalities, nevertheless it can scarcely be denied that the moving spirit of the destructive revolutionary propaganda is largely Jewish and fomented by Jews. Thus, for instance, the notorious "Russian" Soviet Bureau, headed by Ludwig C. A. K. Martens, a German, was almost exclusively composed of Jews. Those who were in charge of responsible departments in the Bureau were as follows:

Abraham Heller	Manager of the Commercial Department
Nuorteva	Whose real name is said to be Neuberger, Manager of the Propaganda Department

Gregory Weinstein . . . General Office Manager
Morris Hillquit) . . . Counselors at law for the So-
Charles Recht) viet Bureau

All of the five Socialists who were recently ousted from the Assembly of the state of New York by an overwhelming vote were Jews. Their names are: Louis Waldman, August Classens, Samuel A. de Witt, Samuel Orr, and Charles Solomon. During the trial of these men one of the most sensational pieces of evidence introduced by the state to show that the Socialist Party advocated the overthrow of the government by violence and revolution, was a book published in Yiddish by the Jewish Socialist Federation of America. This federation is a part of the Socialist Party. The official report of the Judiciary Committee of the Assembly of the State of New York remarks that in the book published in Yiddish, the principles of Socialism, "were not camouflaged, as they frequently are in English" (page 31). The book in question typifies the extreme of revolutionary Socialism in the United States. We quote some of the more striking passages:

"Workingmen cannot depend on '*peaceful* evolution'; they must prepare for a revolution, and class-dictatorship" (page 207).

"The Socialist movement rouses the workingmen to revolution; it preaches to them class-struggle, awakens within them class-consciousness, makes all necessary preparations for a Socialistic order. When society is ready for the overturn, when the Socialist organization feels that the moment has come, it will make the revolution. To predict when and how this should be done is impossible. This is a thing which must be determined separately in every country, because the circumstances in every country are different. No sooner than the revolution is made, however, the first aim of the Socialists must be to seize the government, the state, by whatever means they can succeed in doing this with and then their rule must establish the dictatorship of the Proletariat.

"This dictatorship will be employed for one thing, *to eliminate capitalism by force, take away by force the capital from private owners* and transfer it to the ownership of the community."

"Socialists seek to be elected into the government principally for the sake of propaganda."

"To the Socialist at present, the meaning of class struggle, *Internationale, and dictatorship of the Proletariat must be clear. He must understand that Socialism is not a reform*

movement. He must know that Socialism is a Revolutionary world-perspective, and that the Socialist movement is a Revolutionary movement."

The radical periodicals published in this country in Russian are almost entirely managed and completely controlled by Jews. For instance, the *Russki Golos* has an editorial staff composed of four men, all of whom are Jews, namely, Weinbaum, Zvesdichiy, Sokolov, Gisenkin. The official organ of the Russian Communist Branch of the American Communist Party, the *Novy Mir,* is edited by two Jews, namely, N. Hourwitch, and Stoklitzky. The Bolshevist weekly, *Pravda,* is edited by two Jews, namely, Finkelstein and Weinstein. The Ukrainian Bolshevist tri-weekly publication, *Robitnik,* is published by a Jew, K. Pitlar. At the same time, even leaving out the well-known Yiddish publication *The Jewish Daily Forward,* with pronounced pro-Bolshevist tendencies, the new Anarchistic periodical, *The Communist World,* published in English, has the following men on its editorial staff, all of whom are Jews:

Maximilian Cohen	Editor
B. D. Wolfe	Associate Editor
George Ashkenouzi	Business Manager
H. Winitsky	Executive Secretary

Winitsky was recently convicted of criminal anarchy in the New York Courts.

Again, with the recently founded Communist Party of America, the rôle of the Jew is very important, inasmuch as its founder is Louis Fraina, an Italian Jew. Examples of this kind could be multiplied almost indefinitely. For this reason we must content ourselves with a reference to an article published in the New York *Call.* This is the official organ of the Socialist Party of America, which is issued under the motto:

"Workers of the world, unite! You have nothing to lose but your chains, and a world to gain."

The president of this publication is S. Block, a Jew. The article in question, entitled "Chicago Workers Plan Big May Day Demonstrations," deals with the arrangements for the May Day Parade of the Chicago radical labor organizations in 1919. It enumerates some of the organizations

which were represented in the conference which planned the demonstrations:

"Joint Board, Cloak Makers' Union.
11 branchers of the Workmen's Circle.
Millinery Workers, Local Union, 47.
Northwest Side Jewish Socialist Branch.
The Hebrew Trades.
The Brushmakers' Union.
The 13th Ward Jewish Socialist Branch.
The Karl Marx Jewish Socialist Branch.
Yipsel Jewish Socialist Branches 1 and 4.
Carpenters' Union, Local 504.
West Side Jewish Socialist Campaign Conference.
The Northwest Side Jewish Socialist Campaign Conference.
The 15th Ward Campaign Committee.
West Side Jewish Socialist Branch.
Amalgamated Local Union, 39.
Waist Makers' Union, 100.
International Ladies' Garment Workers' Union.
Bakers' Union, 237.
Capmakers' Union, Local 5.
Young People's Progressive Dramatic Club.
City Central Committee, Jewish Socialist Branches.
City Central Committee, Workmen's Circle.
Douglas Park Jewish Socialist Branch".

Indeed, it can scarcely be denied that the Jewish labor organizations as enumerated by this Socialist publication itself were in complete control of the whole May Day parade in one of the biggest cities in the United States.

One more fact of importance which should be mentioned is that four Anarchists, who were convicted and sentenced to terms of twenty years by the United States District Court for the Southern District of New York, were Jews. Their names are: Jacob Abrams, Samuel Lippman, Hyman Lachowsky, Mollie Stimer.

Finally, we refer to the well-known activities of Emma Goldman and Alexander Berkman, both of whom are Jews, and who were deported on the Soviet Ark "Buford."

Of course, it is significant that the radical labor movement is largely controlled by Jewish internationalists, but still more significant appears the fact that recently several rabbis have taken a definite stand in support of the Red movement. We shall refer here to two instances. On October 25, 1919, the

New York *Tribune* stated that Rabbi Judah L. Magnes had publicly announced that "he was a Bolshevik and in full sympathy with their doctrines and ideals." The article referred to is entitled "Bolshevik Talk Forces Magnes Out." Therein it is revealed that on account of his public announcement that he was in full sympathy with Trotzky, Rabbi Magnes was forced to resign from the American Jewish Committee. It is important to bear in mind that at that time Rabbi Magnes was one of the most honored members of the Jewish community. Rabbi Magnes was deputed in 1916 to represent in Europe the American Jewish Relief organization, The Joint Distribution Committee, which, among other activities, solicited and distributed money and supplies to the Jews in territories occupied by the Central Powers. Whenever there is a great mass meeting Rabbi Magnes appears as the chief Spokesman on behalf of the Jews in New York City, as has happened several times since his expulsion from the American Jewish Committee. Rabbi Magnes was one of the founders of the People's Council, which was dissolved by the United States Government during the war. Here is a tentative enumeration of Rabbi Magnes's activities as stated in the *Tribune* article above referred to:

"Dr. Magnes was one of the organizers of the American-Jewish Committee which has been engaged in philanthropic work among the Jews for the last fifteen years. Most of the work of the committee was confined to countries where the people were oppressed. Dr. Magnes has held many important posts and at one time was Rabbi of the Temple Emanu-El. Shortly after we entered the war he became a strong pacifist and was active in the People's Council.

"There was a movement started on the East Side early in the summer to make Dr. Magnes the Socialist candidate for Congress. The persons who attempted this move are now supporting Congressman London for reëlection. Dr. Magnes is chairman of the American Jewish Kehillah."

The other instance is that of Rabbi Maxwell Silver of Temple Shaari Zedek, Brooklyn, who, on January 8, 1920, was ousted by his congregation early in January, 1920, because of alleged radical utterances. "It was charged that he drew class lines and spoke of the rich as oppressors." (See New York *Times,* January 8, 1920.) This fact alone might not be of great importance, but the action of the New York Associa-

tion of Reformed Rabbis, as reported in the New York daily press, is significant:

"After the dismissal of Rabbi Maxwell Silver, of Congregation Shaari Zedek, of Brooklyn, the New York Association of Reformed Rabbis undertook the mediation of the trouble between the congregation and the Rabbi, and as a result pointed out that the whole difficulty was due to an *unfortunate misunderstanding.* Thereupon the trustees decided to recommend the reinstatement of Rabbi Silver, and we are happy to state that such reinstatement was ratified by the congregation after a special meeting last night. By a special resolution the New York Association of Reformed Rabbis expresses its confidence in the worthiness of Rabbi Silver and also in the good intentions of the Congregation Shaari Zedek to serve the cause of Israel."

It is also a peculiar fact to consider that certain powerful Jewish bankers were instrumental and active in spreading Bolshevism, which now threatens the whole world. In this connection we refer the reader to one of the "Sisson Documents," published by the United States Government in 1917 under the title "German Bolshevist Conspiracy":

On September 21, 1917, one of the leading German Spartacan leaders, a Jew, by name of Furstenberg, wrote a letter to a Bolshevist by the name of Raphael Scholan, who became later one of the Bolshevist commissaries in Soviet Russia, as follows:

STOCKHOLM, Sept. 21, 1917.

"To MR. RAPHAEL SCHOLAN,
Haparanda.

DEAR COMRADE:

The banking house, M. Warburg, opened an account for the enterprise of Comrade Trotzky, upon receipt of a telegram from the Chairman of the 'Rhein-Westphalian Syndicate.' A lawyer, probably Mr. Kestroff, obtained ammunition and organized the transportation of same, together with that of the money, to Lulea and Vardo, the firm of Essen & Son, Lulea, as to the consignee and the confidential persons to whom the sum demanded by Comrade Trotzky is to be handed. Fraternal greetings!

(sgd) FURSTENBERG."

Rumors that international Jewish financiers have been supporting the Bolsheviki in Russia are persistent.

Who are the international financiers? Perhaps the answer is to be found in the following cable dispatch of the Wolff Agency on the German situation in 1919, published by *La Vieille France* in the issue of February 13, 1919:

"The deputy Hyemann has revealed the curious fact: The Bolshevist movement is supported by financiers. The banker, Bleichroeder, has contributed two millions to the *Extremist Journal."*

It is of course known that Bleichroeder is one of the most powerful Jewish financiers in Germany.

It will be remembered that the Protocols bring out very distinctly two ideas, namely, economic and social dissensions of all kinds, including anarchism and communism and also a *world war.*

In a recently published book which has created much interest, entitled "The Inside Story of Austro-German Intrigue," by Joseph Goričar and Lyman Beecher Stowe, the authors advanced the theory that Jewish bankers have during the last century played an important rôle in European war conspiracies. Mr. Goričar was, during the early part of the late war, Austro-Hungarian Consul in Berlin. We refer to one of the most important passages in the book bearing upon the subject:

"The pro-war bankers of 1854 as well as those of 1914 originated in the Semitic banking center of Frankfort-on-the-Main in Germany, the birthplace of the Bethmann-Hollwegs, the Goldschmidts, the Seligmans, Jacob Schiff,[1] and the Rothschilds.

[1] It has been stated by one of the leaders of Zionism, namely, Israel Zangwill, author of "The Children of the Ghetto," that Mr. Jacob Schiff financed "the Japanese war against Russia." This statement is made in a pamphlet entitled "The Problems of the Jewish Race," p. 14, published by the Judean Publishing Company, New York City.

In its report of a Socialist meeting held in Carnegie Hall on March 23, 1917, to celebrate the revolution in Russia, the New York *Times* on March 24, 1917, says:

"An authority on Russian affairs, George Kennan, told of how a movement by the Society of the Friends of Russian Freedom, financed by Jacob Schiff, had at the time of the Russo-Japanese war spread among 50,000 Russian officers and men in Japanese prison camps the gospel of the Russian revolutionists."

The Jewish character of the first Russian revolution was strongly emphasized in a report presented to the Emperor of Russia, Nicholas II, by the Russian Foreign Minister, Count Lamsdorf, on January 3, 1906, published in full in English translation in "The American Hebrew and Jewish Messenger," in its issue of July 13, 1918. Therein it is stated that a very considerable part in the revolutionary activities was played by the Jews, "who individually, as ringleaders in other organizations.

"All the vast wealth of the banking house of the Rothschilds, amounting at the beginning of the war to some twenty billion francs, was made chiefly in war operations, war financing. The Rothschild brothers of the Central Empires have in fact sometimes financed simultaneously rival groups of belligerents.

"Frankfort-on-the-Main is, and has been for more than a hundred years, the chief source of financial backing for wars. Kings, emperors, and war ministers have had to await the pleasure of these bankers before issuing their ultimata. To that centre have been added Vienna, Berlin, and Budapest, the other important centres of Jewish world finance. In Vienna the Rothschilds' word is law; in Berlin, the Hahnemans, Bleichroeders, Mendelssohns, especially the last named, who of late years have controlled Russia's finances. To these same sources may be traced the origin of the World War." (Pages 56 and 57.)

The "Protocols" have already attracted public attention in various countries. The attitude which the Jewish leaders will take in regard to them is a matter of great interest and deep concern. Until now they have kept silent. Only on rare occasions have the Jews referred, though very indirectly, to the question of the existence of a Jewish world conspiracy. The most explicit utterance on the subject in the United States is that of Rabbi Stephen Wise, in his address to the Congregation of Free Synagogues in Carnegie Hall, on March 1, 1920. The reports of the address in the daily press are rather meager. We set forth in full the report which appeared in the New York *Tribune* on the following day:

"'JEWISH PLOT' ONLY AMONG APOSTATES, SAYS DR. WISE

"BELIEVES MEN WHO FORSWEAR ANCIENT FAITH WOULD SEIZE POWER FOR OWN ENDS

"Speaking to the congregation of the Free Synagogue in Carnegie Hall yesterday on the subject of 'The Jewish Conspiracy,' which has had its most recent revival in a story pub-

as well as through their own (the Jewish Bund in the Western Provinces), have always come forward as the most bellicose element of the revolution." Count Lamsdorf further stated: "We may feel entitled to assume that the above mentioned foreign support of the Russian revolutionary movement comes from Jewish capitalist circles. . . . In June, 1905, a special Anglo-Jewish committee was openly established in England for the purpose of collecting money for arming fighting groups of Russian Jews: The well-known anti-Russian publicist, Lucien Wolf, was the leading member of this committee. . . . The Jews in America . . . collect money for helping the pogrom sufferers and for arming the Jewish youth."

lished in the London *Morning Post,* charging that Jews were in a plot to seize control of the world, Dr. Stephen S. Wise said that the only serious 'conspiracy' among the Jews to-day emanated from the young men who foreswore their ancient faith.

"Saying that oppression and injustice have attended the followers of the Jewish faith for centuries, Dr. Wise added that they had a right to be vindictive, but that it was not in their nature to be so.

" 'It is the Jew who has been reduced to such a state of degradation by oppression that he lies when he swears allegiance to another faith which has not even touched his heart, who becomes a dangerous element in the life of the world,' said Dr. Wise.

" 'The conspiracy,' if there is one, is among those of Jewish birth who are or seem ashamed of their origin. They follow false gods or none at all, and among them will be those who may seize power for their own ends."

CONCLUSION

In conclusion it must be stated that the motives which have actuated the publication of this book are not anti-Semitic. The object — already indicated in the introduction — is to call the attention of the American people to a document which may throw important light upon the international Bolshevist movement which menaces directly the vital interests of the United States.

That this attention is amply justified appears from a review of the recent publication of the Protocols in England, which appeared in the London *Times* on May 8, 1920. The article is so significant that it is reprinted in its entirety.

"THE JEWISH PERIL."[1]

A DISTURBING PAMPHLET

Call for Inquiry

(From a correspondent)

The *Times* has not as yet noticed this singular little book. Its diffusion is, however, increasing, and its reading is likely to perturb the thinking public. Never before have a race and a

[1] The Jewish Peril. Protocols of the Learned Elders of Zion. London: Eyre and Spottiswoode. 1920.

creed been accused of a more sinister conspiracy. We in this country, who live in good fellowship with numerous representatives of Jewry, may well ask that some authoritative criticism should deal with it, and either destroy the ugly "Semitic" bogy or assign their proper place to the insidious allegations of this kind of literature.

In spite of the urgency of impartial and exhaustive criticism, the pamphlet has been allowed, so far, to pass almost unchallenged. The Jewish Press announced, it is true, that the anti-Semitism of the "Jewish Peril" was going to be exposed. But save for an unsatisfactory article in the March 5 issue of the *Jewish Guardian,* and for an almost equally unsatisfactory contribution to the *Nation* of March 27, this exposure is yet to come. The article of the *Jewish Guardian* is unsatisfactory, because it deals mainly with the personality of the author of the book in which the pamphlet is embodied, with Russian reactionary propaganda, and the Russian secret police. It does not touch the substance of the "Protocols of the Learned Elders of Zion." The purely Russian side of the book and its fervid "Orthodoxy" is not its most interesting feature. Its author, Professor S. Nilus, who was a minor official in the Department of Foreign Religions at Moscow, had, in all likelihood, opportunities of access to many archives and unpublished documents. On the other hand, the world-wide issue raised by the "Protocols" which he incorporated in his book and are now translated into English as "The Jewish Peril," cannot fail not only to interest, but to preoccupy. What are the theses of the "Protocols" with which, in the absence of public criticism, British readers have to grapple alone and unaided? They are, roughly:—

(1) There is, and has been for centuries, a secret international political organization of the Jews.

(2) The spirit of this organization appears to be an undying traditional hatred of the Christian world, and a titanic ambition for world domination.

(3) The goal relentlessly pursued through centuries is the destruction of the Christian national States, and the substitution for them of an international Jewish dominion.

(4) The method adopted for first weakening and then destroying existing bodies politic is the infusion of disintegrating political ideas of carefully measured progressive disruptive force, from liberalism to radicalism, and socialism to communism, culminating in anarchy as a *reductio ad absurdum* of egalitarian principles. Meanwhile Jewry remains immune from these corrosive doctrines. "We preach Liberalism to the Gentiles, but on the other hand we keep our own nation in entire subjection" (page 55). Out of the welter of world anarchy, in response to the desperate clamour of distraught

humanity, the stern, logical, wise, pitiless rule of "the King of the Seed of David" is to arise.

(5) Political dogmas evolved by Christian Europe, democratic statesmanship and politics, are all equally contemptible to the Elders of Zion. To them statesmanship is an exalted secret art, acquired only by traditional training, and imparted to a select few in the secrecy of some occult sanctuary. "Political problems are not meant to be understood by ordinary people; they can only be comprehended, as I have said before, by rulers who have been directing affairs for many centuries."

(6) To this conception of statesmanship the masses are contemptible cattle, and the political leaders of the Gentiles, "upstarts from its midst as rulers, are likewise blind in politics." They are puppets, pulled by the hidden hand of the "Elders," puppets mostly corrupt, always inefficient, easily coaxed, or bullied, or blackmailed into submission, unconsciously furthering the advent of Jewish dominion.

(7) The Press, the theatre, stock exchange speculations, science, law itself, are, in the hands that hold all the gold, so many means of procuring a deliberate confusion and bewilderment of public opinion, demoralization of the young, and encouragement of the vices of the adult, eventually substituting, in the minds of the Gentiles, for the idealistic aspiration of Christian culture the "cash basis" and a neutrality of materialistic scepticism, or cynical lust for pleasure.

Such are the main theses of the "Protocols." They are not altogether new, and can be found scattered throughout anti-Semitic literature. The condensed form in which they are now presented lends them a new and weird force.

Incidentally, some of the features of the would-be Jewish programme bear an uncanny resemblance to situations and events now developing under our eyes. Professor Nilus's book was, undoubtedly, published in Russia in 1905. The copy of the original at the British Museum bears the stamp of August 10, 1906. This being so, some of the passages assume the aspect of fulfilled prophecies, unless one is inclined to attribute the prescience of the "Elders of Zion" to the fact that they really are the hidden instigators of these events. When one reads (page 8) that "it is indispensable for our plans that wars should not produce any territorial alterations," one is most forcibly reminded of the cry, "peace without annexations" raised by all the radical parties of the world, and especially in revolutionary Russia. And again: —

We will create a universal economic crisis, by all possible underhand means and with the help of gold, which is all in our hands. Simultaneously we will throw on to the streets

huge crowds of workmen throughout Europe. We will increase the wages, which will not help the workmen as, at the same time, we will raise the price of prime necessities ... it is essential for us at all costs to deprive the aristocracy of their lands. To attain this purpose, the best method is to force up rates and taxes. These methods will keep the landed interests at their lowest possible ebb.

Nor can one fail to recognize Soviet Russia in the following:—

"... in governing the world the best results are obtained by means of violence and intimidation. ... In politics, we must know how to confiscate property without any hesitation, if by so doing we can obtain subjection and power. Our State, following the way of peaceful conquest, has the right of substituting for the terrors of war, executions less apparent and more expedient, which are necessary to uphold terror, producing blind submission. . . . By new laws we will regulate the political life of our subjects as though they were so many parts of a machine. Such laws will gradually restrict all freedom and liberties allowed by the Gentiles. ... It is essential for us to arrange that, besides ourselves, there should be in all countries nothing but a huge proletariat, so many soldiers and police loyal to our cause; ... in order to demonstrate our enslavement of the Gentile Governments of Europe, we will show our power to one of them by means of crime and violence, that is to say, a reign of terror; . . . our programme will induce a third part of the populace to watch the remainder from a pure sense of duty or from the principle of voluntary service."

Bearing in mind when this was published, we see, fifteen years later, a government established in Russia of which a high percentage of the leaders are Jews, whose *modus operandi* follows the principles quoted, and whose mainstay is a Communist Party, which answers to the last quotation. We see this, and it seems uncanny. The trouble is that all this fosters indiscriminate anti-Semitism. That the latter is rampant in Eastern Europe is a fact. That its propaganda in France, England, and America is growing is a fact also. Do we want, and can we afford to add exacerbated race-hatred to all our political, social, and economic troubles? If not, the question of the "Jewish Peril" should be taken up and dealt with. It is far too interesting, the hypothesis it presents is far too ingenious, attractive, and sensational not to attract the attention of our none too happy and none too contented public. The average man thinks that there is something very fundamentally wrong with the world he lives in. He will eagerly grasp at a plausible "working hypothesis."

What are these "Protocols"? Are they authentic? If so, what malevolent assembly concocted these plans, and gloated

over their exposition? Are they forgery? If so, whence comes the uncanny note of prophecy, prophecy in parts fulfilled, in parts far gone in the way of fulfilment? Have we been struggling these tragic years to blow up and extirpate the secret organization of German world dominion only to find beneath it another more dangerous because more secret? Have we, by straining every fibre of our national body, escaped a "Pax Germanica" only to fall into a "Pax Judaeica"? The "Elders of Zion," as represented in their "Protocols," are by no means kinder taskmasters than William II and his henchmen would have been.

All these questions, which are likely to obtrude themselves on the reader of the "Jewish Peril," cannot be dismissed by a shrug of the shoulders unless one wants to strengthen the hand of the typical anti-Semite and call forth his favourite accusation of the "conspiracy of silence." An impartial investigation of these would-be documents and of their history is most desirable. That history is by no means clear from the English translation. They would appear, from internal evidence, to have been written by Jews for Jews, or to be cast in the form of lectures, and notes for lectures, by Jews to Jews. If so, in what circumstances were they produced and to cope with what inter-Jewish emergency? Or are we to dismiss the whole matter without inquiry and to let the influence of such a book as this work unchecked?

The publishers believe that the vast majority of the Jews in this country have never heard of the Protocols, and would denounce the plan which they set forth. The Jews here, constituting about three per cent of the population, enjoy the same rights and privileges as other citizens. All are equal before the law and all are free from persecution on religious grounds. American Jews are regarded by their fellow citizens, and for the most part doubtless regard themselves, as Americans of Jewish faith. They have indeed a special ground for gratitude to the country of their adoption, for they have found here opportunities which they did not enjoy in many other countries. They have shared in all the activities leading to prosperity and they have prospered. That they do, in fact, recognize their favorable situation is shown by the statements; two of them are reported by the New York *Times,* in its issue of May 4, 1920, to have made at a mass meeting held on the preceding evening at Cooper Union under the auspices of the Independent Order of Brith Abraham, to express the gratitude of the Jewish people to Great Britain for taking the man-

date for Palestine. Judge Gustave Hartman, Grand Master of the order, is reported to have said in part:

"We didn't know what a home was until we reached this greatest of all republics, the United States of America. Here we are given free and equal opportunity under the free institutions of this country. In this country the Jews have lived and prospered, and in all this country there are no better citizens than the Jewish people."

Judge Otto A. Rosalsky said "that it became the duty of the Jewish citizens of America to cherish the ideals of this country and keep them intact, so that they might be handed down to their children's children."

Doubtless American Jews will recognize the menace to American institutions and American prosperity of any such political conspiracy as is outlined in the Protocols. But the situation demands more than tacit disapproval on their part. Bearing in mind the close parallelism shown to exist between the "Protocols" and the actual policies of Bolshevism as practiced in Russia, the dominant position occupied by the Jews in the Soviet Government, and the open sympathy and approval given to international Bolshevism by prominent Jews outside of Russia, it is vitally necessary that the American Jews should by word and deed express their condemnation not only of Bolshevism, but of any plan or program for world domination similar to that contained in the Protocols. Aside from their position on these matters, there is no likelihood of any change in the favorable situation of the Jews in this country unless by their own conduct they convince the American people that they are hostile to our institutions or to our system of government, or that they desire to constitute within the borders of the United States a race apart, — to be treated as members of a foreign nation, enjoying special rights, privileges, or immunities.

of Sir William Wiseman of the British Secret Service stationed in this country. In spite of the fact that it has so often been discredited, it is a fact that all it contains has been proven from other sources. In this report was the statement,' "we will use the movement of the Earl of Dysart, the British Israel World Federation movement." The status is much the same as that of the Protocols, so vigorously denied, but if you will refer to the Jewish Year Book, page 179, 1920-1921, you will find the reference to the Protocols. There is no denial of the Protocols or there authenticity but there is the statement "that the translator omitted a paragraph in which England is accused of being the accomplice of the Jews in this conspiracy."

It was in 1935 that the Earl of Strafford, Thomas Wentworth, addressed an 'Admonition to King George V, in which he told the King to stop playing with this Communist movement, that it was Satanic, against the realm. He referred to the British Israel World Federation movement of 6 Buckingham Gate, London. You can call the British Library of Information if you wish to satisfy yourself that such a movement exists. You will find the name of Sir William Wiseman listed as one of the supporters on the back cover of the National Message.

In this country the movement, now known as the Anglo-Saxon Federation of America, was located in the Fox Building, Detroit and the organ now called 'Destiny' was then called the 'Messenger of the Covenant.'

The Anglo-Saxon Federation of America was established at the time the Dearborn Independent was being published. William J. Cameron, Henry Ford's man Friday was the editor of the paper. The protocols had been brought to this country from England, they were taken to Mr. Cameron. Two or more people have claimed the honor of taking them to Mr. Ford or Mr. Cameron, one, Haviland Lund, who had spent several years in England. Mrs. Lund had taken the 'missing Tea Pot Dome leases' to President Harding from Secretary Fall's office where she was employed. Marcia, well known in Washington circles as the advisor to many in the field of predictions, accompanied her. The story was related to me when Mrs. Lund and I paid her a call. Those most interested in Tea Pot Dome did not want Mrs. Lund called to testify so she was sent to England. It was on her return that she brought the protocols and told me that she had taken them to Mr. Cameron.

After these protocols were published Lt. Col. W. G. Mac Kendrick, of the Commonwealth Publishing Company, Toronto, Canada, with a convert Merton H. Smith went to Detroit, called on Mr. Cameron, told him he was making a mistake in publishing the Protocols and sold him the idea of British Israel World Federation.

Mr. Cameron was British born (Canada) he had lived in this country for over forty years and had voted all that time without being a citizen. It was only when he wished to leave the country and get a passport to return that he was made a citizen in three days by Judge Moinet (federal). See New York American, September 12, 1935. See also New Money Pamphlet.

Through Mr. Cameron, Henry Ford was interested and became a liberal supporter financially of this propaganda. So great was Mr. Ford's interest that if you wished to reach him on a public question, as happened with one of my friends, you were told that if you did not know or did not go along with British Israel you would not succeed in that which you sought.

widespread massacres of Jews, notably at Kharkov, Ekaterinoslav and Krementchug, when General Denikin's troops entered those towns; and whether he would immediately take steps to prevent any more British supplies of munitions or men being sent to General Denikin.—November 6. London: In House of Commons, Lieutenant-Commander Kenworthy asks the Under-Secretary for Foreign Affairs if he would state who is His Majesty's representative at Budapest; whether reports had reached the Foreign Office dealing with the alleged pogroms against the Jews and excesses against not only the Socialists, but also the liberals and intellectuals in Budapest since the entry of the Roumanian army; what steps had been taken to prevent pogroms and a white terror in Hungary.—17. London: In House of Commons, Under-Secretary for Foreign Affairs, replies that regarding treatment of Jews in Poland he prefers postponing statement until return of Sir Stuart Samuel, and that the Foreign Office are not in position to give either an estimate or a return of the number of Jews killed in other parts of the former Russian empire.—December 11. London: In House of Commons, the Prime Minister, in reply to question of Mr. Swan, confirms report of attack by Cossacks on Jews of Podol, suburb of Kiev.—February. Appearance of "The Jewish Peril: Protocol of the Learned Elders of Zion," anonymous publication purporting to describe "The plan and development of a sinister world-wide conspiracy, having for its object that of bringing the unregenerate world to its inevitable dismemberment." Investigation by *Jewish Guardian* shows that publication is a translation of the appendix of a book published, in 1905, by a Russian religious and nationalist fanatic, Sergius Nilus, and that the translater omitted a paragraph in which England is accused of being the accomplice of the Jews in this "Conspiracy."—March 29. London: In written answer, to question in House of Commons put by Lieutenant-Colonel Malone, as to whether his attention had been called to anonymous booklet entitled "The Jewish Peril" recently issued, Mr. Shortt, Home Secretary, states: "I understand that the booklet is an English translation of a book published in Russian in 1905 by Serge Nilus. This book went through three or four editions. I am not aware that the pamphlet is a mutilation of the book, nor do I know the object of Serge Nilus in publishing this work. I fear the law confers no powers upon me to procure the suppression of the publication."—31. London: In House of Commons, Under-Secretary of State for Foreign Affairs, replying to question of Arthur Hayday, states that the Government has no confirmation of report that on November 16, in town of Keckskemet, Hungary, Lieutenant Hejjas, then town commandant, ordered one hundred and twenty Jewish citizens of the town out of their beds at midnight, and under pretext that they were to be taken to work, drove them into Irgovanyi

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On the Protocols

By Ezra Pound

[Note: Ezra Pound, arguably one of America's greatest poets, moved to Italy in 1924 and became involved in the newly regenerated Italy of the time. He soon broadcasted from Fascist Italy during the Second World War. His broadcasts were a mix of politics, personal commentary, anecdotes, and old fashioned wit. These were heard in England and America with his aim to try and enlighten people on *why* the war was fought and for *whom.* His message was against the hyper-internationalism that held the world hostage under the thumb of finance bankers and criminal politicians.

> "To send boys from Omaha to Singapore to die for British monopoly and brutality is not the act of an American patriot...This war did not begin in 1939. It is not a unique result of the infamous Versailles Treaty. It is impossible to understand it without knowing at least a few precedent historic events, which mark the cycle of combat...*This war is part of the age-old struggle between the usurer and the rest of mankind:* between the usurer and peasant, the usurer and producer, and finally between the usurer and the merchant, between usurocracy and the mercantilist system ...The present war dates at least from the founding of the Bank of England at the end of the 17th century, 1694-8. Half a century later, the London usurocracy shut down on the issue of paper money by the Pennsylvania colony, A.D. 1750. This is not usually given prominence in the U.S. school histories. The 13 colonies rebelled, quite successfully, 26 years later, A.D. 1776."

With the close of the war because of his broadcasts Pound was tried by the US government for treason and locked away in a mental institution in Washington D.C. He was later released and died in solitude in Italy. Following is a radio broadcast from Italy of April 20, 1943 discussing the controversial *Protocols of the Learned Elders of Zion* Ed.]

If or when one mentions the Protocols alleged to be of the Elders of Zion, one is frequently met with the reply: Oh, but they are a forgery.

Certainly they are a forgery, and that is the one proof we have of their authenticity. The Jews have worked with forged documents for the past 24 hundred years, namely ever since they have had any documents whatsoever. And no one can qualify as a historian of this half century without having examined the Protocols. Alleged, if you like, to have been translated from the Russian, from a manuscript to be consulted in the British Museum, where some such document may or may not exist.

What we know for certain is that they were published two decades ago. That Lord Sydenham wrote a preface to them. That their content has been traced to another sketch said to have appeared in the eighteen forties. The interest in them does not lie in [the] question of their having been, or NOT been concocted by a legislative assembly of Rabbis, democratically elected, or secretly chosen by the Mysterious Order of Seven Branched Antlers or the Bowling Society of Milwaukee. Their interest lies in the type of mind, or the state of mind of their author. That was their interest for the psychologist the day they first appeared. And for the historian two decades later, when the program contained in them has so crushingly gone into effect up to a point, or down to a squalor.

What is interesting, perhaps most, to the historian is their definite campaign against history altogether, their declared intention to blot out the classics, to blot out the record, and to dazzle men with talk of tomorrow. That is a variant on the pie in the bait. As far as reality is concerned, as far as you and I are concerned it makes little difference whether prosperity is in heaven, or in the year 2300, or just round a corner that will never be turned.

A religious man might think his reward might be in heaven, but even a religious man ought to know that his reward will not be on earth in a hundred years time. In fact, the pie in the sky is a more reasonable proposition: an opium with more to it than Mr. Keynes' day after tomorrow.

I am not concerned with fixing blame retrospectively so much as with judging the present: those who are against the true word, the protocolaires. Now Keynes whose fair is foul, foul is fair sentence can be taken as the quintessence of something or other, is the perfect protoclaire. It comes over me that on the one occasion I had the curious experience of seeing him, he managed to utter two falsehoods in a very short space of time. In fact never opened his mouth without doing so. First in stating that he is an orthodox economist, which he is not, second in saying that the then high cost of living was due to lack of labor, when there were millions of men out of work.

You couldn't have done much better in two sentences if you were out for a record in the falsification. Protocol No. 8, second [paragraph]:

"We shall surround our government with a whole world of economists. That is the

reason why economic sciences form, etc. Around us again will be a whole constellation of bankers, industrialists, capitalists and the main thing, millionaires, because in substance everything will be settled by the question of figures."

Is it possible to arouse any interest in verbal precision? Is it possible to persuade more than six or eight people to consider the scope of crossword puzzles and other devices for looking at words for something that is NOT their meaning? Cabala, for example, anything to make the word mean something it does NOT say. Anything to distract the auditor from the plain sense of the word, or the sentence? Even to communism that is NOT communism. To communism of the episcopal sort, which they want in England. A Bolshevism that is to leave the archbishops and curates just where they are, each with his living or benefice. A revelation against capital, allegedly against capital, that attacks property and leaves capital setting pretty.

Lenin all out for making banking a state affair. And then twenty years during which it has seemed to drop decidedly into the background, when the world revolution was very busy about something else.

It should by now be clear that some people fear NOT the outcome of the war, but the END of the war. Churchill, for example. Not defeat, not the ruin of the Empire that worries him, but the END of the war. End of the slaughter, end of the war conditions.

Robert Clive has been clear enough, ex-British ambassador in Tokyo. Tells you and the world Japan can not be beaten. But the war must go ON, according to Churchill and Roosevelt. Churchill sees the end of monopoly and privilege, or at least a shift when the war ends, no matter HOW. That is the point you should consider. In regard to the protocols, either there is and was a plot to ruin all goyim, all nations of Europe, or some people are stark raving crazy. They want war to go on to certain wreck. WHO are they?

Mere cannon fodder. The American troops in N. Africa know they are not there thru any wish of their own. The war was started for gold, to maintain the fetish value of gold. Plenty of other sidelines. Minor advantages have been COMMERCIALLY taken. Did the present regime in England WANT the troops to return after Dunkirk? Every move for reform in England is a fascist reform, or proposition along fascist lines.

The supreme betrayal of Europe is inherent in the alliance of Anglo-Jewry with Moscow. Debts rise. That is one part of the war. It is a contest between STOPPING the war and going on with it. And only one side does any fighting. Namely the party that STARTED the war. They are for its continuance. Who are they?

BUT they are also for starting the next one. They openly proclaim that AFTER (that is IF) America finishes with Japan, she will have to fight Russia. IF Russia should break into Europe.

Only blindness and deafness can keep you unaware of these proclamations. The U.S.

must protect the world7 Why? Does the world want it? The U.S., once this war is over, must be strong enough to beat Russia.

The U.S. had a chance to maintain her prestige and unique position by staying NEUTRAL. Neutral while other powers exhausted themselves. And she DID not.

Who are the lunatics? Was there a deliberate plot? That is what should concern you. WAS there a pIot? How long had it been in existence? Does it continue, with its Lehmans, Morgenthaus, Baruchs? Proposals to send the darkies to Africa, to work for Judea, and the rest of it? And WILL you, after Japan is thru with you, take on Russia? In order to maintain the banking monopoly? With Mr. Wille Wiseman, late of the British secret service, ensconced in Kuhn, Loeb and Co., to direct you and rule you?

The Truth About the Protocols

By
Gerald B. Winrod
Editor of The Defender

CONTENTS

AFTER observing the title of this book, some will accuse me of being anti-Semitic. If by this they mean that I am opposed to the Jews as a race or as a religion, I deny the allegation. But if they mean that I am opposed to a coterie of international Jewish bankers ruling the Gentile world by the power of gold, if they mean that I am opposed to international Jewish Communism, then I plead guilty to the charge. -- Winrod.

THE BOOK

ON the shelves of the British Museum in the city of London there is a book in the Russian language, by Sergius A. Nilus, called the Protocols of the Wise Men of Zion. It contains twenty-four documents which purport to reveal the inner workings of a plot by certain international Jewish leaders to enslave the world through a dictatorship based upon the power of gold.

Next to the Bible, this volume, translated into various languages, is perhaps the most widely read book in existence. The superintendent of the library told me that he constantly receives inquiries about it from all parts of the world. Its catalogue mark in the library is C 37.C.31.

This book was received by the Museum August 10, 1906. It was purchased through regular trade channels and there was nothing extraordinary about the manner in which it reached England's greatest library.

The first translation from the Russian into English was published by Eyre and Spottiswoode, official printers of the British government, in 1920. Victor E.

Marsden, who had previously represented a London newspaper in Russia, made another translation about the same time.

Because Mr. Marsden was a master in both languages, his work is generally regarded as being thoroughly accurate and dependable: He lived through the Russian revolution and was forced to spend considerable time in a Bolshevik prison. Injuries thus sustained, impaired his health and sent him back home a broken man. Later he accompanied the Prince of Wales on his tour of the British Empire but died suddenly afterwards.

Nilus first published the Protocols in 1905, **although they had come into his hands four years before.** He regarded it a patriotic and religious duty to give them the widest possible circulation. From the beginning of the century, down to the present hour, the plot which these documents disclose has been fulfilled step by step. In them we see an advance unfoldment of the economic and political history of the nations. If the Protocols are forgeries, as some Jews assert, then it is a paradox, that everything which they outline should be coming to pass before our eyes.

THE TALMUD

WHERE did the Protocols originate?

It is necessary to examine this problem from three angles in order to arrive at a satisfactory answer to this question.

First: the secret operations of ancient Jewish Kahal must be understood.

Second: the rebirth of Jewish nationalism, involving the building of Zionism and Communism, must be studied.

Third: the source from which Nilus claimed to have received the documents must be considered.

Turning to the Encyclopaedia Britannica we find such phrases as "hidden doctrines", "hidden wisdom", and "mystic communion", used in discussing the mysterious nature and purpose of the Kahal. We are told that the germ of this organization "may be traced to sayings and beliefs mentioned in the Talmud and known to have existed among the gnostics."

In my book, **Adam Weishaupt, a Human Devil**, we trace the vicious trail of Gnosticism from the beginning of the Christian era, through the centuries into occult Illuminism, and finally into modern Bolshevism. For this reason we will not dwell on the subject here. But because of the intimate relation between the Kahal

and the Talmud it becomes necessary to consider certain succinct features of the latter at this time.

It is exceedingly difficult to secure even extracts from the Talmud in the English language, so well have Jewish leaders succeeded in keeping these writings away from the Gentiles. In her discussion of subversive movements, Mrs. Nesta Webster of England, offers several quotations from the Talmud which include such statements as, *"Kill the best of the Gentiles"* and *"Tradition tells us that the best of the Gentiles deserve death".*

Graetz, a writer on Jewish history, speaks of a converted Jew and former student of the Talmud by the name of Donin who, after his baptism in the thirteenth century, *"brought charges against the Talmud saying that it was filled with abuse against the founder of the Christian religion . . . Donin demonstrated that it was the Talmud which prevented the Jews from accepting Christianity, and that without it they would certainly have abandoned their state of unbelief. He stated that the Talmudical writing taught it was a meritorious action to kill the best man among the Christians . . . that it was lawful to deceive a Christian without any scruple."*

What stronger argument for the authenticity of such quotations from the Talmud is needed than to contemplate the solemn fact that exactly this kind of a program of destruction is being carried out, particularly in Russia where the orgy of killing has resulted in the slaying of millions of Gentile Christians?

Lady Queenborough says in her treatise **Occult Theocracy**, *"The obligations and rules of the rite for the Jewish masses are contained in the Talmud and Schulchan Aruk, but the esoteric teachings for the higher initiates are to be found in the Cabala."*

"Therein are contained the mysterious rites for evocations, the indications and keys to practices for conjuration of supernatural forces, the science of numbers, astrology, etc."

"The practical application of the Cabalist knowledge is manifested in the use made of it, through the ages, by Jews to gain influence both in the higher spheres of Gentile life and over the masses. Sovereigns and Popes, both, usually had one or more Jews as astrologers and advisers, and they frequently gave Jews control over their very life by employing them as physicians. Political power was thus gained by Jews in almost every Gentile country alongside with financial power, since Jewish court-bankers manipulated state funds and taxes."

"With its B'nai B'rith Supreme Council as the directing head, the sect with its members swarming among all nations has become the sovereign power ruling in the councils of all nations and governing their political, economic, religious and educational policies."

In exposing the nest of occultism which evil birds have built in the branches of Judaism, General Netchvolodow says in his book, Nicholas et les Juifs, *"The Chaldean science acquired by many of the Jewish priests, during the captivity of Babylon, gave birth to the sect of the Pharisees whose name appears in the Holy Scriptures and in the writings of the Jewish historians after the captivity (606 B. C.)".* The work of the celebrated scientist Munk leave no doubt on the point that the sect appeared during the period of the captivity.

"From then dates the Cabala or Tradition of the Pharisees. For a long time their precepts were only transmitted orally but later they formed the Talmud and received their final form in the book called the Sepher ha Zohar."

It was to this occult circle of heartless monsters that Jesus Christ addressed His powerful polemics, *"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell". "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." "Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."*

Beyond doubt, this ring of conspirators was responsible for both the death of Christ and much of the persecution which the early Church suffered. Flavien Brenier, a recognized authority on the subject of Judaism, explains how the secret lodge of Pharisees attained their great power in Israel and succeeded in perverting the nation's leadership from spiritual ideals to physical channels. He says, *"This group of intellectual pantheists was soon to acquire a directing influence over the Jewish nation. Nothing, moreover, likely to offend national sentiment ever appeared in their doctrines. However saturated with pantheistic Chaldeism they might have been, the Pharisees preserved their ethnic pride intact. This religion of Man divinised, which they had absorbed at Babylon, they conceived solely as applying to the profit of the Jew, the superior and predestined being. The promises of universal dominion which the orthodox Jew found in the Law, the Pharisees did not interpret in the sense of the reign of the God of Moses over the nations, but in that of a material domination to be imposed on the universe by the Jews. The awaited Messiah was no longer the Redeemer of original Sin, a spiritual victor who would lead the world, it was a temporal king, bloody with battle, who would make Israel master of the world and 'drag all peoples under the wheels of his chariot'. The Pharisees did not ask this enslavement of the nations of a mystical Jehovah, which they continued worshipping in public, only as a concession to popular opinion, for they expected its eventual consummation to be achieved by the secular patience of Israel and the use of human means."*

It was in this realm that the Talmud, comprising the writings of the rabbis, was cradled. The fundamental likeness of the Talmud and the Protocols is most

significant. Israel has been cursed for centuries with the false Messianic ideal that she is entitled to rule the world. It would be ridiculous for anyone to say that powerful apostate Jewish leaders have no desire to attain race supremacy. Such an assertion would be contrary to every basic tenet of the Talmud. No doubt the great rank and file of Jews are ignorant of the subversive schemes which their leaders have set in motion at the top of Jewry. But when David sinned, the whole house of Israel suffered.

A few quotations from the Talmud will suffice to show the true nature of its contents:

"You axe human beings, but the nations of the world are not human but beasts." Baba Mecia 114,6.

"On the house of the Goy, (Goy means unclean, and is the disparaging name for a non-Jew), one looks as on the fold of cattle." Tosefta, Erubin VIII.

"When one sees inhabited houses of the 'Goy' one says, 'The Lord will destroy the house of the proud'. And when one sees them destroyed he says, 'The Lord God of Vengeance has revealed himself." The Babylonian Talmud, Berachot 58,6.

"Those who do not own Torah and the prophets must all be killed. Who has power to kill them, let him kill them openly with the sword, if not, let him use artifices till they are done away with." Schulchan Aruch: Choszen Hamiszpat, 425,50.

"A Jew may rob a Goy, he may cheat him over a bill, which should not be perceived by him, otherwise the name of God would become dishonoured." Schulchan Aruch, Choszen Hamiszpat, 318.

"Should a Goy to whom a Jew owed some money die without his heirs knowing about the debt, the Jew is not bound to pay the debt." Schulchan Aruch, Choszen Hamiszpat 283,1.

"The son of Noah, who would steal a farthing ought to be put to death, but an Israelite is allowed to do injury to a Goy; where it is written, Thou shalt not do injury to thy neighbor, is not said, Thou shalt not do injury to a Goy." Miszna, Sanhedryn, 57.

"A thing lost by a Goy may not only be kept by the man who found it, but it is forbidden to give it back to him." Schulchan Aruch, Choszen Hamiszpat. 266,1.

"Who took an oath in the presence of the Goys, the robbers, and the custom-house officer, is not responsible." Tosefta Szebnot, 11.

The authors of the Talmud knew what it would mean if this horrible moral code ever became known among the Gentiles. Therefore, they incorporated the following statement into their writings to protect the leaders of the race who are responsible for putting the doctrines into practice, *"To communicate anything to a Goy about our religious relations would be equal to the killing of all the Jews, for if the Goys knew what we teach about them, they would kill us openly."* Book of Libbre David 37.

From the above quotations one comes to understand that if the Protocols are bad, the Talmud is worse. But the primary purpose of these examples of perverted Israelitish literature is to show the background of the Kahal, the mysterious organization which has been built within the bounds of international Jewry for the purpose of putting the teachings of the Talmud into operation. Assuming for the moment that the Protocols are true, it is not difficult to see the spirit in which they were conceived.

The Talmudic writings, growing out of a mixture of Babylonian paganism and Old Testament teachings, were responsible for the spiritual blindness of the Jewish leaders in the days of Christ. Hence His words recorded in Matthew 15:6, *"Ye have made the commandment of God of none effect by your tradition".*

Secret societies, occult in nature and tainted with the moral pollution of Babylon, grew up among the ancient Jews. These poison nerve-centers became dotted throughout the nation. They were eventually enlarged into a system of invisible government which became known as the Kahal. This sinister organization was responsible for fomenting the revolt against the Romans under Hadrian that resulted in the dispersion of the Jews in the year A.D. 135.

But far from destroying the Kahal, the scattering of the race only intensified its activity and increased its power by broadening its scope. Now instead of having a single organization concentrated in one place, the Kahal had expanded, into small units, scattered over all parts of the civilized world. It became the international underground organization which bound Jews everywhere into an organic whole.

We learn on good authority, "Wherever Jewish emigrants settled, they founded communities apart under the direction of the fraternities, and held to the precepts of the Talmud. Each community had its representative, its Rabbi, its synagogue: it was a miniature Kahal. The different aims of these communities always found themselves intimately related with those of the central body upon which their existence depended.

"For if the ruling clique or caste had begun by grinding down its own race, it now saw that, by drafting them into its organization, it could exploit the Gentiles on a far grander scale. The number of fraternities was increased by the addition of

trade unions, every trade in which the Jews engaged being represented. To strengthen its control and to advance the interest of the Jews as a whole, it developed and perfected that system of espionage which it still maintains."

Thus, in every locality where a Kahal existed there was always a state within a state. Each local unit shrouded itself in secret mysticism. An international system of Jewish occultism was thereby created. By this means it has been possible to bore under Christian and Gentile foundations. Outstanding individual Jews have always worked their way into positions of power and influence. Napoleon once asked, *"By what miracle did whole provinces of France become heavily mortgaged to the Jews, when there are only sixty thousand of them in the country?".* That the Jewish leaders scattered over the earth have maintained ways and means of communication, and have worked together through the centuries, is a fact that no informed person will take the trouble to deny.

By this means a world-wide program of secret government, based upon the Talmud, has been kept intact with some of the mightiest leaders apparently hidden from the public view entirely.

THE AWAKENING

IN the year 1897 the first Zionist Congress convened in Basel, Switzerland. This event is generally credited with being the pivot on which the rebirth of Jewish nationalism turned. Theodore Herzl, a Hungarian Jew, was elected president of the organization, a position which he held until the time of his death.

The rebirth of international Jewry did not occur in a day. Years were required to work up the interest and mould the sentiment which was expressed on that occasion. Prior to this gathering there had been years of planning. Jewish leaders in different parts of the world had conceived simultaneously, the plan of uniting their dispersed nation into one solid mass.

No doubt such a herculean task involved the exchange of many letters and several personal conversations through the channels of the international Kahal. The men who were directing this undertaking were figures of outstanding prominence in the political, economic and religious circles of the world. It was not an easy task to pull the loose ends of the scattered nation together and breathe new life into its organism.

After years of preparation, finally a great quickening took place and Zionism was born.

Would it be a misuse of words to designate men who were capable of performing such a feat as *"Wise Men"?* Would it be erroneous to call the written records of

their deliberations, *"Protocols"?* Would it be wrong to refer to their finished plans as the *"Protocols of the Wise Men of Zion"?* That such a group of international Jews did actually collaborate over a period of years in planning the rebirth of the nation is a well attested fact. That some of them were actuated by sinister motives is evident. That the spirit of the Talmud and the occultism of the Kahal were manifested, is equally evident.

Looking toward the West we discover that powerful Jewish movements had been established, over a period of years, in both the United States and the countries of Europe. Nathan Birnbaum, the man who created the name Zionism, had formed an organization called the Kadimah with headquarters in Vienna. Its avowed aim was to build a Jewish center in Palestine from which the world should be ruled through the three spheres of politics, economics and religion. According to his plan, members of the race were to be *"planted"* in every nation for the purpose of determining the policies of the nations.

A similar movement had taken form in Russia, with its base in Odessa, under the leadership of a vicious fanatic by the name of Asher Ginzberg. He founded his order in 1889 and called it the *"Sons of Moses".* Ginzberg also used the name Ahadhaam and was known among his intimate followers as the *"King of the Jews".* These are the kind of men who blended their efforts for the purpose of building their people into a united body. As previously indicated, their advance preparations could be legitimately called Protocols since the dictionary definition of this word is, *"The preliminary sketch or draft of an official document".*

The strange thing about the whole matter is not that such documents as the Protocols of the Wise Men of Zion should have been written; the miracle is that they should have ever reached the public eye. But frequently, in history, we find that plans have miscarried or providences have occurred, in which carefully hidden and secret schemes have leaked out.

An instance of this kind occurred in the year 1785 when a man by the name of Jacob Lang was struck dead by lightning while walking with Adam Weishaupt, the founder of the Illuminati. When Lang's body was being prepared for burial, certain incriminating papers were found in his clothing which gave away many vital secrets of the organization. As a result, the property of the Illuminati was confiscated by the Bavarian government and a ban was placed upon its activities.

Many people who attach importance to the Protocols regard it as nothing short of miraculous that these documents should have ever been made available to the general public.

At different times in Jewish history other Protocols have been issued by leaders as in the year 1492 when Chemor, Chief Rabbi of Spain, wrote for advice to the Grand Sanhedrin located in Constantinople. He received the following

instructions which may truly be called a fifteenth century Protocol, *"Beloved brethren in Moses, we have received your letter in which you tell us of the anxieties and misfortunes which you are enduring. We are pierced by as great pain to hear it as yourselves.*

"The advice of the Grand Satraps and Rabbis is the following:

"1. As for what you say that the King of Spain obliges you to become Christian: do it, since you cannot do otherwise.
"2. As for what you say about the command to despoil you of your property: make your sons merchants that they may despoil, little by little, the Christians of theirs.
"3. As for what you say about making attempts on your lives: make your sons doctors and apothecaries, that they may take away Christians' lives.
"4. As for what you say of their destroying your synagogues: make your sons canons and clerics in order that they may destroy their churches.
"5. As for the many other vexations you complain of: arrange that your sons become advocates and lawyers, and see that they always mix in affairs of State, that by putting Christians under your yoke you may dominate the world and be avenged on them.
"6. Do not swerve from this order that we give you, because you will find by experience that, humiliated as you are, you will reach the actuality of power.
"(Signed) Prince of the Jews of Constantinople."

GINZBERG

EUROPEAN authorities, who have made a careful study of the Protocols of the Wise Men of Zion, regard them as being more the product of Asher Ginzberg's brain than any other one individual. He is believed to have put more into them than others who may have collaborated in their construction, because the fierceness and general language employed seems to reflect his intelligence and vocabulary. Moreover, they coincide with the plans and purposes of his order, the Sons of Moses. He is believed to have been more nearly the dominating figure of international Jewry than any other leader during the formative years when plans were being evolved for launching world-wide Zionism in 1897.

Parenthetically, it is important to remind ourselves that Lenin and Trotsky attended these early Zionist gatherings.

An important reference to Ginzberg appears in Col. E. N. Sanctuary's book, **Are These Things So?** *"When the World War broke out it was soon discovered that there were many persons living in various European cities on American passports who had no right to those passports whatsoever,"* says Col. Sanctuary. This condition created difficult problems for American Consuls abroad to handle.

In Ginzberg's Russian community, *"there were a number of genuine Americans residing in his city who had every right and privilege of registering in the Consul's foreign office as Americans and, moreover, they had done so. But the police records of that city showed a much longer list of selfstyled 'Americans' who had never registered".*

The faithful Consul culled together the names of many of the so-called *"Americans"* who were evidently without passports and wrote the State Department in Washington saying that he was ready to clean the matter up if so authorized. *"For reasons not then apparent, the Department had no enthusiasm in correcting this unfortunate situation,"* but the Consul proceeded to perform his obvious duty any way.

He wrote to each person asking them to call at his office with their passports to be registered as true American citizens, but received no reply. A second letter was sent to everyone, and it was likewise treated with indifference. *"By this time it was evident that these people would yield to nothing but force, so force they should have. A third letter was sent to them telling them that in case of further disregard of the invitation the local police would be asked to take up their passports. That brought everyone in haste to the Consul's office, and lo, they were all members of the Chosen or Privileged Race -- the Jews."*

Col. Sanctuary concludes by saying, *"Not many days after this, the Consul received a call from an elderly individual known as 'the King of the Jews', a certain Asher Ginzberg. This elderly individual let it be known that he was very much displeased that the Consul had enforced the laws to the inconvenience of the people of his race."*

A few days later, the faithful Consul received a severe reprimand from Washington for having thus performed his normal duty and a few weeks later his resignation was demanded. Col. Sanctuary arrives at the conclusion that Ginzberg, in far away Russia, must have had tremendous secret strength with the United States government.

Later, during the revolution when Russia was pillaged, few towns were so torn as Odessa, the home of Ginzberg and the headquarters of the Sons of Moses. Among other things a Christian orphanage was destroyed and all the children shot to death. The Jewish leader, Deutsch, head of the Soviet police, organized the rape of women. He brought in brutal Chinese and other foreigners, formed them into bands and turned them loose like savage beasts, to literally devour the Gentile women and girls of the locality. This horrible experience has been correctly termed, *"an orgy of hell".* For his services, the Moscow dictatorship decorated Deutsch with the Order of the Red Flag.

Whether Ginzberg or some one else drafted the Protocols, their contents show that tremendous intellectual powers were behind their preparation. These

documents reach to the very depth of economic, political and international affairs. They purport to reveal an attack upon the Gentile nations, which if not counteracted by some opposing force, will ultimately deliver the entire world into the hands of a small group of conspirators who will put into action the perverted Messianic complex which now controls Russia through the medium of Jewish Communism.

NILUS

AT, ANY great public gathering there is always a steering committee in charge of advance arrangements. When one of the major political parties in the United States holds a national convention to select a candidate for the Presidency, there is a committee in the background that guides in the matter of preparation and procedure. As previously suggested, it is the concensus of best opinion among students who have made a careful study of the Protocols, these writings were originally drafted by certain men who were seeking to chart the course for the rebirth of Jewish nationalism. There are those who affirm that the documents were privately circulated among the leaders at the first Zionist meeting in 1897.

Mrs. L. Fry of London, who is perhaps as well informed on this subject as any living person, says in her remarkable book, **Waters Flowing Eastward**, *"Meantime, through Jewish members of the Russian secret police, minutes of the proceedings of the Basel Congress in 1897 had been obtained and these were found to correspond with the Protocols."*

Mrs. Fry says that shortly before the gathering was held in Basel, a woman by the name of Justine Glinka was doing intelligence work for the Russian government in France. In tracing out various lines of secret information, she heard about the Protocols and learned that copies were on file in the archives of the Mizraim lodge of Paris.

The Rite of Mizraim is a Jewish secret order with its base in Egypt and ramifications reaching throughout Europe. Mlle. Glinka is reported to have received two thousand five hundred francs from the Russian government which she gave to a Jew by the name of Joseph Schorst, who was a member of the Mizraim lodge. Having access to its secret files, Schorst was able to obtain the Protocols which Mlle. Glinka immediately transmitted to St. Petersburg.

According to the French police records, Schorst was murdered soon after this transaction was completed.

Mlle. Glinka kept a copy of the Protocols and when she returned to her home in the Orel district of Russia she gave them to a government official by the name of Alexis Sukhotin who in turn showed them to two friends, Philip Stepanov and

Sergius A. Nilus. **This was in the year 1897. Stepanov had them printed at once for private circulation among his intimate friends. The first time Nilus published them was in 1901 in a book which he called, The Great Within the Small. He reprinted them again in 1905.**

After the revolution, Stepanov fled from Russia and died an exile in Yugoslavia in 1932. But his son, a gentleman now about forty-five years of age, lives in Paris at the present time; I talked with him in January 1935. I found Mr. Stepanov (the son) to be a most interesting Russian gentleman. He knew Nilus personally because they had both lived in the same Russian community. From him I learned many things about the personal life and habits of Nilus which were demolishing to the false reports I had so often read in both secular and religious magazines published in the United States.

Nilus was not a monk. He never lived in a monastery. Nor was he ever a teacher in any school or university. He was a married man, raised a family, lived in moderate circumstances, and a son of his is now living in Poland. Being a firm believer in the Bible as the supernaturally inspired Word of God, he was deeply religious. Prayer was a habit with him and his life was said to have been a consistent testimony to his profession as a Christian believer. He possessed literary skill and his writings were widely read among the Russian people prior to the rise of Communism.

Knowing the Jewish situation, he saw the revolution coming. He did his utmost to avert the catastrophe -- but failed. With other students of Bible prophecy, Nilus believed that a great superman, known as the Beast and the Antichrist, would arise and set up a world-wide system of dictatorship during that period of the world's history which would precede the second coming of Christ. Consequently, he wrote a treatise entitled, **Antichrist as a Near Political Possibility**, which made particular reference to the Protocols.

In explaining where he got the original copies of the Protocols, Nilus apparently tried to shield his compatriots who had helped him secure them. He once wrote, *"These Protocols were secretly extracted from a whole bookful of Protocols. All this was got by my correspondent out of the secret depositories of the Head Chancellory of Zion. This Chancellory is at present on French territory."*

Seeing the revolution rapidly approaching, Nilus wrote another book, in 1917, which bore the title, **It is Close at Hand: At the Gates**. This work was hardly off the press when the storm broke over his country. He had tried in vain to awaken the Russian people to the seriousness of the situation.

When the Jewish dictatorship was set up in Moscow it became a crime punishable by death for anyone to be found owning a copy of the Protocols.

The Jewish Cheka of the city of Kiev arrested Nilus in 1924 and subjected him to severe tortures. The Red leaders told him that he had done their cause of world revolution incomparable harm by publishing his books prior to the revolution. He died soon afterwards, his death being hastened by what he had suffered at their hands.

The following statement written by Nilus in 1905 gives a remarkable insight into his mental processes. It will be noted that he makes use of Scripture to emphasize his views. Facing a dark future, with storm clouds gathering overhead, he wrote, *"In our day, all the governments of the entire world are consciously or unconsciously submissive to the commands of this great Super-government of Zion, because all the bonds and securities are in its hands; for all countries are indebted to the Jews for sums which they will never be able to pay. All affairs -- industry, commerce, and diplomacy-are in the hands of Zion. It is by means of its capital loans that it has enslaved all nations. By keeping education on purely materialistic lines, the Jews have loaded the Gentiles with heavy chains with which they have harnessed them to their 'Supergovernment'."*

"The end of national liberty is near, therefore personal freedom is approaching its close; for true liberty cannot exist where Zion uses the lever of its gold to rule the masses and dominate the most respectable and enlightened class of society."

" 'He that hath ears to hear, let him hear'."

"It is nearly four years since the Protocols of the Elders of Zion came into my possession. Only God knows what efforts I have made to bring them to general notice -- in vain -- and even to warn those in power, by disclosing the causes of the storm about to break on apathetic Russia who seems, in her misfortune, to have lost all notion of what is going on around her."

"And it is only now when I fear it may be too late, that I have succeeded in publishing my work, hoping to put on their guard those who still have ears to hear and eyes to see."

"One can no longer doubt it, the triumphant reign of the King of Israel rises over our degenerate world as that of Satan, with his power and his terrors; the King born of the blood of Zion -- the Antichrist is about to mount the throne of universal empire."

"Events are precipitated in the world at a terrifying speed; quarrels, war, rumours, famines, epidemics, earthquakes -- everything which even yesterday was impossible, today is an accomplished fact. One would think that the days pass so rapidly to advance the cause of the Chosen People. Space does not allow us to enter into the details of world history with regard to the disclosed 'mystery of iniquity', to prove from history the influence which the 'Wise Men of Zion' have exercised through universal misfortunes by foretelling the certain and already

near future of humanity, or by raising the curtain for the last act of the world's tragedy."

"Only the light of Christ and of his Holy Church Universal can fathom the abyss of Satan and disclose the extent of its wickedness."

"I feel in my heart that the hour has already struck when there should urgently be convoked an Eighth Oecumenical Council which would unite the pastors and representatives of all Christendom. Secular quarrels and schisms would all be forgotten in the imminent need of preparing against the coming of the Antichrist."

Futile attempts have been made to refute the Protocols. Propagandists have brought all manner of charges against them. Communists usually become hysterical when they are mentioned. But the stubborn fact remains that they are being constantly fulfilled by world changes which they have announced almost a half century in advance.

Perhaps the most effective attack which has ever been launched against them was the one appearing in the London Times back in August 1921. Three articles were published at that time which were purported to have been written by the Times' *"Correspondent in Constantinople".* The main charge was that because there was a similarity between the Protocols and certain previous writings that they must have resulted from plagiarism. All of the recent attacks appearing in religious journals in the United States are a mere rehash of what the Times printed fourteen years ago.

Because Mrs. Fry, Mrs. Webster and others, have answered these articles so effectively, it is hardly necessary to go into detail here concerning this phase of the subject. But before passing on to something more important, we may take note of two things.

First, The identity of the so-called *"Times' Correspondent"* has never been made public. He is simply known as *"Mr. X--".* The question naturally arises, Why the secrecy?

Second, The similarity of the Protocols with previously published writings does not necessarily prove Nilus to have been guilty of plagiarism; it rather tends to confirm the theory that the same subterranean unnamed occult organization has issued similar statements in the past, which, contrary to their wishes, also reached the public.

A careful reading of the Protocols will show that they base the hope of acquiring world dominion upon the control of gold. This idea is not new. There are repeated instances in history where nations have tried to break the Jewish money power.

AMERICA'S PRECAUTION

THE men who framed the Constitution of the United States sought to safeguard the country against the power of the international Jewish bankers. These men knew what the nations of Europe had suffered at hands of the money power and, therefore, provided a plan whereby only the duly elected representatives of the people in Congress would have a right to control the country's finances. This was a new ideal in the science of government and it caused Europe's banking fraternity to shriek with mortal terror.

There are indications that the fathers of the American government were alert to the dangers of the Talmudic system. It is reported that when the Constitution was being written, Benjamin Franklin even went so far as to demand that Jews should be entirely excluded from the country. He based his attitude upon the experience of the nations of Europe in dealing with this problem.

Charles Pinckney of South Carolina, one of the framers of the Constitution, is said to have kept a diary of the conferences of the convention, in which Franklin is credited with the following statement:

"In whatever country Jews have settled in any great numbers, they have lowered its moral tone; depreciated its commercial integrity; have segregated themselves and have not been assimilated; have sneered at and tried to undermine the Christian religion upon which that nation is founded by objecting to its restrictions; have built up a state within a state; and when opposed have tried to strangle that country to death financially as in the case of Spain and Portugal."

"For over 1700 years the Jews have been bewailing their said fate in that they have been exiled from their homeland, as they call Palestine. But, gentlemen, did the world today give it to them in fee simple, they would at once find some cogent reason for not returning. Why? Because they are vampires, and vampires do not live on vampires. They cannot live only among themselves. They must subsist on Christians and other peoples not of their race."

"If you do not exclude them from these United States, in this Constitution, in less than 200 years they will have swarmed in such great numbers that they will dominate and devour the land, and change our form of government, for which we Americans have shed our blood, given our lives, our substance and jeopardized our liberty."

"If you do not exclude them, in less than 200 years our descendants will be working in the fields to furnish them substance, while they will be in the counting houses rubbing their hands. I warn you, gentlemen, if you do not exclude the Jews for all time, your children will curse you in your graves."

"Jews, gentlemen, are Asiatics, let them be born where they will, or how many generations they are away from Asia, they never will be otherwise. Their ideas do not conform to an American's, and will not even though they live among us ten generations. A leopard cannot change its spots. Jews are Asiatics, are a menace to this country if permitted entrance, and should be excluded by this Constitution."

Observing the manner in which other nations were being choked by the money power, the men who drafted the Constitution did everything they could to protect generations unborn, although they could not consistently go as far as Benjamin Franklin demanded. For this reason they were careful to incorporate the following clause into Section eight of the first Article of the Constitution: *"The Congress shall have power to coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures."*

The purpose of this law was to forever keep the control of the nation's money out of private hands. The idea was that Congress alone, the people's duly elected representatives, should reserve this right.

If we will examine briefly the origin of money it will help to better understand what the framers of the Constitution had in mind. While it is true that money is a mysterious substance because of the intangible power that goes with it, yet when its origin is known, it becomes more understandable. It has always been to the advantage of the money changers to keep the people in darkness as to the inner workings of international finance. This is part of the scheme for enslaving the masses. They have skillfully created the impression that money technique is beyond ordinary comprehension.

The word money comes from the old Roman word Moneta, which was the name of a religious temple where gold was coined and deposited. The vaults of the place of worship were guarded by the priests. The yellow metal was regarded as being both precious and sacred.

Walking among the ruins of the ancient temple of Apollo in Delphi, Greece one day, I came upon a beautiful little building called the Athenian Treasury. Its floor had deep grooves carved out of solid rock. In these holes the pagan priests deposited the gold, silver, gems and jewels which were brought to them for safe keeping. The custodians of temple gold came to be known eventually as goldsmiths.

In olden times when a man produced more things than he needed for his personal use, the barter system was employed for exchange purposes. In other words, he would trade some object that he did not need for some other object that he did need.

Beginning about seven centuries before Christ, the custom of coining money was introduced. The power to thus create coins was vested entirely with kings. If an individual was caught usurping this right, he was put to death. This arrangement continued until about the year 1650 when certain changes began to occur which laid the foundation for modern banking.

The clever goldsmiths gained private control of the money of various nations, particularly England. Kings continued to manufacture gold and silver coins, but these began to be hidden away in vaults for the goldsmiths to use as a basis for issuing their own private money in the form of slips of paper. As the power of the goldsmiths increased, they were in many instances even able to control Kings.

Because the goldsmiths were the only persons who had safe places in which to hide valuables, the merchants adopted the plan of bringing their gold and silver coins to them for safe keeping. In exchange, the goldsmith would give the merchant a receipt or certificate. After a while these receipts came to be used for exchange purposes instead of coins. The merchants were soon buying things with their receipts.

Thus, paper money was born. Goldsmiths discovered before long that large quantities of gold and silver were accumulating on their hands, so they issued more receipts-currency. The love of money being the root of evil, designing goldsmiths conceived the plan of inflation and wrote out hundreds of times as many receipts as they had gold coins on deposit. This fraud was later made the lawful basis of modern currency. Had all of the receipt-holders demanded their gold and silver at the same time, there would have been a run on Mr. Goldsmith's *"bank"* -- and in all probability a banker would have been found the next morning hanging by the neck from the limbs of a nearby tree.

At this point in the evolution of money, the curse of interest was introduced. Goldsmiths were not content to loan something they did not possess; this alone was not sufficient to satisfy their greed; so they began requiring people to pay interest when they were forced to come back for more certificates.

So, by the *"dog eat dog"* process, merchants. were compelled to work and scheme in order to get other certificates from their fellows to be able to pay back the certificates which they had borrowed from the goldsmiths. Business began to be transacted in terms of interest-bearing certificates instead of coins. Meanwhile, the goldsmiths used interest as a means for holding merchants by the throat.

The invention of interest is called usury. It is the chain that binds the masses today. As long as the goldsmiths were able to control the gold, they could control the paper issued from the gold, and thus they could control the people who had

to have the paper in order to live. Wherever the gold is, there rests the power to rule the world.

Hence the words of President Garfield: *"Whoever controls the money of a nation, controls that nation."*

We have now seen how the trickery of the goldsmiths became the foundation of the modern gold standard. The gold reserve behind paper money is all that the goldsmiths of the twentieth century need to produce whatever panics, depressions, riots and spasms of anarchy they may desire.

That is why the international goldsmiths of today do not want to see silver taken as a basis for paper money as well as gold. There is so much silver in the world that it would be difficult for them to control it.

The late F. G. Bonfils once said: ***"All the gold produced in the world in 438 years would only make a block 38 feet square."*** This is the kind of a golden-calf that the world worships. By controlling this huge nugget, the internationalists find it possible to rule the world.

The men who drafted the Constitution wanted to keep the modern goldsmiths from gaining control of the nation. They, therefore, placed the right to govern the country's finances solely in the hands of Congress. Under this plan, the most prosperous nation in the world was built up in less than one hundred years.

But international bankers are not fools. They waited until the opportune time came and prevailed upon Congressmen to vote away the Constitutional rights of the people to *"coin money (and) regulate the value thereof."* How this deception was put over constitutes one of the darkest chapters in American history. It was manipulated by the Rothschilds, the Warburgs and other families of Jewish bankers.

John Sherman, a United States Congressman from Ohio, was the tool that the Rothschilds used in driving in the opening wedge. Through their plot they were able to force Congress to vote the right of governing the money out of the hands of the people and give it over to private banking interests.

On June 25, 1863, the Rothschilds of London wrote Ikleheimer, Morton and Vandergould, their New York banking representatives, as follows:

"Dear Sirs:

Mr. John Sherman has written us from a town in Ohio, U.S.A., as to the profits that may be made in the National Banking business under a recent act of your Congress, a copy of which act accompanied his letters. Apparently this act has been drawn upon the plan formulated here last summer by the British Bankers

Association and by that Association recommended to our American friends as one that if enacted into law, would prove highly profitable to the banking fraternity throughout the world.

"Mr. Sherman declares that there has never before been such an opportunity for capitalists to accumulate money, as that presented by this act and that the old plan of State Banks is so unpopular, that the new scheme will, by contrast be most favorably regarded, notwithstanding the fact that it gives the National Banks an almost absolute control of the National finance. 'The few who can understand the system,' he says 'will either be so interested in its profits, or so dependent on its favors, that there will be no opposition from that class, while on the other hand, the great body of the people mentally incapable of comprehending the tremendous advantages that capital derives from the system, will bear its burdens without complaint and perhaps without even suspecting that the system is inimical to their interest."

"Please advise us fully as to this matter and also state whether or not you will be of assistance to us, if we conclude to establish a National Bank in the City of New York. If you are acquainted with Mr. Sherman (he appears to have introduced the National Banking Act) we will be glad to know something of him. If we avail ourselves of the information he furnished, we will of course make due compensation."

"Awaiting your reply, we are Your respectful servants,
Rothschild Brothers"

Ikleheimer, Morton and Vandergould replied as follows:

"Dear Sirs:

We beg to acknowledge the receipt of your letter of June 25th, in which you refer to a communication received from the Hon. John Sherman of Ohio, with reference to the advantages and profits of an American investment under the provision of our National Banking Act."

"The fact that Mr. Sherman speaks well of such an investment or of any similar one, is certainly not without weight for that gentleman possesses in a marked degree, the distinguishing characteristics of the successful modern financier. His temperament is such that whatever his feelings may be they never cause him to lose sight of the main chance. He is young, shrewd and ambitious. He has fixed his eye upon the presidency of the United States and is already a member of Congress. He rightfully thinks he has everything to gain both politically and financially (he has financial ambitions too) by being friendly with men and institutions having large financial resources, and which at times, are not too particular in their methods, either of obtaining governmental aid, or protecting themselves against unfriendly legislation. We trust him here implicitly. His

intellect and ambition combine to make him exceedingly valuable to us. Indeed, we predict that if his life is spared he will prove to be the best friend the monied interest of the world have ever had in America."

"As to the organization of a National Bank here, and the nature and profits of such an investment, we beg leave to refer to our printed circular enclosed herein. Inquiries by European capitalists, concerning this matter, have been so numerous, that for convenience we have had our views with regard to it put into printed form."

"Should you determine to organize a bank in this City, we shall be glad to aid you. We can easily find financial friends to make a satisfactory directory and to fill official positions not taken up by the personal representatives you will send over."

"Your most obedient servants,
Ikleheimer, Morton and Vandergould."

The National Banking Act was the ignoble deed which made it possible for Congress to delegate its power over the nation's money to the international Jewish banking fraternity. What the National Banking Act started, the Federal Reserve System finished. Paul Warburg, president of Kuhn, Loeb and Company, was the German Jew, who was sent over to America. to finish perverting the country's financial system. He is generally credited with having written the Federal Reserve Act which was enacted during the Jewish controlled Wilson Administration. From the hour this measure was adopted by Congress, the people lost complete control of their money.

Like Warburg, the founder of the House of Rothschild was also a German Jew. The original Rothschild was born in 1743 and his real name was Mayer Amschel. He was a money lender by trade and used a Red Shield as the emblem of his company, from which the name Rothschild was derived. Like a gigantic octopus the financial tentacles of this Jewish organization now reach into all parts of the world.

The primary purpose of the foregoing dissertation is to show how easy it would be for a group of internationally minded men to mould the world according to their desires if they had access to the sources from which money originates. To admit the possibility of such an arrangement is equivalent to admitting that such a plot as that disclosed by the Protocols of the Wise Men of Zion could exist.

If such a conspiracy could exist, then the only question remaining to be answered is, Do we have evidence to suppose that it does exist?

UNIVERSAL CRISIS

PROFESSOR Frederick Soddy of Oxford University takes the position that any group of financiers possessing the knowledge contained in the Protocols could bring the entire human family under their control if they wished to do so. *"It is widely believed that there has been something akin to an actual conspiracy to enslave the world,"* says Soddy. After mentioning the Protocols, he continues, *"Conspiracy or not, there can be little question that the power these discoveries have put into the hands of financiers will, if not controlled, enable them in their own time and choice effectively to conquer the world."*

"Whether or not there is a conspiracy among the 'chosen people' to reestablish by gold the dominance they were wont to derive from God -- and the Biblical history (Exodus XXXII) recalls a strictly parallel attempt, frustrated by the energetic action of their chief legislator -- it must be admitted that it would be a revenge on science for its iconoclastic tendencies, not without a certain sardonic humor, if we wake up one day and find instead of the ten commandments a single rule of gold. These are conjectural possibilities, and, no doubt, as in the time of Moses, there are still Jews and Jews. Let us hope so, at least."

Bearing all of these facts in mind and contemplating the further fact that the Protocols were evidently written about forty years ago, the following threat from the third Protocol seems to indeed be prophetic, *"We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe. Those mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot".*

"Ours they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own."

Individual nations have experienced crises at different times but not until the depression hit in 1929 had there ever been a *"universal economic crisis."* One result of the depression through unemployment, has been to throw *"whole mobs of workers"* upon the streets of the world. These mobs are already shedding *"the blood"* of the officials of governments -- and from all indications the worst is yet to come. *"Ours they will not touch",* and it is a noteworthy fact that while Gentile fortunes were cracking up in 1929, there is no record that leading Jewish speculators lost anything by the crash of the stock markets. Their assets were such that they were prepared for the depression when it came. Newspaper reports are still declaring that the cause of the depression is a mystery.

Could it have been planned?

BANKERS AND BOLSHEVISM

ON September 10, 1920 **The American Hebrew** declared, *"The Jew evolved organized capitalism with its working instrumentality, the banking system."*

In the year 1880, Feodor Dostoyevsky wrote the following, ***"Yes, she is on the eve of her fall, your Europe, of a fall, universal, general, terrible . . . Judaism and the banks now reign over everything, as much over Europe as over education, over the whole of civilization and Socialism, particularly over Socialism, because with its aid Judaism will tear out Christianity by the roots and destroy Christian culture. And if nothing comes of all this but anarchy, then even at the head of all will be found the Jew . . . and when all the wealth of Europe has been pillaged, the Jew bank alone will remain."***

For a long time, the connection between Bolshevism and international Jewish financiers was kept out of sight. But the public mind has a way of destroying camouflage and boring through to first causes. Perhaps the complete record will never be known but sufficient information has come to light to show that behind the so-called *"Russian"* revolution eighteen years ago, there was a bulwark of indomitable Jewish finance. In reality it was a *"Jewish"* revolution.

No informed person longer doubts that Bolshevism is controlled and directed by a mysterious hierarchy of Jewish financial wizards. The rank and file of poor and laboring classes whose minds have become warped by soap-box oratory and Red propaganda are simply being duped into destroying one another through anarchy, class hatreds and mob violence. If the workers of the world continue to place themselves at the mercy of the conspirators and are finally exhausted in revolutionary outbreaks, it will then be a simple matter for the financiers to gag them in the coils of a system of secret police as has been done in Russia. By this means the international Jewish Reds expect to eventually rule the world, with the Gentile masses reduced to a state of slavery.

Back in 1905, when the revolution in Russia was just beginning to foment on the surface, **The Maccabean**, a New York Hebrew journal, wrote, ***"The revolution in Russia is a Jewish revolution, a crisis in Jewish history. It is a Jewish revolution because Russia is the home of about half the Jews of the world, and an overturning of its despotic government must have a very important influence on the destines of the millions living there and on the many thousands who have recently emigrated to other countries. But the revolution in Russia is a Jewish revolution also because Jews are the most active revolutionists in the Czar's empire."***

It is, therefore, erroneous to suppose that the unspeakable conditions now existing in Russia, in which the entire Gentile population has been reduced to the

level of serfs, represents a sincere attempt on the part of the Russian laboring classes to improve their conditions.

Not only in the United States, but in all parts of the world, large sections of the Jewish press openly encouraged Bolshevism when it first began to get its grip on Russia. In London, the propaganda became so strong and violent that the Morning Post and other reputable journals gave the matter serious attention and wide publicity.

In 1919 the **Jewish Chronicle** had this to say, ***"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolshevists, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."***

On January 6, 1933 the same magazine stated, ***"Over one-third of the Jews in Russia have become officials".***

In his book, **The Alien Menace**, A. H. Lane, a British army officer, raises the question, Who supplied Lenin and Trotsky with the funds to smash the Russian government in 1917? He answers, ***"It is now known and clearly proved that the money was provided by a group of international financiers with headquarters in Berlin, Stockholm and New York. While Lenin took with him from Switzerland a number of alien revolutionaries collected from all parts of Europe, his chief lieutenant, Trotsky, brought with him a horde of aliens from the United States. Trotsky himself was in prison in Halifax, Nova Scotia when the call came for him to join Lenin in Russia. His release from prison, so that he might assist Lenin in organizing the Bolshevik revolution, is a mystery that has never been explained. What powerful influence compelled the British authorities to order his release and to grant permission for his transport to Russia?"***

There were years of preparation and ocean depths of intrigue, behind the Russian holocaust. The plot was so carefully laid and the tracks of the despoilers were covered with such caution, that only now are the Gentiles realizing, to any appreciable degree, what actually took place. Certain *"mystery men",* whose activities will never be fully known, were planted in different parts of the world like a great international dragnet.

An example of this is to be observed in the mysterious Dr. Helphand, who used the name Parvus as a literary pseudonym. A Russian Jew with the chief base for his operations in Stockholm, Helphand was a go-between for the conspirators of different countries. He possessed great riches and is described as an *"obscure international speculator who acquired an enormous fortune, and styled himself as the ideal inspirer of Bolshevism."*

While Lenin and Trotsky did the dirty work on the surface, the true sponsors of world wide rebellion kept out of sight. Ganetsky-Furstenburg, another Jew who worked with Helphand, had financial interests which were also extensive and mysterious. A contemporary says that through these two strange individuals *"the Bolsheviks used to obtain large sums of money from an unknown source abroad".*

Mr. Lane continues his appraisal of the situation, *"How the subsidized alien revolutionaries, having invaded Russia, proceeded to murder and rob on a wholesale scale, has been recorded by many persons who had the misfortune to be in Russia during the Bolshevik revolution. All are agreed that the leaders of the revolution and the persons responsible for the most brutal and revolting murders were Jews".*

Victor E. Marsden was in Russia during, and immediately following, the revolution. He represented the London Morning Post and was in position to watch the Moscow bureaucracy as it was built from the ground up. Being in daily contact with the leaders he was able to study the personnel of the new dictatorship. Because he insisted on reporting the truth for the outside world to read, he incurred the wrath of the Jews, and though a British subject, was thrown into prison. He died a premature death from injuries thus sustained.

In 1934 I succeeded in securing from England a copy of the list of names and nationalities of the leaders which Mr. Marsden compiled while living in Moscow. I published this complete tabulation in the Revealer as a permanent silencer to certain Hebrew Christians and religious editors who, up until that time, had denied the Jewish character of Communism. **The complete list, running from A through to Z, showed that there were 545 offices in the bureaucracy and that 454 of them were occupied by Jews. Reliable reports indicate that about the same ratio obtains today.** The nationalities, thus published, were as follows:

1. Jews 454
2. Letts 33
3. Russians 23
4. Armenians 13
5. Germans 12
6. Fins 3
7. Poles 2
8. Georgians 1
9. Karaims 1
10. Hungarians 1
11. Imeretians 1
12. Czechs 1

Total 545

Millions of dollars were required by Lenin to put over his revolution. Such staggering sums could not possibly have been raised from private contributions. Only powerful international bankers could have subsidized propaganda on such an enormous scale.

"At one time Trotsky was a favorite with Jacob Schiff", said Congressman Louis T. McFadden in a speech before Congress in 1933. *"During the war Trotsky edited* ***Novy Mir*** *and conducted mass meetings in New York. When he left the United States to return to Russia he is said on good authority to have traveled on Schiff's money and under Schiff's protection. He was captured by the British at Halifax and immediately, on advice from a highly placed personage, set free. Shortly after his arrival in Russia he was informed that he had a credit in Sweden at the Swedish branch of the bank owned by Max Warburg, of Hamburg. This credit helped to finance the seizure of the Russian revolution by the international Jewish bankers."*

A year later, in another address on the floor of Congress, McFadden said, *"Students of radicalism know that the present Soviet Government in Russia was organized by aliens and usurpers and not representative of the thoughts and ideals of the one hundred and fifty million citizens of Russia . . . "*

"I want to remind loyal Americans that it is well to remember the 'boring-from-within' tactics pursued by these aliens and usurpers in Soviet Russia caused the downfall of their Government and the setting up of the present Communist-Jewish control government which is now in operation, and to point out that the same kind of aliens and usurpers are now at work in the United States to establish a form of government other than constitutional government, and in order to do this they are seeking to paralyze industry, to destroy patriotism, and, finally, to secure the overthrow of government itself in the United States."

A further example of unity between bankers and Bolshevicks is to be noted in the labors of Leonid Borisovitch Krassin. This man, a Siberian Jew, also possessed considerable means. He participated in a revolutionary plot in Russia, in 1907 and fled at once for Berlin where he started to work for a Jewish business concern. Two years later he returned to Russia as director of the St. Petersburg branch of his company.

In 1917 we find him working with the mysterious Dr. Helphand and Ganetsky-Furstenburg, using Stockholm as the center of their activities. They worked back and forth between St. Petersburg, Stockholm and Berlin. This was the year in which arrangements were made for transferring Lenin and Trotsky, with their gang of cut-throats, through Germany in a sealed train. Krassin was one of the ring-leaders in making advance preparations for this trip. Included in his circle of friends were the principal leaders of the Jewish banking fraternity of Germany.

Mrs. Webster sums this matter up in a single paragraph, *"Krassin thus played a dual role, on one hand representing the interests of the great German-Jewish capitalists and on the other acting as lieutenant of Lenin, whose avowed aim was to destroy Capitalism. If any further evidence were needed of the connection between Bolshevism and international finance, the case of Krassin would provide it."*

Up until the time that Hitler came into power there was an intimate connection between Berlin and Moscow financiers. When the crisis of 1931 hit England, the newspapers announced that loans had become *"frozen"* in Germany, thus clogging the channels of finance. These reports were not true, however, for the reason, that although money had gone to Berlin, it had been passed on by Germany's Jewish bankers to Soviet Russia where it "froze".

This policy of destroying the financial equilibrium of the world is provided for in the statement of Menjinsky of the Moscow oligarchy, *"As long as there are idiots to take our signature serious, and to put their trust in it, we must promise everything that is asked, and as much as one likes, if we can only get something tangible in exchange".*

Sensing the situation that funds going to Germany were being poured into Moscow, James W. Gerard declared in September 1931 that Germany *"did not need any financial assistance and that a large percentage of loans from the United States was lent to Russia".* He added, *"If we are going to do business with Russia, let us do it directly and not through Germany, which has arranged to give Soviet Russia millions of dollars' credit to purchase commodities in Germany".*

Thus, the tricksters have the habit of crossing the wires of international finance for the purpose of creating unemployment and unrest among the masses. It is a simple matter for them to create the kind of conditions they want, by simply sitting at their desk and controlling the economic arteries of the world.

So we see that the Russian people are not only being ruthlessly ruled by a group of heartless foreigners, but this group has been financed and maintained from the beginning by international bankers who are also aliens in the respective countries where they live for the reason that their ideas are inconsistent with the national desires of the Gentiles whom they dominate by the power of gold.

And in November 1934, we find the President of the United States sending the following cablegram to the head of the Moscow dictatorship, *"Please accept on this the seventeenth anniversary of the establishment of the Soviet Government the assurance of my best wishes for the welfare and prosperity of your Country."*

RUSSIA'S RUIN

THE British Foreign Office published a document in April 1919, containing a report written by their representative in Russia, September 6, 1918, which reads as follows: *"I consider the immediate suppression of Bolshevism is the greatest issue before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or an other over Europe and the whole world, as it is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things."*

In her book, **From Liberty to Brest-Litovsk**, Mrs. Ariadua Williams, the widow of a man who did journalistic work in Russia for years, says, *"The predominant class which rapidly crystallized around the Bolshevicks was composed mainly of individuals alien to the Russian people. This fact is probably useful to them to keep control over the masses, for Bolshevist autocracy is founded on their absolute contempt for the people whom they rule. The most terrible trait of Bolshevism is its utter unscrupulousness as to ways and means, and the blunt cruelty of its leaders. Deceit, forgery, calumny, murder, violence, treachery -- all the low, dark, brutal forces which mankind had for centuries endeavored to get rid of -- have become weapons of governing at their hands . . . They especially numbered a great many Jews. They spoke Russian badly. The nation over which they had seized power was a stranger to them, and, besides, they behaved as invaders in a conquered country".*

In 1923 Lord Sydlenham declared in the House of Lords, ***"The total loss of life from the application of the principles of Karl Marx to Russia is now very little short of twenty million people. This is the most horrible crime in all history."***

On September 10, 1920 **The American Hebrew** said, ***"What Jewish idealism and Jewish discontent have so powerfully contributed to produce in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries".***

Even more significant is the following editorial from the newspaper, **Communist**, in April 1919, ***"Without exaggeration it may be said that the great Russian social revolution was indeed accomplished by the hands of Jews . . . The symbol of Jewry, which for centuries has struggled against capitalism, has also become the symbol of the Russian proletariat, which can be seen in the adoption of the Red five-pointed star, which in former times, as is well known, was the symbol of Zionism and Jewry."***

Sufficient has been quoted from both Gentile and Jewish sources to show unmistakably that internal Jews selected the Russian Empire, many years ago, as the logical country upon which to concentrate their efforts. By destroying

Russia they were able to establish a base from which to operate in carrying out their plan to rule the world. **Back as far as 1893-94 the Czar's government knew that the B'nai B'rith of New York had appointed Jacob Schiff to the position of chairman of the committee on Revolutionary Activities in Russia. In other words, Schiff sat in his office as president of Kuhn, Loeb and Company, in Wall Street, and directed the explosive outbursts against the government in far away Russia.**

The B'nai B'rith is an international secret organization to which only Jews can belong. It covers its political activities under the cloak of *"benevolence and philanthropy"*. It was founded by a group of German Jews in New York in the year 1843. It maintains local organizations in all parts of the United States. We have the following statement on good authority, *"From its inception until the present time, its main contact has been with Germany and its chief aim the establishment of the supremacy of the German Jews in all world affairs through the channel of 'internationalism' . . . The political activities of the leaders of the order in Roumania, Austria and Hungary are a matter of record, although the chief center of their power is in the United States where they have lately attained supremacy in the Jewish world by absorbing 'national' Zionism and submitting it wholly to their own 'international' policy when the Jewish World Agency was created in October, 1928."*

The former Grand Master of the Order of the B'nai B'rith in Russia, a Jew by the name of Sliozberg, was one of the early leaders in revolutionary activities.

Schiff, being a German Jew, fitted into the B'nai B'rith program perfectly. He was born in one of the Rothschild houses in Frankfort, Germany and after arriving in America married the daughter of Loeb, thus becoming a part of the banking family Kuhn, Loeb and Company, the concern which is credited with having financed Lenin and Trotsky in overthrowing the Russian Empire.

That Schiff was determined to destroy Russia is further evidenced by the fact that he financed Japan's previous war against the Czar's government. The Jewish Encyclopaedia says, *"It (Kuhn, Loeb and Company) subscribed for and floated the large Japanese war loan in 1904-05, in recognition of which the Mikado conferred on Schiff the second order of the Sacred Treasure of Japan."* When Theodore Roosevelt offered to serve as peacemaker between Russia and Japan and a conference between representatives of the belligerents was arranged to take place in Portsmouth, New Hampshire, Schiff was present to demand his pound of flesh.

Referring to the power that Jewish bankers wield over American finance, Congressman McFadden gave this interesting insight into the life of Schiff while delivering a recent address before Congress, *"It was a mistake for the United States to permit the integrity of its foreign policy to be jeopardized or affected adversely by such religious, racial, and financial meddling as that practiced upon*

us by Schiff and his London associates. The United States should manage its foreign affairs with more distinction than that which is implied by the picture of Jacob Schiff shaking his fist at the White House and muttering threats against William Howard Taft, then President of the United States."

While in Paris recently I talked with a former General who served in the army of the Czar prior to the revolution. This venerable old gentleman, a sincere Christian, now lives in exile from his native Russia.

Few men were closer to the Czar and the royal family than this man. He told me many things about the inner workings of the Jewish plot which finally resulted in the destruction of his Country. The pogroms that occurred from time to time in Russia were attempts on the part of the Gentile population to protect themselves against what they saw coming.

For instance, there were thousands of secret printing presses, owned by Jews, hidden in cellars and garrets, which poured forth a constant stream of subversive literature for the purpose of inflaming Gentiles against one another. The Czar and his agents were by no means blind to this assault but the conspirators were so well organized and financed that the government became helpless in their grasp.

The former General told me that the Czar once said to him: *"My heart bleeds because my poor people can not be made to understand that Jewish leaders have organized to destroy them."*

The Czar made a careful study of the Protocols, according to the General, and lived for several years in a state of fear as he saw the plot taking form, which these documents disclose. Russian officials who were conversant with the Protocols believed in their authenticity because of the manner in which they were being fulfilled.

As these words are written I have before me a reproduction of a photograph produced by Robert Wilton of the London Times which shows the room in which the Czar and his family were murdered in the little town of Ekaterinburg. They died horrible deaths at the hands of merciless Red beasts in 1918 after having been banished to Siberia.

The murder was planned by the Jew Sverdlov, and carried out by the Jews Yourovsky, Goloshchekin, Syromolotov, Safarov and Voikov. Mr. Wilton remarks, *"This was an act not of the Russian people, but of this hostile invader".*

Gleb Botkin, whose father was the personal physician of the royal family, reconstructs vividly the killing of these people, in his book **The Real Romanovs**. He says that the Czar, Czarina, their four daughters, and young son were slaughtered like cattle. *"Nobody knows exactly to what indignities the unfortunate Sovereigns and their children were subjected during the last months of their*

captivity. They were forced to live in the closest association with their perennially drunk and debauched jailers whose rooms adjoined those of the prisoners. Not only were they forced to eat, at one table with the Bolshevick soldiers, but from one common bowl. In short, the last period of captivity was one of a living martyrdom which it is difficult even to faintly visualize.

"On the night of July 16-17, 1918, the Commissar Yourovsky woke up his prisoners and told them to go down to the cellar . . . The prisoners dressed themselves as ordered and went to the cellar." They never came out alive.

The name of the town Ekaterinburg has been changed to Sverdlovsk, in honor of the Jewish President of the court, Sverdlov, who ordered the assassination.

After the murder, a formal inquest was held, many photographs were taken of the room in which the crime was committed, the bodies were exhumed, and careful reports were made. The picture mentioned above which was published by Mr. Wilton in his book **The Last Days of the Romanovs** was reproduced from the official records compiled by the Bolshevicks. On one of the walls where the victims were murdered, there appears an occult Jewish Cabbalistic inscription. There are three letters and a strange mark in the mysterious inscription, written in a Hebrew manner from left to right.

After giving a detailed interpretation of the hidden meaning of these Cabbalistic markings, Mrs. Fry concludes, ***"Whoever wrote this inscription was a man well versed in the secrets of the ancient Jewish Cabbalism, as contained in the Cabbala and the Talmud. In accomplishing the deed in obedience to superior order, this man performed a rite of black magic. It is for this reason that he commemorated his act by a Cabbalistic inscription in cipher, which belonged to the rite."***

"The inscription therefore proves:"

"1. That the Czar was killed."

"2. That the murder of the Czar was committed by men under the command of occult forces; and by an organization which, in its struggle against existing power, resorted to the ancient Cabbalism in which it was well versed."

The dictionary definitions of the words Cabal and Cabbala are, Cabal, *"To form a plot",* and Cabbala, *"The mystic theosophy of the Hebrews. Any occult or mystic system."*

The deeper one goes into a study of the Protocols, the more firmly he is gripped with the fact that they are rooted in the deepest, most mysterious and Satanic occultism known to the human family.

We need to remember that Karl Marx, another German Jew, wrote the First Communist Manifesto in 1848. From all indications, he was one of the ring leaders of the Hidden Hand of his day. His writings constitute the highest standard of authority in the ranks of Reds all over the world at the present time. **In Russia, the people have been worn down by starvation to a state of utter helplessness. This condition was anticipated in Protocol number three, *"We appear on the scene as alleged saviours of the worker from this oppression when we propose to him to enter the ranks of our fighting forces -- Socialists, Anarchists, Communists -- to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry. The aristocracy, which enjoyed by law the labour of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite -- in the diminution, the killing out of the goyim. Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will."***

Protocol number three also outlines the system of secret police with which the Russian people are now cursed, known as the GPU, ***"These beasts, (the workers who have been stirred to form mobs and riots) it is true, fall asleep again every time when they have drunk their fill of blood, and at such times can easily be riveted into their chains. But if they be not given blood they will not sleep and continue to struggle."***

The entire Bolshevick government is concentrated at one point -- Moscow. All liberties have been denied the Russian masses and the people have become slaves of the state. **These are features of the plot recorded in Protocol number five many years before the Jews took over the country, "We shall create an intensified centralisation of government in order to grip in our hands all the forces of the community. We shall regulate mechanically all the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the goyim, and our kingdom will be distinguished by despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any goyim who oppose us by deed or word."**

Constant terror is a part of the Bolshevick program in Russia. By this means the people are kept in a weakened state of perpetual fear. **This reign of misery is provided for in Protocol number nine, *"It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restorating monarchists, demagogues, socialists, communists, and utopian dreamers of every kind. We have harnessed them all to the task: each one of them on his own account is boring away at the last remnants of authority, is striving to overthrow all established form of order.***

By these acts all States are in torture; they exhort to tranquility, are ready to sacrifice everything for peace: but we will not give them peace until they openly acknowledge our international Super-Government, and with submissiveness."

Since the Talmud, as well as the Protocols, regard Gentiles as being no better than animals, religion is to be taken from them and atheism substituted. Everyone knows that this has since been done in Russia. ***"When we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People, and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see today, it will not, being only a transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly elaborated system has brought all the peoples of the world into subjection to us."***

The destruction of Christianity is contemplated in Protocol seventeen, ***"Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion: as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress."***

Protocol number fifteen threatened the destruction of the ***"Russian autocracy".*** **This took place on scheduled time as we have seen from the killing of the Czar and his family.**

In the foregoing brief synopsis we have barely scratched the surface of the scheme as it has been carried out in Russia to say nothing of the world-wide aspect of the plot now unfolding on an international scale.

All over the world it is possible to trace the sinister workings of the program revealed in these documents. It is an interesting diversion to be able to hold the Protocols in one hand, the daily newspaper in the other, and see how often the latter reflects the evident subterranean activities of the former.

If it is true that *"the proof of the pudding is in the eating",* it is also true that the glaring fulfillment of the Protocols is one of the chief arguments for their authenticity.

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** NEW LIGHT ON THE PROTOCOLS **

LATEST EVIDENCE ON THE VERACITY OF THIS REMARKABLE DOCUMENT

BY W. CREUTZ

The purpose of this article is not to analyse a literary hypothesis but to solve definitely and for all time, a mystery that is causing destruction to all the peoples of the world.

Is there a single country that has escaped the depression which has thrown its sinister shadow on our life since 1929? The statesmen are seemingly powerless and seek in vain for means to avert the fall of the nations of the world, into the pit of bolshevism. Our entire Christian civilization is in danger of going down in smoke and chaos.

How can we check that moral cancer that devours slowly all that is beautiful and noble in every nation?

How can we save our spiritual inheritance, which is many times more valuable than all material wealth?

No cure is possible as long as we do not understand the cause of our ailment; a correct diagnosis must precede the application of the medicine in order to relieve the sickness which we all observe around us, but do not comprehend. [AMEN! - BeWISE]

First of all, it should be clearly realized that the crisis in whose deadly grip we are now overtaken, is not incidental but was carefully prepared by a gang of powerful criminals. No recovery is possible until the tools of destruction are taken away from these nefarious poison mixers of the universe.

Adolph Hitler realized this. A howl of rage from all corners of the world was the answer to his quick action - but he tore the burning fuse from the bomb set to explode in the summer of 1933.

And but for this quick action, Germany today would be suffering the tragic lot of Russia.

This article must not be considered as the product of "religious intolerance of the middle ages," nor as an attempt to stir up pogroms and persecution, as the greater part of the world press, would like to bave you believe, in order to mislead public opinion at the behest of Judah.

No, we certainly do not recommend anything that can appear so gruesome and unjust. All that we demand, is the elimination in all countries, of those persons in key positions, who do not merit confidence. Such an unavoidable housecleaning was performed in Germany, to the relief of the population, after its long period of suffering.

From now on, the truth cannot be concealed. Facts carefully hidden by obscure conspirators are now common knowledge among sixty million people.

Conscienceless criminals have decided to destroy the existing order of the whole world and to impose upon it the rule of a Satanical Messiah.

The yeast is fermenting. In many countries there are men who perceive the impending danger and work in the direction of uniting forces for he struggle against the common enemy. There will be no obstacles in the way of creating friendly relations among Christian Gentile nations as soon as traitors, who cause continuous friction, are eliminated.

The truth will come out into the daylight and all who will struggle against it, will be ground down, and this is the truth which must be loudly proclaimed. The depression was deliberately planned for a certain hour and had been directed carefully and groomed, through decades by criminals obsessed with the lust for power, murder and greed.

The actual program was drawn up about 40 years ago and was first revealed in print, in a small pamphlet known as "The Secrets of the Learned Elders of Zion."

The first two editions of this remarkable book were published in 1901 and 1905. They quickly disappeared from circulation and attracted little or no attention. One copy nevertheless reached the British Museum in 1906 and was catalogued under the number 3926 D. 17.

The London "Times" stated on August 17, 1921:

"These documents attracted only a little attention before the Revolution of 1917. The astounding breakdown of a great state due to attack by Bolshiviks and the presence of

countless Jews among them, had the result that many people were looking for - reasonable explanations of the catastrophe. The "Protocols" furnished this explanation, especially as the tactics of the Bolsheviks at many points, were identical with the recommendations of the "Protocols."

The "Protocols" were published in many countries although powerful efforts were made to prevent their publication.

One edition dated 1917 (in German) bears the title "The Jewish-Danger;" it attracted much attention. Public opinion became excited through the sudden revelation of this hellish conspiracy for the destruction of the Christian Civilization.

The "Morning Post" of London devoted several columns to this subject. A sensational article appeared in the "Times" of May 8, 1921, from which the following quotation was taken:

"What do they mean, those "Protocols?" Are they Genuine? Has a gang of criminals really drawn up such plans and is triumphing over their fulfilment? Are they a forgery? But how can one explain then this terrible prophetic gift that foretold all this before hand? Did we fight all these years to destroy the world power of Germany only to find ourselves now facing a much more dangerous enemy? Have we saved ourselves through enormous efforts from PAX GERMANICA only to fall a victim to PAX JUDAICA?"

The "TIMES" concludes this article with the following significant words:

"If the "Protocols" were written by the Learned Elders of Zion then everything that was attempted and done against the Jews, is justified, necessary and urgent"

Some weighty words!

Is there any wonder then that the powerful influences against which this terrible indictment is directed, made all possible efforts to bring this document into discredit?

Clever steps were undertaken to prove that the "Protocols" were forgeries. The Jews have again and again disputed their authenticity. There is still pending in the Courts of Berne, Switzerland, in which a publisher is accused of defamation for his allegations as to the genuineness of the "Protocols." The Jewish plaintiffs demand

the Court brand the document a forgery and thereby prohibit its circulation by the publisher.

"FORGERY"

On the 16th, 17th and 18th of August 1921 the London "Times" published a series of articles in which it asserts that the "PROTOCOLS" are only a clumsy fraud produced by a conscienceless plagiarist who paraphrased a book published in Brussels in 1865. That book called "DIALOGUES IN HELL" is reported to be written by a "Frenchman" named Maurice Joly.

The "Times" published several passages from both books in parallel columns thus proving beyond any doubt the spiritual kinship between them. The forgery version seemed to be well established.

The "Times" emphasized carefully its standing in regard to the Jewish press as being absolutely non-partisan and pretended to have exposed this "remarkable forgery" for the sake of the truth only, as it was very important that this "LEGEND" of the "PROTOCOLS OF THE LEARNED ELDERS OF ZION" shall disappear as soon as possible and for ever.

Indeed so, since the matter in question is of tremendous importance! The last of these articles terminated with the following words:

"The fact that we have to do with a plagiarism, only, is definitely established. Let the "Legend" now become a matter of the past."

But this pious wish failed to materialize. There are many circumstances that make it impossible to accept the assertion of the "Times" as a final decision. Something is rotten in Denmark . . . And if we investigate we make some interesting discoveries.

We are far from doubting the "non-partisanship" of the "Times," but the "NATIONAL TIDSCRIFT" of Oslo, Norway, in its July issue 1922, reports that a certain JEWISH banker acquired the control of the "Times" at the time when the last mentioned series of articles appeared. This statement to our knowledge was never refuted.

The "Times" explains that the "Forgery" was discovered "accidentally." If true then it was a very lucky "ACCIDENT," considering the great importance of the question involved.

According to the "Times" a "correspondent" in Constantinople became acquainted, by mere luck, with a certain Russian. (Wishing to remain incognito, he was referred

to as "Mr. X,") This mysterious stranger handed the correspondent of the "Times" the particular booklet by Joly which made it possible to discover the "Forgery."

The whole story seems to be somewhat dark and romantic. In fact anyone may become a correspondent of a newspaper by simply writing a letter. No evidence was produced that this correspondent ever was in Constantinople and met a Russian there. The identity of "Mr. X." was never revealed.

Why so much mystery about it? If a "very important matter" is at stake, wouldn't it be simpler to produce those two star witnesses? The names of the two gentlemen rightly deserve to be the possession of posterity, especially in consideration of the tremendous service rendered to Israel.

Thanks to those two gentlemen, public opinion was cleverly focused away from the "PROTOCOLS", Such valuable service should not remain unrewarded.

The "Correspondent" hinted that the "Forgery" was concocted with the purpose of influencing the conservative Russian Court against the Jews bv rendering to the imaginary "Jewish Peril," the aspect of reality. But no evidence what-so-ever was produced in this respect.

How did the long since forgotten Joly book find it's way to Russia? That problem was never solved. Several untenable theories were advanced. The mind of the reader was switched at lightning speed from Constantinople to St. Petersburg and from Corsica to London. . . . so that the brave British "Goyim" became dizzy and unable to keep in step, remaining far back in ignorance. The game was won!

The "Times" proclaimed triumphantly that "indisputable evidence" was produced!!!

Is that so? How wonderful. . .

Now, if this watered "evidence" is properly scrutinized and subjected to distilation the only solid substance that is left is the fact that one of the books represents an overwriting and further development of the other one.

Under these circumstances can the ugly word "Forgery" be applied?

A further development and widening of a certain text can not be classified as "Forgery," otherwise every preacher who quotes a passage from the Bible without mentioning the verse and chapter would also be considered as a forger and plagiarist.

Such a conclusion is simply ridiculous when we consider that the Holy Scriptures contain many parallel passages.

We respectfully invite the attention of the Honorable Elders of Zion to the following passages of the Holy Scripture: II. Kings 18,14 (also preceding verses) as compared to Isaiah 36. The text is nearly identical. Also I. Moses 36,31 (and preceding verses) as compared with word to word reproduction in I. Chron. 1,43.

Suppose that the above passages were printed in parallel columns (as was the case with the "Protocols" and the book of Joly) the result would be just as convincing that one of the Scriptures is a paraphrase of the other.

Would this justify the statement that a clumsy fraud was concocted and that one of the Scriptures was a forgery?

It is evident that since Moses is the author of I. Book of Moses and the book I. Chron. is attributed to Ezra and Nehemiah and since certain places of the last book indicate that it was written after the Captivity of Babylon or about 860 years after the death of Moses, that in line with the logic of the "Times," Ezra and Nehemiah, are also "Plagiarists" if the uniformity of the text is to be considered a "Forgery."

Those who with us believe that the Holy Scriptures were inspired by God, who can commit no mistakes, will welcome this uniformity as proof of the Almighty's wisdom. This uniformity has a certain purpose - it shall furnish in the "Last Days" the all smashing argument against the hords of Anti-Christ. [AMEN! -BeWISE]

It is as clear as daylight that no plagiarism was committed whether from the Holy or Satanical writers. They were using in their writings material with which they were familiar beforehand.

shall the Rabbis continue to insist on a "forgery" then also their own Prophets shall be accused as they committed the same "crime."

Now let us continue our investigation. The path we are following is getting warmer - we step on dangerous soil! Let us find out who is the gentleman identified as Maurice Joly; the mysterious correspondent (from Constantinople) "incidentally" paid no attention to his identity.

Who was this "Frenchman," the author of the "Dialogues in Hell?" This problem is solved by Gottfried zur Beck in his preface to the German edition of the "Protocols." In which we find that Maurice Joly, according to the record, in his infancy was circumcised as Moses Joel!

How strange!

Israel is doing its utmost to prove that the "Protocols" were written with the purpose of bringing the jews into contempt - and now there is evidence that this satanical plan as outlined in both of these books has the same Jewish heart and the same jewish mind as a source of origin.

MANIFOLD PROOFS

The highly remarkable book "Waters Flowing Eastward" by L. Fry contains much valuable information regarding Maurice Joly (Moses Joel). In the "Memoirs of Rene Mareuil," (one of the members of the Ministerial Cabinet of Polignac of France) is stated that Maurice Joly was born in 1831 and was employed in 1848 in the ministry at Chebreau as a minor employee. The young man was strongly influenced by Adolph Israel Cremieux (the founder of the Alliance Israelite Universelle.) Later he became a communist and was jailed for two years. In 1878 he committed suicide and at his burial the Jew Gambetta (former prime minister of France) delivered a post-mortem speech.

It should be remembered that Gambetta played a certain part in the French commune, that Bolshevik reign of terror that existed in France from March 18th to May 29th, 1871, during which time Paris was robbed and ruined. Nevertheless, by a most remarkable "coincidence none of the 145 houses owned by Alphonse Rothschild were damaged.

What are the conclusions that can be drawn from the foregoing information? They are:

1. The Jewish author that furnished the inspiration for the "Protocols" did not confine himself to nefarious theories; he did not hesitate to apply them practically in criminal actions.

2. The "Protocols" have nothing whatsoever' to do with the Russian Secret police, as the "Corrrespondent" of the "Times" infers.

3. The "Dialogues" are not a creation of an anti-semite, but on the contrary they represent the Quintessence of Jewish Idealism.

4. The satanical development of ideas of this book is extracted from a still older work, thus proving Joly to be a plagiarist himself.

"The Dialogues Between Machiavelli and Montesquieu" is the title of this older book, published by Franz Duncker at Berlin in 1850. The author of this book was the Jew Jacob Venedey. He was born in 1805 in Cologne, Germany; expelled from Germany he settled in Paris in 1835... Prosecuted by the police for his subversive activities, he was protected and defended (as was the case with Joly) by Cremieux. Venedey was an intimate friend of Karl Marx (alias Jew Mordechai).

With Marx's assistance he organized in 1847 "The Communist Workers League. In 1843 he visited England and organized another secret society having as a purpose the promotion of Israel's World Domination.

Thus it is definitely proved that both books that served as a foundation for the "Protocols," were written by Jews, both of whom were friend of the founder of the "Alliance Israelite Universelle," ADOLPH ISRAEL CREMIEUX.

Under these circumstances it can not be doubted that all three books are the product of Jewish thought.

Anyone who will study carefully these books should be very much surprised to hear the Jews whining about Jews being innocently persecuted and forced to defend themselves against "Lies & Defamation." There can be no talk about "Forgery" whatsoever, as we have to do only with slightly different versions of "ideas" coming from the same powerful political and economical circle of influence.

The secret society that was organized by Karl Marx and Venedey was in fact only an outgrowth of an older Jewish organization known as "The Jewish League for Culture and Education," which already existed in 1819. The program for this league was taken over by A. Cremieux and further developed.

One easily understands the "Aims" of this "leaque" if he reads carefully the letter written by the Jew Baruch Levy to Karl Marx. Here is what he writes:

"The Jewish people taken collectively will be its own Messiah. His reign over the Universe will be obtained by the unification of the human races and through the elimination of frontiers. A Universal Republic will come into being in which the Sons of Israel will become the directing element. We know how to dominate the Masses. The governments of all nations will gradually fall, THROUGH VICTORY OF THE PROLETARIAT, INTO THE HANDS OF JUDAH. All private property will become the possession of the PRINCES OF lSRAEL - they will own the wealth of all lands. Thus will be realized the promise of the TALMUD that when the time of the Messiah comes the Jews will hold under their keys the property of all the peoples of the world."

The spiritual relation between this letter and the "Protocols" is exactly the same as between an acorn and an oak.

This dreadful plan is transmitted into action in our midst every day.

The "Pan-Europa" a periodical of Count Coudenhove-Calergi proclaimed that the Aristocracy of the future will be Jewish. (In the "New York Times" of April 14, 1933, Samuel Untermyer made a statement to the same effect, claiming that the Jew is the Aristocrat of the world. -Editor.)

The character and behavior of this new "Aristocracy" is substantially different from the old. The names of Bela Kun (Cohen), Kurt Eisner as well as the Jew-Soviet "Nobility" will be written for all time in world history in letters of blood.

An interesting article appeared in the newspaper "Die Front" published in Zurich, Switzerland on January 3, 1934, which reported that a group of Jews, more powerful and more influential than the Zionists, has organized a "Cultural Movement" on a world-wide scale with the purpose of putting every country under Jewish domination.

Always the same leading idea - not the slightest variation in the program.

The French magazine "Libre Parole" in its issue of November 1933, page 27, and earlier "La Vielle France" issue of March 10, 192 1, published a remarkable speech of Rabbi Reichhorn delivered in Prague in 1869 over the tomb of the Grand Rabbi Simeon-ben-Ihuda; he said in part:

"For centuries the Sons of Israel have been despised and persecuted, but they have fought bravely to prepare the way for victory. Now they are approaching their aim. They already dominate the economic life of the damned Christians; their influence is just as great in politics and in moral fields. At the wished for hour, fixed in advance, we shall let loose the Revolution, which by ruining all classes of Christians will definitely enslave Christendom to us. Thus will be accomplished the promise of God made to his people."

This promise is already accomplished in Russia. What country will be next to experience the same tragic fate? [WOW! -TRY A HOST OF OTHERS SINCE THESE PROPHETIC WORDS WERE WRITTEN IN THE 1930'S!! AND OUR TURN IS COMING SOON IF THE "MASSES" DON'T WAKE UP *NOW*!!-BeWISE]

In a recent issue of the Jewish publication "Freurid von Israel" the editor deplores the fact that the modern Jewish youth seems to have disrespect towards God and his laws. He says, "the Godless Jew seems now to be the master of all Jewish powers. Israel runs the danger of becoming a Satanical race."

A remarkable acknowledgement! This utterance is not made by an anti-semite but by a leader of a Jewish mission!

The danger is, in fact, grave. Israel has ceased, to believe in Jehovah and is worshipping the Golden Calf only.

HISTORICAL FACTS

A Jewish Weekly 'Judische Pressezentrale," published in Zurich, Switzerland, claims in its issue of December 1 5, 1933, that the "Protocols" were fabricated by the Russian secret police in 1905 shortly after the Japanese war.

It is unwise to defend a cause by simply insisting on something, that could easily be proved false. How is it possible that a document, which existed 20 years previously, in three languages, could be concocted in 19O5 - a document with which several persons were already familiar?

That Jewish assertion is simply ridiculous.

It has been convincingly proved that the "Protocols" were written first in Hebrew, then in French and last in Russian.

The "Protocols" represent a strategical plan, an assembly of authenticated documents, which were kept secret for a long time. That new edition, which attracted so much attention throughout the whole world was compiled and edited by the KAHAL, the secret Jewish Government.

L. Fry says that the actual editorial work was done by ASHER GINZBERG, also known as ACHAD-HA-AM. This important person (also used to be known locally in Odessa as "King of the Jews" -Editor) was one of the four Jews who forced Balfour to make known the declaration of November 2, 1917., through which the Jews obtained a "National Home" in Palestine. Herewith they achieved one of the "Aims" contained in the "Protocols."

This evidence is of paramount value!

ASHER GINZBERG was born in the township of Skvira, Government of Kieff, Russia in 1856, the son of a Jewish tax collector. He received an excellent Talmudic eduction. Early in life he became prominent in Jewish literature for his articles, which he signed Ahad-ha-Am.

GINZBERG settled in Odessa, Russia in 1886, residing in Yamskaya Street. In 1889 he organized a secret society known as "B'nai Moshe" (Sons of Moses). The meetings of this secret society were held in his house. Among the first members were: Ben Avigdor, Zalman Epstein, Louis Epstein and Jacob Eisenstaat.

It is through persons who lived in Odessa at that time that information was obtained that a manuscript of the "Protocols" in the Jewish language was circulated among the Jews.

The Jew BERNSTEIN, publisher of the "FREE PRESS" of Detroit, Michigan, admitted in the presence of William Cameron secretary to Henry Ford, that HE HAD PERSONALLY READ THE "PROTOCOLS" IN THE JEWISH LANGUAGE IN ODESSA.

Now let us follow up the destiny of the French translation. One copy of the 'Protocols" was kept in the Masonic Lodge of "Miz. raim." One member of this lodge, the Jew Joseph Schorst - alias Shapiro - became a traitor to his race and sold

the document for 2,500 francs to Miss Justina Glinka daughter of a Russian General. This lady who was employed by the Russian foreign intelligence service, sent the French copy together with the Russian translation to General Orgensky in. St. Petersburg, with the request to pass it on to her superior General Cherevin, who was the Minister of the Interior and whose duty it was to take action accordingly.

But, as regretful as it may appear now, Gen. Cherevin was deeply entangled financially with rich and powerful Jews and did not dare to fulfill such a dangerous mission. He pigeonholed the document in his archives, where it was found after his death in 1896.

The Jew Schorst was obliged to flee for his life, but was murdered in Egypt.

In the meantime invisible enemies were persecuting Miss Glinka. She was framed and fell into disfavor with the Tsars Court and was finally exiled to her estate in the Government of Orel.

There she met the Governor General of this district, ALEXIS SUKHOTIN and handed him a copy of the Protocols, pointing out that SYPIAGUIN (another Minister of the Interior) had been murdered for attempting to check the Jewish Revolutionary activities.

Sukhotin showed the document to two friends, STEPANOFF & NILUS.

The former circulated it privately in 1897; the second Professor Sergius Nilus, published it in 1901.

This information is mostly drawn from L. Fry's work: "Waters Flowing Eastward." It is corroborated by a statement made by Philip Stepanov, Chamberlain, Privy Councillor and former Procurator of the Holy Synod at Moscow; it is witnessed by Prince DIMITRI GALITZlN.

This evidential document, delivered on April 1 7th 1927, has been photographically reproduced, and the writer of these pages owns a copy of it. Stepanov states he received the M. S. of the Protocols in 1895 from Major Sukhotin. He had them printed privately and gave a copy to A. T. KELEPOVSKY, chief of Grand Duke Sergius' household. After reading them, the Grand Duke sighed and murmured; "TOO LATE!" He was assassinated shortly afterward.

It has been often asserted that the "Protocols," which are a strategic plan for the conquest of the world and domination by Israel were read at the First Zionist Congress in 1897 at Basle, Switzerland. The Jews always deny it most vigorously and use as an argument the fact that the official record of the Congress makes no mention of it. That sort of argument has no value at all, when one takes into consideration that the furious differences between Ginzberg and Herzl were also not

mentioned in the record. The officially published record is incomplete and does not possess any convincing power in that respect.

Only a few participants at that Congress are still alive; one of them Marcus Ehrenpriss the chief Rabbi of Stockholm, Sweden, explained in the "Judisk Tidskrift" no. 6, 1926, that the triumph of Israel was prophetically foreseen by Hertzl 20 years ahead.

Thirty million Christians were sacrificed in the World War - but the Jewish aims were achieved. Russia was destroyed; the "Peace came without Victory;" all sides were impoverished - and Palestine was handed to the Jews! (The next war which is now in preparation shall lead to the complete downfall of the Goyim.)

The secret-record of the Zionist Congress in Basle was secured by the Russian Government through the efforts of secret service man Ratchkovsky, who bought it from two Jews Eno Asev and Rabbi From. The latter sought later security in a monastery in Jugoslavia, where he died in 1925.

When the secret record of the Basle Congress was examined by the Russian police it was discovered to their great surprise that the acquired documents were identical with the "Protocols.

Ratchkovsky died suddenly under' "mysterious circumstances," shortly after making an important report to the Chief of Gendarmes, General Kourloff. Kourloff was convinced that Ratchkovsky was murdered.

Professor Nilus was subjected to inhuman tortures by the Cheka and died in 1929.

All these circumstances form a chain of steel links, each of which can be checked up. The witnesses introduced are not unknown adventurers, but are educated and trustworthy persons of high social rank.

We really feel obliged to ask the "Judische Pressezentrale" to explain; how was it possible for all those persons to read, translate and circulate documents ten, fifteen and twenty years before they were composed?

The Jews pretend that the "Protocols" were concocted by two members of the secret police of Russia. Suppose, but the whole prophetical program has since turned into reality!!!

How was it possible for two minor police officials to alter completely the face of the whole world, to overthrow thrones and to destroy empires? How did they succeed in accumulating all the gold of the world in their hands, to ruin entire nations and to muzzle the press? ? ?

"CAMOUFLAGE"

The very essence of the Jewish Danger is hidden in that one word. No other artifice yields so much profit as the art of "camouflage."

The "Goyim" are so pathetically gullible in that respect - a new name is sufficient to make a gentleman out of a criminal.

Camouflage is a very recent invention. If Nero could have thought of this brilliant idea and had changed his name to Socrates his reputation would doubtless have been as clean and spotless as that of Mr. Finklestein-Litvinoff!

When that "famous" diplomat was pompously received first by the Prime Minister of Great Britian and later by President Roosevelt all "delicate" subjects were carefully avoided.

Twenty-five years ago that "Guest of honor" was arrested at the Gare du Nord in Paris by police inspector Guichard for circulating stolen bank notes. Those bank notes were obtained during an armed robbery in Tiflis; bombs were exploded and terrific fire from automatic pistols catised the death of fifty persons. The robbers obtained one million roubles.

If Mr. MacDonald and Mr. Roosevelt care to have a suitable souvenir of their guest, all they have to do is to ask the Paris police for his fingerprints.

There are, no doubt, in England and America, some old fashioned people who are shocked by such "visitors" and deeply ashamed of such affiliations.

A powerful movement to the contrary is developing in this country, but is perceptible only by the most keen observers; it grows daily and is bound to assume tremendous proportions soon.

The Jews have spotted it already - their fine sense of observation tells them that something has changed.

Recently Rabbi Shulman of Chicago speaking before a large audience expressed himseif as follows:

"The Jews become anxious on account of a precedent set up by Hitler, which might also be followed by other countries. The Jews are being accused of having caused the depression. They are afraid of their lives as nobody can tell whether or not some day the great extermination of the Jews will break out."

That is just the great danger! It is written: An eye for an eye and a tooth for a tooth (2nd. Moses 21, 24) and "They have sown the wind and will reap the storm." (Hosea 8, 7.)

Those prophetic words should be remembered by all true Christians with anxiety. We want Justice which does not exclude Mercy, but no vengeance and no physical violence.

The problem today is: how to save the Aryan peoples from the claws of the Jews.

Tomorrow another complicated problem arises: how to save the Jews from the vengeance of the Gentiles?

THE PROGRAM

Now that we have produced ample evidence on the authenticity of the "Protocols" - we will give for the benefit of the reader, a short synopsis of the gigantic strategical plan. The persons who are not as yet awake to the great conspiracy for the destruction of Christian Civilization should study it carefully and realize the great danger impending.

They should examine minutely the "bait" that is laid out for them and let us hope they will have enough common sense not to swallow it. One can never be sure of it anyway as many prefer to continue to sleep quietly instead of straining their brains. "Kismet!" There is no God's law for the saving of the imbecile.

Here is the plan invented by the "Learned Elders of Zion," the master program laid down in the "Protocols."

"WE SHALL":

1. Seduce and demoralize the youth with false doctrines.

2. Destroy the family life.

3. Dominate humanity by Preying upon their lower instincts and vices.

4. Debase and vulgarize Art, and introduce filth in Literature.

5. Destroy respect for religions; undermine the reputation of the clergy through scandalous stories and back up the so called "Higher Criticism"

so that the old fundamental faith is shattered and quarrels and controversies become permanent in the churches.

6. Introduce the habit for luxuries, crazy fashions and spendthrift ideas so that the ality for enjoying clean and plain pleasures is lost.

7. Divert the attention of the people by public amusements, sports, games, prize contests, etc., so that there is no time for thinking.

8. Confuse and bewilder the minds of the people by false theories and shatter the nerves and health by continuously introducing new poisons. (Alcohol, Nicotine, Drugs, Demineralized foods, etc. -Editor.) 9. Instigate class hatred and class war among the different classes of people.

10. Dispossess the old Aristocracy, which still keeps up high traditions by excessive taxes and replace it with the "Knights of the Golden Calf."

11. Poison the relations between the employees and employers through strikes and lockouts so as to ruin the possibility of productive co-operation.

12. Demoralize by all means the higher classes of society and by adverse publicity raise the hate of the people toward them.

13. Use industry to ruin agriculture and then in its turn destroy industry by wild speculation.

14. Spread all possible utopian theories so as to bring the people into a labyrinth of impractical ideas.

15. Raise the rate of wages, which however will not bring any advantage to the workers for at the same time we shall produce a rise in the price of the first necessities of life.

16. Cause diplomatic friction and misunderstanding between States which will increase international suspicions and hate thereby greatly augmenting armaments.

17. Introduce in all states, general suffrage so that the destiny of nations depend upon ignorant people.

18. Overthrow all monarchies and substitute republics for them; in so far as possible fill important state offices with persons who are involved in

some unlawful affair and who will, from fear of being exposed, remain our obedient servants. 19. Gradually amend all constitutions so as to prepare the soil for absolute despotism and Bolshevism.

20. Establish huge monopolies upon which even the great fortunes of the Gentiles will depend to such an extent that they will be swallowed up at the "hour" when the industrial crisis will start.

21. Destroy all financial stability; increase economic depressions to the extent of bringing a general world bankruptcy; stop the wheels of industry; make bonds, stocks and paper money worthless; accumulate all the gold of the world in the hands of a certain few people thus withdrawing tremendous capital from circulation; at a given hour close all the exchanges, withdraw all credits and cause general panic.

22. Prepare the death struggle of the nations; wear out humanity through suffering, fear and shortage of food - hunger creates slaves!!!

That is the program!

The chief element necessary for the success of this plan is "Secrecy." Therefore the invisible enemy has taken special precautions for keeping humanity in ignorance of their systematic efforts in preparing THE KINGDOM OF ANTI-CHRIST.

Indeed everything was foreseen in that program and nothing disregarded.

Was the "Times" justified or not in saying:

"If the "Protocols" were really written by the Learned Elders of Zion, then everything that was attempted and done aganst tbe Jews, is justified, necessary and urgent".

CONCLUSION

The "Hidden Hand" is exposed; its game is lost as it can act only in the darkness. Will Judah admit its defeat or will it continue to fight? The proud dream of World Domination has faded out as the main condition of success consisted in taking the world by surprise. The Russian Giant was asleep as well as deeply wounded, but

Germany which happened to be very much awake to the danger, sounded the alarm which keeps ringing in all corners of the world.

It is not between "Berlin" or "Moscow" that humanity has to choose today but betwecn CHRIST and ANTI-CHRIST. There can only be two camps; the one of the "God-fearing" and the other of the "Godless." In these two camps there is plenty of room for all races and nations.

The good ones in any nation should fight and suppress the wicked ones.

How can it be achieved?

With possibly a single exception there will be hardly a newspaper in the world which will have the courage to print this message.

But still and all the whole power of Judah is not sufficient to prevent this message from spreading like an electric spark from pole to pole. All over the world a new generation is arising which did not bend its knee before the "Golden Calf." This generation will clean out the "Angean Stables" - from the governments by all nations it will drive out the jittering political old men with evil smelling pockets.

The stolen billions shall be again distributed for the welfare of the suffering people. Friendly cooperation shall replace fruitless rivalry.

A "National Home" for the Jews shall be created in a distant place on the globe where the Jews can work among themselves and prove to the world that they can make good. The confiscated money will richly pay for the general Jewish repatriation in the "New Palestine." The "Goyim" which have been bought by Jewish money may follow their masters into exile. That would be just and not expensive.

A deep breath of liberation will then be released by the whole suffering world. A mountain of trouble will fall from its shoulders! [End]

REMEMBER: The "Protocols" must be STUDIED, not merely read.

Unfortunately the tone can get a bit harsh in revealing these Truths. BeWISE would like to re-emphasise that we are in no way blaming every single individual Jew for this NWO push. That would be ridiculous and wrong since we actively work with many precious Jews all across the world. We are clearly pointing out that this push for global control as laid out in the Protocols comes mainly from the Jewish LEADERS and their cronies - their politically correct "yes men" . . . However, it is a FACT that many Jews are used willingly by these diabolical leaders and their agendas as are many other people . . . and that is sad . . .

In fact, BeWISE just received yet another surprising CONFIRMATION of what we post on this Site from a former high-level rabbi who rejected the LIES of Judaism and accepted Christ. He stated to us verbally and quite directly:

> ***"I am now 100 percent convinced, without a shadow of any doubt whatsoever, that the entire world is being run and manipulated by non-believing Jews."***

WOW! We have complete documentation of this incredible revelation by this precious and courageous man.

**** For written copies of this manuscript write to:***
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13
THE PROTOCOLS OF THE LEARNED ELDERS OF SION

> At first these "Protocols," printed in broad sheets by the millions, were used to stir up fear and hatred of Jews in Germany. They were then re-issued, somewhat revised, and directed at England to stir up hatred of the English. In Russia the "Protocols" were used to back up charges against the Jews for "ritual murders."
>
> *Mackey's Encyclopedia of Preemasonry*[1]

The Jewish Holocaust of World War II fulfilled a prophecy made 150 years earlier by the orthodox rabbis in Germany, who warned the Frankist-Reform Jews that persecution would start at Berlin if they persisted in their amoral destruction of society. To help fulfill this prophecy, anti-Semitic Gentile Freemasonry engineered the exposure of the Jews through the fraudulent creation of *The Protocols of the Learned Elders of* Sion. These *Protocols,* a compilation of twenty-four documents, developed the required anti-Semitism that ended in the death of six million Jews in the midst of World War II.

The Protocols of the Learned Elders of Sion were first said to have been the minutes of the first Zionist Congress at Basel, Switzerland, August 29-31, 1897. According to Robert John, author of *Behind the* Balfour *Declaration,* the 197 Jewish delegates were a mixture of the orthodoxy, nationalists, liberals, atheists, culturalists, anarchists, socialists and capitalists.[2] In three days these Jews are said to have discussed, debated, then agreed upon a detailed conspiracy for world dominion. The alleged outcome of that Congress was a document containing the minutes to twenty-four lengthy meetings detailing how the Jewish intrigue was to unfold.

It defies imagination, how Jews of such mixed convictions, who find it difficult to agree on any issue within their own persuasion, completed twenty-four *Protocols* in just three days.

Those who read the documents were apparently convinced that Zionist Jews were planning to take over all governments through a

well-orchestrated plan of subversion, using the press, secular schools, and Gentile Masonry as a cover. The Jews allegedly were planning to enslave the world through this conspiracy. Their first insurrection was to take place in Russia, which in retrospect many believed to have climaxed in the Bolshevik Revolution of 1917. So well had Gentile Freemasonry placed the Jews in the forefront of that insurrection that the West began hearing rumors of Jews taking over Russia. Appendix 2, Fig. 33 presents the caricatures of these allegations that were printed in newspapers throughout the world.

History of the Protocols

We have learned that *Sion* is the French spelling for the English *Zion.* The original *Protocols* were written in French, stolen from a Masonic lodge in Paris in 1884 (as we shall see), then taken to Russia where they were translated and first published in that language in 1903.

After the first publication of the *Protocols* in Russia, they were banned in 1905 by the ill-fated Czar Nicholas II following an attempt to topple his government. In 1917, following the February Revolution, the new Kerensky government confiscated and burned the second edition before it reached the streets and immediately outlawed anti-Semitism.[3] On April 5, 1917, the Russian Jews won emancipation.[4] By October Kerensky's government had lost to the Bolsheviks, who, in the "Red Terror" that followed, appeared to fulfill the slaughter written of in the *Protocols.*

After the Bolshevik Revolution, the *Protocols* made their way back to the West, where, from 1921 to 1935, the newspaper-reading-public of the world was made aware of their contents.

Publishing the *Protocols of the Learned Elders* of Sion was a most malicious crime committed against the House of Israel. At the same time as the *Protocols* began to circulate throughout Europe, conspiracy researchers were attempting to connect the Bolsheviks with the Illuminati. In many ways the two movements were the same. We see this, for instance, in their colors. Weishaupt had selected the color red to represent his bloody revolution. Likewise, the Communists. Since then Communists have been nicknamed "Reds."

Those who opposed the Reds formed their own republic called Belorussia, or White Russia, bordering on Poland, Lithuania, and Latvia. The Whites waged a short-lived counterrevolution against the Reds but lost in 1919 for lack of funds. When the Whites fled to the West, most settled in Germany. With them came copies of the *Protocols.* Soon

these documents were in the hands of Hitler, who set out to rid the world of this so-called Judeo-Masonic conspiracy. Hitler's *Mein Kampf* makes mention of the *Protocols* as proof of a Jewish conspiracy.[5]

The *Protocols of the Learned Elders of Sion* have been suppressed so successfully since the Jewish Holocaust that today most people have not heard of them. During the 1920s and 1930s, however, their contents were on the lips of every political official in Europe, Asia and America. Appendix 2, Fig. 10 shows reproductions of two book covers of the French and Spanish editions of the *Protocols.* The Jewish caricatures on the covers reveal the vicious anti-Semitism of the time.

The Birth of Zionism in Russia

The Zionist movement was the result of anti-Semitic seeds sown in Russia by Grand Orient Freemasonry. In 1840 the German Grand Orient sent Reform Jews to that vast empire where Jewish Orthodoxy was the strongest. Their assignment was to destroy the Russian Jews through assimilation into Russian society. The Reform, however, had not anticipated the power of the leading Russian Rabbi, Tzemach Tzedek, who victoriously opposed them. In retaliation the Reform began to spread lies about the Orthodoxy. Czarist Russia believed these lies and became violently anti-Semitic. Pogroms, which are organized massacres of helpless people, broke out everywhere against the Jews.[6]

Rabbi Antelman informs us that the Reform was headquartered in the Grand Orient "League of the Just," known in Germany as the "Bund." While the Bund financed Karl Marx's communist activity in France and England, it also sought virgin territory to export its communist doctrine to the East. Antelman gives us the details:

> Reform was now ready for expansion into other areas. The Bund decided to export its heresies to Russia and selected Dr. Max Lillienthal (1814-1882) for the job. Lillienthal was partially successful. In 1840 he succeeded in opening a Jewish school where he could implant the seeds of destruction against Judaism. In December 1841, he laid the groundwork for government sponsored Jewish secular schools in Russia. However, Lillienthal was not totally successful because he had never reckoned with the power of the great Lubavitcher Chasidic rabbi who lived at that time in Russia called the *Tzentach Tzedek.* It was he who completely dissipated these efforts and taught the Communists a lesson that they never forgot, so much so, that

> generations later after the revolution they imprisoned this man's descendant known as the *Lubavitcher Rebbe* of Russia, threatened to kill him and threw him down a flight of stairs.[7]

According to Rabbi Antelman, Max Lillienthal became so enraged with his defeat, that before he left Russia he guaranteed the destruction of his own race there. Antelman writes:

> Dr. Lillienthal and his cohorts in Russia made concerted attacks against the Torah and Judaism. Agents of the society were dispatched to spy on the Tzemach Tzedek. They also instigated the writing

> of scores of denunciatory letters which arrived daily to the Ministry of Interior, Culture and the Secret Police, which spoke against Jewish religious leaders and key merchants, villagers or innkeepers whose morals or integrity they could not compromise. These letters charged rebellion, contempt for Christianity, misappropriation of taxes, violation of the restricted areas which only Jews may inhabit, smuggling, bribery and usury.
>
> On one occasion Lillienthal attempted to impress Count Uvarov, the Minister of Culture. He stated that the rabbis condone all sorts of unethical iniquities with Gentiles including usury and misrepresentation. In addition he accused the rabbis of preaching a policy of separatism from the good Gentile neighborhoods and he claimed that the most notorious offender was the saintly *Tzemach Tzedek.*
>
> All the years that Lillienthal was in Russia, pressure from above the government, and pressure from below through his educators and enlightenment societies [Grand Orient Freemasonry] continued to be applied to the Jewish communities to assimilate.... All during this period the Czar was applying further pressure of assimilating Jews with his forced conscription law so that during 1842-1843, 22,000 Jews had been converted to Christianity and between 1846-1854, 7,000 were baptized. However, things got worse and finally came to a head.
>
> On May 6, 1843, the first meeting of a government commission aimed at finalizing Jewish assimilation was convened. The *Tzemach Tzedek* stood strongly in opposition to what the conspirators wanted to do. The gauntlet was thrown on the table when he stated that if it was the government intention and that of the Maskilim (seekers of enlightenment) to carry out their plan that he and his colleagues were prepared to suffer death rather than to transgress.[8]

Death is what they received. Pogroms broke out everywhere. Against this terror the Orthodox Jews began to dream of a Jewish homeland, specifically a return to Palestine. During these trying times, the word "Zionism" was coined for their movement. Although Zionism was not officially recognized until 1896-1897, Theodore Herzl (1860-1904), a Viennese Jewish journalist, "offered a focus for a Zionist movement founded in Odessa in 1881, which spread rapidly through the Jewish communities of Russia, and small branches which had sprung up in Germany, England and elsewhere."[9]

Zionism was an escapist reaction that grew from the anti-Semitic seeds sown by the Reform.[10] Within four decades Zionism became a nationalistic movement of Jews around the world. Herzl created the first Zionist Congress held in Basel, Switzerland, in 1897. Twenty years later Russia experienced "the vengeance of the Jews" in the Bolshevik Revolution, so stated those who had read and believed the "evidence" of the *Protocols of the Learned Elders of Sion.*

Rabbi Antelman states that Reform Judaism financed the Bolshevik Revolution through a bewhiskered anti-Zionist Jew named Jacob Schiff, a New York City banker. Speaking to the cause of the Russian pogroms, Antelman carries the reader back to the Reform's failure to assimilate Jews into Russian society. He states, "It was.. this stunning defeat that heightened extreme disdain for Russian Jews which was manifested in many ways by Jacob Schiff."[11]

Jews and the Two 1917 Russian Revolutions

Jacob Schiff was a puppet of Max Warburg, the Jewish banker from Frankfurt, Germany. You may recall that the Rothschild and Warburg families were in competition in Frankfurt during the Napoleonic Wars, after which the House of Rothschild moved its banking headquarters to London. Years later competition between the two Jewish clans was manifested in two areas other than banking. First in religion, the Warburg clan were Reform Jews, whereas the Rothschilds were Zionists; second, in Masonic affiliation, the Rothschilds were English Masons, whereas the Warburgs were Grand Orient Masons.

These divisions, and not their banking rivalry, brought the Rothschilds and Warburgs into conflict in the two Russian revolutions of 1917. Although both insurrections were planned by Gentile Freemasonry (see chapter 19), the Rothschilds and the Warburgs took opposite sides in funding the competing factions.

Lord Rothschild, in February 1917, backed the Russian Socialist and Scottish Rite Mason, Alexander Kerensky, who attempted to install

a government in Russia similar to that of the United States. At Kerensky's side were Zionist Orthodox Jews. On April 5th all Jews won emancipation.

The other Jewish party, the Reform Jews, did not want socialism, but communism. Their counterrevolution in October was led by Russian Grand Orient Mason, Vladimir Lenin. His uprising was funded by the German Grand Orient Mason Max Warburg. At Lenin's side were anti-Zionist Reform Jews. After the Bolsheviks toppled the Kerensky government, Rothschild funded the White Russians against the Bolsheviks.

Most conspiracy researchers know of the Jewish involvement in both revolutions. Yet, they have been unable to differentiate between the anti-Zionist Reform Jews and the Zionist Orthodox Jews. Not until Rabbi Antelman explained this division in his 1974 book was the Gentile world to know. Lacking this knowledge, investigators in the 1920s blamed the authorship of the *Protocols of the Learned Elders* of Sion on the Zionist Congress of 1897.

Origins of the Protocols

Dating the authorship of the *Protocols* at 1897 has since been established as too late. The *Protocols* date much earlier. Yet Jewry had already been damaged with the world-wide publication of their falsely incriminating contents. For example, the *Protocols* were distributed to the White Russian Army soon after the House of Rothschild began financing the Whites against the Reds. The Whites, thinking they now understood the cause behind the destruction of Russia, indiscriminately slaughtered 60,000 Jews, blaming them for the Bolshevik Revolution. Rothschild grieved over this unwarranted carnage and withdrew his funding, upon which the Whites fell to the Reds.[12] Escaping to the West, many Whites settled in Germany and joined the Nazis. Soon Hitler set out to rid the world of this so-called Jewish conspiracy.[13] The result was six million Jews slaughtered during World War II.

Masons began to promote the Jews as the author of the *Protocols.* From 1920 through 1922 the *Protocols* were serialized in America in *The Dearborn Independent,* a Dearborn, Michigan, newspaper distributed by 33rd degree Freemason Henry Ford. Later, Ford's serialization was bound in a book entitled *The International Jew* and distributed throughout Nazi Germany.

Even young Winston Churchill, a Master Mason at the time, promoted the *Protocols* as Jewish. The London *Jewish Chronicle* of February 13,1920, accused him as follows: "The Secretary of War, Winston Churchill, charges the Jews with engineering a world wide conspiracy for the overthrow of civilization."[14]

Authentic or forged, its contents true or false, to withhold from mention in general history the existence of documents that caused World War II, and with it the ritual murder of six million Jews and five million Gentiles, is a travesty of justice to world history. On the other hand, to speak of them - worse yet, to allow them to be published and read would once again bring certain death to the Jews, so deceptively incriminating is the "evidence" against them. Certainly, the Jews must, and did fight to prove those documents not of Jewish origin. They received vindication from the Court of Berne on May 14, 1935, when the Court ruled the *Protocols* not of Jewish origin.[15]

If not of Jewish origin, from whence came the *Protocols of Sion?* The Court of Berne discovered that the original documents were in French. We have learned that the birthplace and home of the Priory of Sion was, and still is, France.[16] We have also discovered that the Priory of Sion is not Jewish, but a Jewish counterfeit. Moreover, we have suggested that the Priory of Sion may be those individuals, written of by the Apostle John, who "say they are Jews, and are not, but do lie..." Revelation 3:9).

Therefore, if the *Protocols of Sion* is the product of the Priory of Sion, and not of the Zionist Jews, it is understandable why the Jews would denounce it everywhere as a forgery. Finally, in 1921 the London Times "made the sensational discovery through its correspondents in Constantinople.. .of a French book which they called the *Dialogues of Geneva,* published anonymously at Brussels in 1865. This book, the *Times* affirmed, had been plagiarized by the author[s] of the *Protocols."*[17]

After the *Dialogues of Geneva* were published, the *Times* is quoted as saying: "'It was soon discovered

by the police of Napoleon III that the author of the book was a certain lawyer, Maurice Joly, who was arrested, tried, and sentenced to two years imprisonment [from April 1865], as it was averred that he had written his book as an attack against the government of Napoleon III to which he had lent all the Machiavellian plans revealed in the *Dialogues."*[18]

Maurice Joly (1831-1878) was a Gentile French lawyer, a writer, Freemason, and member of a Rose-Croix order. Most significant, he was intimate with Victor Hugo (1802-1885), the famous French poet, who was also a member of the same Rose-Croix order.[19] This is the

same Victor Hugo, who, following the communist uprisings of 1848, coined the phrase, the "United States of Europe" at the Masonic Peace Conference in 1849.

From 1844 until his death in 1885, Victor Hugo was Grand Master of the Priory of Sion.[20] The authors of *Holy Blood, Holy Grail,* suggest that the Rosicrucian order to which both Joly and Hugo belonged was the Priory of Sion.

Maurice Joly was also a close friend of the Jewish Freemason, Adolphe Isaac Cremieux (1796-1880). Cremieux was mentioned in the previous chapter as being involved with Victor Hugo in the 1848 communist uprisings in France and was one of the orators applauding its success. Most significant was Cremietix's Masonic rank. He was a 33rd degree Mason sitting on the Supreme Council of the Ancient and Primitive Rite of Mizraim at Paris, the same Rosicrucian Masonic Lodge founded by Sionist-Illuminatus Cagliostro. The rituals practiced in the Mizraim Lodge were the same Isis cult mysteries of Egypt observed by the Priory of Sion. Sion's English Masons also act out the same Isis legend in the Master Mason ceremony.[21]

The facts of Maurice Joly's life make him an interesting man indeed. First, he was a Gentile Frenchman, a lawyer, a Freemason, and a writer. Second, he was the man who wrote the *Dialogues of Geneva* (in French), from which the original version of the *Protocols of the Learned Elders of Sion* allegedly were plagiarized (in French). Third, he was closely associated with Victor Hugo, the Grand Master of the Priory of Sion. Fourth, Joly was involved with Aldolphe Cremietix, a ruler in a Rosicrucian Masonic Lodge, a lodge founded by Sionist Cagliostro. Fifth, both Hugo and Cremieux were heavily involved in the French Masonic Revolution of 1848. This circumstantial evidence points to these three men as having been involved in creating the *Protocols of the Learned Elders of Sion.*

Zionism versus Sionism

Circumstantial evidence? Of course. The activities of Cremieux, however, make the intrigue even more fascinating. For six years (1864- 1870) Cremieux was president of the *Alliance Israelite Universelle,* a genuine Jewish political order founded in 1860, and headquartered in the same Sionist Masonic Lodge where Cremieux sat as a ruler on the Supreme Council. The Alliance, an arm of the Priory of Sion, was created to counter the *Zionist* movement that was budding in Russia during the 1850s.

Zionism was nationalistic, desiring a Jewish homeland, whereas the Alliance Israelite Universelle was exactly what its name implies, an

Alliance of Universalist Jews. As Universalists, the Alliance encouraged all Jews to keep their identity in Gentile nations. Naturally, they opposed those Jews who longed for a homeland. The Alliance also opposed Reform Judaism, which desired that Jews lose their identity in Gentile nations through assimilation. In subsequent years the Uuniversalist Jews spread throughout Europe, but never crossed the English Channel, where English Freemasonry reluctantly backed Zionism at the bidding of the Rothschilds.

Not only was Zionism a bewilderment to the Universalist Jews, it took Reform Judaism by total surprise. A homeland for the Jews would, in effect destroy the Reform's planned destruction of the Jewish race through assimilation. As a matter of course, then, Reform Judaism, already anti-Semitic, became anti-Zionist.

The Universalist Jews, on the other hand, were not anti-Semitic, but were anti-Zionist - yet, for a different reason than that pursued by the Reform Jews. For example, nationalistic Zionism posed a threat to

the counterfeit "King of Jerusalem" cult of Merovingians, who desired someday to reinstate their universal throne at Jerusalem where it had been established during the Crusades. It was the Priory of Sion's ultimate task to crown the "Lost King" on a Jerusalem throne. Therefore, Zionism was on a collision course with Sionism. Should the Zionists succeed in establishing a Jewish homeland, a genuine Jewish king ascending the throne of a bonafide Israelite nation would destroy the millennium-old Merovingian dream. As a matter of course, then, the Priory of Sion became anti-Zionist, founding the Alliance Israelite Universelle to counter the Zionist movement.

The Alliance, although founded by the Priory of Sion, was an exclusively Jewish Order headquartered in a Gentile Rosicrucian Masonic Lodge. Reform Judaism, on the other hand, was Templar, headquartered in Gentile Grand Orient Freemasonry, and hence, an adversary of the Priory of Sion. Yet, Zionism gave cause for the Alliance to ally 'with the Reform in an effort to destroy this nationalist movement.

Adversaries with common enemies make strange bedfellows. These two adversaries would cooperate, if necessary, in a revolution in Russia, either to destroy Zionism at its source, or contain it within Russian borders. Hence, we find many Jews of both persuasions involved in Kerensky's Socialist Revolution and Lenin's Communist Revolution. Kerensky's technique for containing the Zionists was to emancipate the Jews, hoping to quiet their drive for a Jewish homeland. The Bolshevik technique was to forcibly keep the Zionists within Russian borders, disallowing them emigration to the Holy Land.[22]

For sixty years (1860-1920) the information connecting these Jewish movements remained obscure. Not until the 1920s, when many

professional and amateur revisionist historians began searching for the source of the *Protocols,* did the documentation about Joly, Cremieux, Mizraim Freemasonry and the Alliance surface. Although a mixture of Jews and Gentiles were found on Mizraim membership rolls, it appeared to tile investigators that the Alliance and the Mizraim Lodge were both Jewish-run institutions.

Sion Confused with Zion

Because their symbols were identical, Zionists were also mistakenly implicated with the intrigues at Mizraim. Mizraim's herald was the "interlaced triangle," or six-pointed star of the Priory of Sion. In 1917, when the world first saw the Zionists hoist the so-called "Star of David" on their flag at Palestine, conspiracy investigators assumed Mizraim Freemasonry and the Alliance were connected to Zionism.

The "identical syndrome" of Masonic symbols once again confused investigators. Zionists, however, had more right to the six-pointed star than did the Priory of Sion. Long before the Priory and its Masonic lodges adopted it as their coat-of-arms, it was a Jewish symbol of scattered Israel. Before that it was a pagan symbol. For clarification, we will trace its origin.

The interlaced triangle was originally a decorative motif or magical emblem, symbolic of the pagan star-god in Hinduism. Later it migrated to the Assyrians and there was adopted by the ten northern tribes of Israel before they were taken into captivity in 721 B.C.[23] (II Kings 17:1- 23). This is confirmed by the prophet Alnos, whom God sent to the ten tribes to warn them of impending bondage if they did not repent of their idolatry with Assyrian gods. Alnos, speaking for God, warns Israel in 5:26-27:

> But ye have borne the tabernacle of.. Chiun. . the star.. god, which ye made to yourselves. Therefore, will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.

Chiun is the planet Saturn, the star-god, symbolized by the two interlaced triangles, or six-pointed star called the hexagram.[24] The hexagram is also known as the Lucifer Star.[25] Idolatrous Israel had "borne," or carried, "the star...god" by wearing the hexagram as an amulet. It was also carved in the door frames of every Israelite house. ostensibly to ward off the "fire god." Since that time the six-pointed

star has been a Jewish symbol found in synagogues from the very beginning of the Diaspora. This was

1,700 years before the Priory of Sion appropriated it in the first millennium A.D.[26]Mter that it appeared on the heraldic flag of the Jews in Prague in 1527, a full two centuries before Gentile Freemasonry adopted it from the Jewish *Cabala.[27]* Therefore, it would be natural for both the Alliance in 1860 and the Zionists in 1897 to select it as their herald.

To make the symbol even more Jewish, the Zionists in 1904 renamed the six-pointed star "Magen David," or "Shield of David."[28] At their first meeting at Basel in 1897, Robert John reports that "On either side of the main doorway of the hall hung white banners with two blue stripes, and over the doorway was placed a six-pointed 'Shield of David.'"[29]

Since this knowledge was unavailable during the 1920s, it was popular to connect Mizraim Freemasonry, the Alliance and Zionism by this symbol. Also, the word "Sion" in the *Protocols* was suspect. Therefore, these documents were thrown in with the hodgepodge of circumstantial evidence implicating Jews. Throughout the 1920s and 1930s, accusations against the Jews were broadcast everywhere. Naturally, Jews of every persuasion were concerned. For their own survival they must discredit the *Protocols.* And with all their resources they did.

Another enigma confronting researchers was the fact that while Cremieux sat on the 33rd degree Supreme Council of Mizraim Freemasonry (a Rosicrucian Order), he was also Supreme Master of its adversary, the Templar Grand Orient at Paris.” Jews were controlling both sides of the conspiracy," investigators would write. Therefore, it was a simple matter to accuse them of writing the *Protocols of Sion.*

In retrospect, there are obvious reasons why Cremieux joined an adversarial Lodge. In those days Masonry was continually receiving advanced occult knowledge from research done on the Templar documents looted from the Vatican archives during the reign of Napoleon Bonaparte. working on this project was the Priory of Sion's Eliphas Levi (Louis Constant 1810-1875). Each advanced enlightenment was cause for the invention of more advanced degrees of Masonry. For example, Mizraim had jumped from 33 to 90 degrees by 1868. In 1871 the Mizraim Rite was carried to London where it was absorbed by Memphis Freemasonry. By 1875 it merged with Memphis worldwide and grew to 97 degrees. In France the Grand Orient remained at 33 degrees.[30]

Stiff esoteric competition between lodges was commonplace. Each had highly specialized agents to penetrate the other's lodges to learn

of its new occult secrets. It would be natural, then, for Cremietix to seek knowledge from an adversarial lodge. Hence, he joined the Grand Orient, working his way up the chairs to Supreme Commander. Moreover, Cremietix had a strong dislike for Napoleon m (1808-1873), who was also a member of the Grand Orient. The Grand Orient was known as the Lodge for French politicians. As its Grand Commander, Cremietix had access to state secrets, which would benefit Rosicrucian Great Britain.

Although many conspiracy researchers have tried to connect the two, there was no cooperation between the Rosicrucian Mizraim lodges and the Templar Grand Orients. This fact is confirmed in *Mackey's Encyclopedia of Freemasonry:* "an attempt was unsuccessfully made to obtain the recognition of the Grand Orient of France. [Their non-recognition] had the effect of making them illegal."[31]

Dr. Mackey does admit, however, that Mizraim Freemasonry borrowed from the Grand Orient Scottish Rite degrees. Who borrowed but Cremietix? This was common practice among competing lodges.

Non-recognition meant that Mizraim Freemasonry was considered clandestine by the Grand Orient. How, then, did a Rosicrucian, such as Cremieux, obtain membership in a Templar Lodge, much less become its Supreme Master, if he was known to be a ruler in an adversarial lodge. No conspiracy researcher has given a satisfactory answer, outside of tying the two lodges together. It may be that the Grand Orient was ignorant of Cremietix's affiliation with Mizraim. In this secret war of intelligence gathering from competing lodges, membership lists are suppressed by issuing secret code names to the hierarchy. Cremieux may have been a double agent, as was Cagliostro, founder of Mizraim.

Mizraim Freemasonry and Intelligence Gathering

Intelligence gathering was established as a Masonic activity at the Congress of Vienna in 1815. When

European Grail royalty united within British Freemasonry to protect the Priory of Sion secret, they built for themselves a spy network operating out of the Grand Lodge Alpina in Switzerland. From there they kept an eye on Masonic developments in France by penetrating the Grand Orient with their agents. Alpina's agents were none other than Sionists Cremietix, Joly, and Victor Hugo, the Grand Master of the Priory of Sion. All three were intimate with Rosicrucian Mizraim Freemasonry. It seems likely that Cremietix was a Rosicrucian spy who penetrated the Templar Grand Orient, the lodge for French politicians, working his way through the chairs to the top position.

Edith Miller, in *Occult Theocrasy*, documents that English Free-masonry was in communication with Mizraim during Cremieux's day. Its counterpart in London was Memphis Freemasonry, known in England as "The Ancient and Primitive Rite." The Rite of Mizraim was amalgamated with that of Memphis in **1775.32** At the head of Memphis in London was 33rd degree Mason John Yarker (1833-1913). A member of its ruling hierarchy in France was Cremieux (1836-1871). It would have been common practice for Cremieux to transfer state secrets to Yarker through Masonic channels.

Brief History of **Masonic Intelligence Operations**

The Templars and Sion have been spying on each other since 1188. Such spying continues to the present day. We will briefly examine the history of Masonic intelligence operations below.

John J. Robinson, author of the recent pro-Masonic book, *Born in* Blood: *The Lost Secrets of Freemasonry*, informs us that in the 12th and 13th centuries the Knights Templar were the precursors of our modern intelligence services. He says they "were known to maintain intelligence agents in the principal cities of the Middle East and the Mediterranean coast, and they would necessarily have employed covert means of communication. International financial dealings required total secrecy, naval operations required it to hide shipping information from Moslem or pirate forces, and military administration over two continents would certainly require it.

When the Templars founded their form of Freemasonry, intelligence operations naturally travelled through a chain of their lodges. Likewise, Sion's Rosicrucians penetrated the masonic working man's guilds a century before Cromwell's revolution. Moreover, Cromwell himself used the secret halls of an aristocratic Masonic lodge called the "Crown" to organize his insurrection.

A century later Adam Weishaupt turned Continental Freemasonry into an intelligence gathering machine. He founded the Illuminati to penetrate Templar French Masonry. His assignment was to ignite the French Revolution and depose the Bourbons on behalf of the Priory of Sion. Instead, the Illuminati itself was penetrated by the Templars. The Revolution occurred as scheduled, but not under the command of Weishaupt.

Adversarial lodges penetrating each other's ranks is not as difficult as one may imagine. The irony is that both Freemasonries employ the same identifying grips and passwords. Entry is granted readily by a

spy using these secret codes. Once inside the lodge brother Masons fraternize freely with each other. The unsuspecting brothers tell every- thing they know to an enemy who shakes hands correctly.[34]

An example of how British Masons used intelligence networks in Cremieux's day is given by Msgr. George Dillon. During that time the Prime Minister of Great Britain was 33rd degree Freemason, Lord Palmerston, who was, in a sense, a double agent. Palmerston, a Templar Scottish Rite Mason, was in command of Rosicrucian English Freemasonry. Dillon states that Palmerston, after he failed to acquire financial aid from Parliament for Mazzini's Templar Grand Orient revolution in Italy, successfully tapped the British secret service for funding the Italian Masons.[35]

During World War I, we find another example of Masonry's intelligence gathering. This war was the first global conflict between British and French Freemasonry to determine which political system would rule the world - monarchies or republics. In future chapters we shall discuss the Masonic intrigue of that conflict, with one Order penetrating the other to obtain the enemy's battle plans. A hint of the level of

intelligence activity is provided by a German author, Friedrich Hasselbacher, whose book, *High Treason of the Military Lodges*, is an unanswerable and damning document. It reproduces in facsimile a mass of letters and "Field Post Cards" from Masons to their lodges in Germany. In one letter, a Brother Mason writes to his Grand Master suggesting that he get in touch with English Masons via the Grand Lodge of Norway, in order to find out their "war aims. 36

Masonic intelligence services were employed again in World War II. For example, Freemasonry in France was used as a secret service to help the resistance. The story is revealed by Frenchman Henri Coston in *La Republique du Grand Orient*, which de Poncins quotes in *Freemasonry and the Vatican.* Coston confirms that during the Nazi occupation of northern France, Pierre Laval, a French politician, assisted the resistance when he "'attached the services of the secret societies to the Surete Nationale, the state intelligence service. "87

In our day the Masonic Lodge is tied directly to state intelligence services. Agents are placed according to certain requirements and abilities, one of which is the ability to keep a secret. Therefore, agents who are Masons are given preference for top positions. For example, in the U.S.A. the heads of both the FBI and the CIA have always been either 33rd degree Masons, or high initiates in affiliated secret societies. In fact, J. Edgar Hoover (33rd degree) obtained a charter for the FBI's own Masonic lodge, the Fidelity Lodge. Curt Gentry, in his book J. *Edgar Hoover*, informs us that "Membership and attendance at the Monday-

night meetings were 'voluntary,' but those who aspired to higher positions soon realized that associating with the director on this one semi-social occasion was almost a prerequisite to advancement. "38

The weakness in this system of selection is readily apparent, since Masons freely talk to, and advance brother Masons. If an enemy agent joins a Masonic Lodge frequented by an intelligence agent whom he wishes to compromise, his task is simple. Many examples of this are presented by the late Stephen Knight in *The Brotherhood.* Knight, a British investigative journalist, documented time and again how the KGB, prior to and after World War II, successfully penetrated British intelligence by joining Western Freemasonry.

Knight informs us, for example, how after the Bolshevik Revolution, Russian intelligence used Freemasonry to its own ends. The Soviet intelligence service learned of the art of Freemasonry while investigating Russian Grand Orient Lodges. When Stalin outlawed the Brotherhood in 1925, he ordered his intelligence service to establish religious centers for training appropriate agents to be sent to Western and Third World countries. A school for agents bound for Britain and other English-speaking countries was in Lithuania prior to the collapse of the U.S.S.R. These agents were trained in the exploitation of English Freemasonry.[39] Knight quotes a British Intelligence officer as saying:

> If the KGB had a target in England - somebody they wanted to "turn" or from whom they wanted to obtain information by one of a number of means - and this person was a Freemason, I have no doubt that it would instruct an agent to join the same lodge. That would be an obvious move. If being a Freemason makes a man more likely to bare his soul to another Freemason than to an outsider, any intelligence service worth its salt would exploit that.[40]

One of the most damaging episodes described by Knight was that of a KGB agent turning master spies Kim Philby, Donald Maclean, and Guy Burgess into double agents for Russia. Knight suggests this transformation was accomplished through Freemasonry. The intelligence world was shocked when these three men defected to Russia in 1952 and 1962. It was discovered 30 years too late that Philby, while head of a division in MIS (initials for Mission Impossible, division No. 5), was also a high-ranking KGB agent. The irony in this story is that Philby remained on the British intelligence payroll after defection.[41] He died in Moscow, November 5, 1988- taking to the grave his reason for defecting.[42]

Stephen Knight revealed that the penetration of Western Free- masonry was a standard KGB practice:

> I can reveal that senior officers of British Intelligence are concerned that the KGB has been using

Freemasonry in England for decades to help place its agents in positions of responsibility and influence.... According to the evidence now available the undoubted "jobs for the brethren" aspect of British Freemasonry has been used extensively by the KGB to penetrate the most sensitive areas of authority, most spectacularly illustrated in the years since 1945 by its placing of spies at the highest levels of both M15 and M16. Even today, members of the security services privately admit that they have no idea of the extent of this penetration.[43]

The "old boy network," the favoritism and the use of Masonry for professional and social advancement - all proscribed by the [Masonic] Constitutions but all nevertheless widespread, as this book has shown - are of obvious value to Englishmen recruited to spy for a foreign power.[44]

Cremieux - Double Agent

Intelligence gathering, spying, and the use of double agents are commonplace in this war between Scarlet and the Beast. If Great Britain had wanted to penetrate the French government in Cremieux's day, it would have done so through a French Rosicrucian Freemason. Who would be more likely than Cremieux? If he were to become involved in French politics, which he was, he would join the Grand Orient Lodge, to which most French politicians belonged. From there he could learn state secrets and pass them to London.

English Freemasonry had need of spies in French politics for two specific reasons. First, the two movements of socialism and communism, which had developed in Grand Orient Freemasonry were of grave concern to Great Britain's capitalists. Second, Emperor Napoleon III had cooperated with the Grand Orient Revolution in Italy by ousting the oligarchy's Austrian army. Spy master Cremieux and British Freemasonry had something in common. Both hated Napoleon III. If Cremieux was assigned the task of deposing the Emperor, his success would be better realized if he could attain the top position within the Emperor's lodge.

Shades of *Mission Impossible,* you say? Perhaps. Nonetheless, everything Cremieux accomplished was of benefit to English Freemasonry, as well as profit to the oligarchy of the Priory of Sion, which it protected. It is most likely that Freemason Cremieux was a master spy, a double agent, a Rosicrucian mole for British Intelligence in the French Templar Grand Orient administration of Napoleon III. Such a scenario certainly fits the Masonic *modus operandi.*

Maurice Joly

Gentile Maurice Joly, whose father was a staunch Italian Mason, was also a Mason. Joly was tied to the Alliance Israelite Universelle through his association with Freemason Cremietix and the Mizraim Masonic Lodge. He was also linked to the Priory of Sion through mutual membership in a Rose Croix order with Victor Hugo. This Masonic influence secured Joly a post in the Ministry of the Interior under Freemason M. Chevreau, just before the coup d'etat in 1851 by Louis Napoleon.

Joly was not included in the new government, nor did he want to be. He had an inveterate hatred of the Bonapartes. Moreover, he disagreed with Grand Orient politics, which politics demanded a strong man to solidify its failing revolution of 1848.45

For nine years following Napoleon's 1851 coup, Joly withdrew from politics and satisfied himself by returning to his law practice. Suddenly, in 1860, he began writing articles attacking the government and the Emperor.

What, or who rekindled Joly's anger? The answer is Adolphe Cremieux, who also hated the Emperor. Cremieux's animosity grew from a rebuff he received from Louis Napoleon. At the time of Napoleon's coup, Cremieux was legal adviser to the Bonaparte family and an intimate of Louis Napoleon. When Louis became Emperor, he offended Cremieux by not appointing him to the most desired political post - that of Chief Executive - a position vital in dealing with Great Britain.[46] The Emperor's first mistake was his refusal to appoint his Masonic superior. Cremieux became his enemy.

Napoleon's second error was his refusal to take orders from Grand Orient Masonry, which had placed

him in power. Afar his 1851 coup and after declaring himself as Emperor in 1852, he immediately began exerting authority, emulating his great uncle, Napoleon Bonaparte.[47] Now the entire Grand Orient was his enemy.

Napoleon's third mistake was exiling Victor Hugo. We shall soon see that Hugo's exile was a consequence of his disagreements with Napoleon

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following the coup. The Priory of Sion soon became the Emperor's enemy.

Napoleon's fourth and fatal mistake was military action against Austria's occupation army in Italy. Napoleon's military success in removing this arm of the British Masonic oligarchy from Italy allowed Mazzini's Grand Orient revolution to succeed. With English Freemasonry now his enemy, the Emperor did not have a prayer.

Source of the Protocols

It was unnecessary for British Freemasonry to intrigue against Napoleon, for the Emperor had created enough hostility and enemies on his own. With an angry Cremieux encouraging the pen of an acrimonious Joly, the Grand Orient planned to depose the Emperor. Joly wrote *Dialogues between Machiavelli and Montesquieu,* which was a compilation of articles in which Joly depicted Napoleon III as Machiavelli. As Victor Hugo's poetry had done in the 1850s (discussed later in this chapter), 50 too Joly's articles turned public opinion against the Emperor in the 1860s. And as we learned earlier, the London *Times* (1920) reported that the *Protocols of the Learned Elders of Sion* were plagiarized from Joly's *Dialogues,* which the *Times* called *Dialogues of Geneva.*

Another factor we must consider in discovering the source of the *Protocols* is that in Joly's day communism was the political fad of Grand Orient Freemasonry. Its spokesman was 32nd degree German Grand Orient Mason and Reform Jew, Levi Mordechai (alias Karl Marx).48 Joly, however, was a Socialist, and hated both communism and Karl Marx. Aware that communists were the remnant of the Jacobins, who had carried out the 1793 Reign of Terror, Joly wrote: "Socialism seems to me one of the forms of a new life for the peoples emancipated from the traditions of the Old World. I accept a great many of the solutions offered by Socialism but I reject Communism either as a social factor or as a political institution. Communism is but a school of Socialism. In politics I understand extreme means to gain one's ends - in that, at least, I am a Jacobin."[49]

Although Joly hated communism, he agreed with its Jacobin principles; yet he accused Napoleon III of that same ruthlessness. What he actually hated was the Emperor's absolutism. Absolutism is what Freemasonry can not tolerate. Jacobinism is fine, but not outside the auspices of the Masonic hierarchy. When Napoleon Ill ignored the orders of his Masonic superiors, Joly's hatred toward him was rekindled

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by Cremieux. The Grand Orient contracted with Joly to expose the Emperor as Machiavellian. To protect himself, Joly signed the dialogues "Mr. X"

Why did the London *Times* in 1920 call Joly's book the *Dialogues of Geneva?* The answer can be found in the Masonic-Marxist events which took place in Geneva prior to an international communist meeting in London in 1864, the year before Joly published his work. In an earlier chapter we saw that following the Congress of Vienna in 1815, both English and French Masonic lodges were established at Geneva for the express purpose of plotting intrigue on neutral ground. According to Nesta Webster, Geneva, Switzerland, was the meeting-place for all the revolutionaries of Europe.[50] Edith Miller reports that the Geneva meetings took place in the Grand Orient Masonic lodge, Temple Unique. Those in attendance put the name of the Temple on their cards and bills

Following the Geneva gatherings, the Communist revolutionists met in London during the summer of 1862. There they attended the London International Exhibition. The Exhibition was a Marxist front used by French Communists to penetrate Great Britain's labor force. This Exhibition marked the beginning of anti-capitalist labor unions. On August 5, 1862, all the delegates met at a dinner given for them by their English

colleagues at Freemason's Hall. An address was read which formed the platform for the First Communist International.[52]

On September 28, 1864, the French Communists met again in London at another Masonic lodge called St. Martin's Hall.[53] At this meeting Grand Orient Freemason Karl Marx obtained control of the two-year old International Working Men's Association. A number of secret societies, such as the Anarchists, Nihilists, and Young Europe, were immediately absorbed by this communist body. That same year anarchist Mikhail Bakunin (1814-1876), a Russian Grand Orient Mason, founded his Alliance Sociale Democratique on the exact lines of Weishaupt's Illuminism.[54]

In 1866, one year after Joly's book was published, the inaugural congress of Karl Marx's First Communist International met in Geneva, again at the Masonic lodge, Temple Unique.[55] Miller reports that what was decided at that Masonic meeting was "the abolition of standing armies, the destruction of the monopolies of great companies, and the transfer of railways and other means of locomotion to the people."[56]

Also confirmed at that meeting was the declaration that revolution would be transported to foreign soil - perhaps in reference to Russia, since in Russia, Zionism was to be contained, if not destroyed.

When the First International met again in 1869 at Basel, Switzerland, Russian Freemason Mikhail Bakunin fought for control of the organization. He spoke thus without reserve: "'By social liquidation I mean expropriation of all existing proprietors, by the abolition of the political and legal state, which is the sanction and only guarantee of all property as now existing, and of all that is called legal right; and the expropriation, in fact, everywhere, and as much and as quickly as possible by the force of events and circumstances.'"[57] Thirteen years later, in 1882, on the orders of Bakunin, Czar Alexander II of Russia was assassinated.58

Target: Napoleon III

In finding the answer to why the London *Times* called Joly's book the *Dialogues of Geneva*, we must investigate the Masonic intrigues in Italy, which occurred a decade before the Geneva meetings. In late 1856 the Italian Grand Orient Masons, already known as the Mafia, were contracted by Lord Palmerston of England to assassinate Napoleon III. In early 1857 several Masons met in London to plan the murder. Four were from Russia, one of whom was Mikhail Bakunin.59 Chairman of the meeting was the Mafia leader himself, Giuseppe Mazzini. At his side were Francesco Crispi (1819-1901), the Sicilian Mason selected to do the job, and his comrade-in-arms, Freemason Adriano Lemmi (1822~1896).6o

In January 1858 Crispi and Lemmi met in Paris with Freemason Felice Orsini. Orsini, a lodge brother of Napoleon III, taught the two assassins how to manufacture a bomb, then kept them abreast of the Emperor's movements. During the next few weeks several attempts were made on Napoleon's life, each failing. Crispi and Lemmi escaped, but Orsini was captured, tried and condemned to death. Before his execution on March 13, 1858, Napoleon visited him in prison. Orsini warned the Emperor that if he did not assist the Italian Freemasons in their struggle for democracy, other bombs were reserved for him. Napoleon acquiesced, meeting at Piedmont in July with Count Camillo Benso di Cavour. Mazzini was not at this meeting. Cavour was Grand Master of an English warranted lodge in Italy, a revolutionary lodge competing with Grand Master Mazzini's Grand Orient.[61] Miller tells what united these two rival Grand Masters:

> The policies of the Grand Master Cavour and the Grand Master Mazzini, each representing two different Masonic currents [English and French] emanating from different

> sources, met on the issue of the destruction of the Papacy which it was hoping to submerge through the unification of Italy.
>
> Cavour aimed at unity in the form of a constitutional monarchy under the house of Savoy, and Mazzini, aiming at a republic, found himself forced into a compromise which obliged him to accept, temporarily at least, a Piedmontese monarchy for United Italy.62

Together they agreed to accept assistance from Napoleon. France, with Piedmont-Sardinia, declared war on Austria in order to expel Austria's troops from Italy. Miller quotes the French deputy Monsieur Keller's remark before the legislative body on March 13, 1861 on the cause of these events: "The Italian war was the execution of the will of Orsini."[63]

Meanwhile, Victor Hugo, Grand Master of the Priory of Sion, was in exile writing satirical poetry against Napoleon. Hugo's poetry was intended to manipulate public opinion to drive the Emperor from office. Three of these works were: (1) *Napoleon le Petit,* an indictment of the "little" Napoleon III as opposed to the "great" Napoleon I; (2) *Histoire d'un crime,* a day-by-day account of Louis Bonaparte's coup as seen by a dissentient witness; and (3) *Les Chatiments,* ranking among his most powerful satirical poems, a presentation of Napoleon as a thief and a killer.[64]

As a result, the Emperor's popularity began to decline during the latter half of the 1850s. To perpetuate the decline, Joly was chosen in 1860 to take up the cause, which culminated in the *Dialogues of Geneva* in 1865.

Hugo planted the seed of dissension; Joly cultivated it and Napoleon reaped a harvest of discontent from his subjects. During the latter half of the 1860s, the anti-imperial opposition strengthened. In 1871 Napoleon III was deposed.

Joly's Source

How could Joly, a Rosicrucian Freemason, know of the Communist goings-on in Geneva, which caused the London *Times* to call his book the *Dialogues of Geneva?* Joly was neither a member of the Templar Scottish Rite of Grand Orient Freemasonry, nor its left-wing Communist Party. He hated Communism and would not have attended their meetings if invited.

Here is where Cremieux comes in. As Supreme Commander of the Scottish Rite of Grand Orient Freemasonry, Cremieux was well aware

of the agenda of the communist meetings at the Masonic lodge at Geneva and may have attended himself. He is known to have induced Joly to write the *Dialogues.* Whether Cremieux actually handed Joly minutes of those Machiavellian meetings or verbally informed him of their contents is not known. In any case, Cremietix, a fellow Rosicrucian and intimate of Joly, most certainly guided him in the contents of his writings.

This is a Masonic *modus operandi* - as we have seen previously in the relationship between Frederick Engels and Karl Marx. Marx followed Engel's suggestions, putting them in revolutionary form. Likewise, two decades later Cremieux suggested what Joly should write. Joly, a government lawyer prior to the Emperor's rise to power, would be credible. Joly's articles implied that the Machiavellian decisions of the several Geneva Communist congresses were the Emperor's plans for the destruction of France. When bound in a book, the articles were titled *Dialogues of Geneva.* As planned, this Masonic disinformation aroused public opinion against Napoleon III.

Joly wrote only under the guarantee of anonymity; hence the pseudonym, Mr. X. Yet, in order to arouse public opinion, the author had to be revealed as someone with authority - someone acquainted with the political climate of the day. Joly, therefore, was betrayed two months after publication. As a result of this unusual and swift exposure, he was tried, convicted, and sentenced to two years in prison.

Joly's exposure, trial, conviction and punishment are another example of the Masonic *modus operandi.* In this world of Masonic intrigue, where the end justifies the means, there are those expendables who are used as scapegoats to protect the conspiracy. Joly, only a Blue Lodge Mason, was sacrificed for the greater cause. Whether Cremietix exposed Joly is not known, but it is a distinct possibility. Albeit, the scheme worked, and Napoleon III was out of government within six years of the publication of Joly's book.

Who were the winners? First, Rosicrucian English Freemasonry now rid of the man who ousted the oligarchy's occupation forces from Italy. Second, French Templar Grand Orient Freemasonry, which deposed an Emperor for refusing to take orders from his Masonic hierarchy. Third, Cremieux, whose vengeance was the deposition of Napoleon III for denying him high political office.

Cremieux's revenge, however, had far-reaching consequences. For example, Joly's book contributed to the release of documents called *The Protocols of the Learned Elders* of Sion, which in turn fueled post-World War I Europe against the Jews, giving rise to Fascism. In this climate, Hitler went unchallenged when he engineered the slaughter of six million Jews and five million Gentiles in concentration camps.

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Nesta Webster makes a strong case for Joly as the source of the Protocols. In *Secret Societies and Subversive Movements,* she states:

"The *Protocols* were largely copied from the book of Maurice Joly, *Dialogues aux Enfers entre Machiavel et Montesquieu,* published in 1864. Let it be said at once that the resemblance between the two works could not be accidental. Not only are whole paragraphs almost identical, but the various points in the programme follow each other in precisely the same order. "65

On the other hand, it is plausible to suggest that the *Protocols* were not a plagiarism of Joly's book at all, but were the actual minutes to the Marxist revolutionary meetings held in the Masonic lodge at Geneva. As earlier suggested, these notes may have been given to Joly by Cremieux. This author's hypothesis is that Joly plagiarized the Geneva minutes, which he reshaped into the *Dialogues of Geneva.*

Whether the *Protocols* were a plagiarism of Joly's book, or the Dialogues a plagiarism of the *Protocols,* the result was the same. Most significant to our investigation is that Joly, a Freemason, was a close associate of Cremieux. Cremieux, in turn, was on the Supreme Council of the Mizraim Masonic Lodge at Paris. *It was from this lodge that the "Protocols" were stolen in 1884.*

If, in fact, Joly did plagiarize the minutes to the Geneva meetings in 1865, apparently they were carelessly stored and forgotten in the archives of the Mizraim Lodge. Two decades later they were "found" by a casual peruser, who, not knowing their original purpose, stole them.

An interesting story concerning the 1884 discovery of the *Protocols* was told in 1934 by Victor E. Marsden in his English translation of the Russian *Protocols.* Marsden had been the Russian correspondent for *The Morning Post* of London when the Bolshevik Revolution broke out. He reports that

> [I]n 1884 [two years after the assassination of Tsar Alexander II by Masonic Nihilists] the daughter of a Russian general, Mlle. Justine Glinka, was endeavoring to serve her country in Paris by obtaining political information, which she communicated to General Orgevskii in St. Petersburg. For this purpose she employed a Jew, Joseph Schorst, member of the Mizraim Lodge in Paris. One day Schorst offered to obtain for her a document of great importance to Russia, on payment of 2,500 francs. This sum being received from St. Petersburg was paid over and the document handed to Mlle. Glinka.
>
> She forwarded the French original, accompanied by a Russian translation, to Orgevskii, who in turn handed it to his chief, General Cherevin, for transmission to the Tsar. "66

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The document was the French original of *The Protocols* of the *Meetings of the Learned Elders of Sion.* General Cherevin did not give them to the Royal Court as Glinka had requested. Instead, he filed them, and they lay dormant for the next two decades.

What lends credence to this story is that Mile. Justine Glinka was arrested shortly after on trumped up charges, not at all related to the Protocols, and banished to her estate in Orel, Russia. Some believe this was engineered by Freemasonry in an attempt to keep Mile. Glinka from further investigation.[67] As for the Masonic traitor Joseph Schorst - In payment for his part played in the intrigue, he was hunted down and murdered in Egypt possibly by Masonic agents.[68]

The strongest case for linking the *Protocols of Sion* to Gentile Freemasonry is the *Protocols* itself. Read in the light of Masonic hegemony, the fourth *Protocol,* for instance, seems to confirm that the 33rd degree Supreme Council of Universal Freemasonry, and not Zionist Jews, is the manipulator of world revolution:

> Who or what can dethrone an invisible power? Now, this is just what our Government is. The Masonic Lodge throughout the world unconsciously acts as a mask for our purpose. But the use we are going to make of this power in our plan of action, and even our headquarters, remain perpetually unknown to the world at large.[69]

The "Government" referred to in this *Protocol* could well be the Supreme Council of Freemasonry. And the *Dialogues*, upon which we believe the *Protocols* is based, could have been of much earlier origin than the 1860s, for it echoes Weishaupt's correspondence with his co- conspirators in the Illuminati. The *Dialogues* could as well have been the correspondence between members of the Templar hierarchy, such as Mazzini in Italy, Pike in America, Palmerston in England, and Bismarck in Germany.

It is also just as likely that Karl Marx, or Mikhail Bakunin, both of whom were at the Geneva Masonic Congress, spouted the fourth *Protocol* from that forum. It certainly would have befitted their Communist program. In fact, a segment of *Protocol* twelve could have been spoken at Geneva against Russia by this remnant of Communist Jacobins. It reads:

> Briefly, in order to demonstrate our enslavement of the Gentile governments in Europe, we will show our power to one of them by means of *crimes of violence*, that is to say by a *reign of terror*.[70]

By using the word "Gentile," the anonymous authors of the *Protocols* suggested to general readers and investigators that the authors and planners of the "crimes of violence" were Jews. When the barbarous Bolshevik Revolution destroyed old Russia, conspiracy researchers pointed to this *Protocol*, because of the word "Gentile," and blamed the Revolution on the Jews, who they believed were retaliating against the Russian czars for their persecution of the Russian Jewish populations.

The Protocols, Jack the Ripper and Gentile "Non-Masons"

Gentile Freemasonry refers to its initiates as Jews, refers to its lodges as Solomon's Temple, and calls non-Masons Gentiles. Likewise, a republic founded by Freemasonry and governed by Masons is by inference a Jewish nation. Conversely, a kingdom not ruled by Freemasonry, such as Russia, would be considered a Gentile nation. Christian Russia, then, would certainly be called a "Gentile government" by "them that say they are Jews, and are not, but do lie."

Stephen Knight documents the Masonic use of the word "Gentile" in *The Brotherhood*. When a meeting is called at the Masonic Temple, he says Masons converge on the lodge from all directions. "Once inside the Hall, each turned his steps towards the Crypt, which was cordoned off so that no intruder could make his way down the stair and report the goings-on to any 'Gentile'."[71]

Knight connects the *Protocols* to Gentile Freemasonry by examining a seemingly unrelated subject: the notorious murders of Jack the Ripper, committed in 1888 between August and November. "The Jack the Ripper murders in the East End of London in 1888," asserts Knight, "were perpetrated according to masonic [sic] ritual and a subsequent police cover-up was led by the Commissioner and Assistant Commissioner of the Metropolitan Police, both Freemasons. "[72]

To comprehend what is meant by "murders...according to Masonic ritual," we must understand the Masonic ceremony of the 3rd degree - the Master Mason degree. Stephen Knight explains the Masonic ritual focus on murder:

> Much of Masonic ritual centres on murder. At the 3rd degree, the victim is Hiram Abif, mythical architect in charge of the building of Solomon's temple. The ceremony involves the mimed murder of Hiram by three Apprentice Masons, and his subsequent resurrection. The three Apprentices are named Jubela, Jubelo and Jubelum - known collectively as the Juwes [Masonic spelling for Jews]. In masonic [sic] lore, the Juwes are hunted

> down and executed, "by the breast being torn open and the heart and vitals taken out and thrown over the left shoulder," which closely parallels the details of Jack the Ripper's *modus operandi*.[73]

In 1888, Sir Charles Warren was Commissioner of the Metropolitan Police and one of the country's

most eminent Freemasons. Two years earlier Warren also helped found the most secret of Masonic Lodges, the Quatuor Coronati Lodge of Masonic Research. Knight reports that

> Warren impeded the investigation of the murders at every turn, caused endless confusion and delays, and personally destroyed the only clue the Ripper ever left. This was a scrawled chalk message on a wall inside a tenement block near the site of the fourth murder. Beneath the message was a blood-soaked piece of cloth which Jack the Ripper had recently cut from the apron of his latest victim. The message itself, according to a careful copy made by a conscientious PC who was at the scene early - which had been concealed in the Scotland Yard files on the case for nearly ninety years before I gained access to them - read:
>
> "The Juwes are
> The Men That
> will not be blamed
> for nothing"
>
> The moment he was told of this, Warren, who had not previously ventured near the East End, rushed to the place before the message could be photographed and washed it away. This has never been explained. The truth was that Warren, who had been exalted to the Royal Arch in 1861, had realized that the writing on the wall was a masonic ~sic] message.
>
> Warren, a founder of the Quatuor Coronati Lodge of Masonic Research and by the time of the Ripper murders a Past Grand Sojourner of the Supreme Grand Chapter, knew only too well that the writing on the wall was telling the world, "The *Free-masons* are the men that will not be blamed for nothing."[74]

The significance of the word "Juwes" in the Ripper's message will not escape anyone versed in Masonic lore. As Knight pointed out in a previous book, *Jack the Ripper: The Final Solution* (1976), Masons

refer to themselves as Jews, and use the word "Gentile," "borrowed from Hebrew and used to mean non-Masonic.

How does the message at the scene of the fourth "Ripper" murder shed light by analogy on who may have authored the *Protocols?* First, it confirms that Freemasonry establishes decoys, then calls those decoys Jews. Second, the scrawled chalk message on the wall above the scene of the fourth Ripper murder can be extrapolated and applied to all Masonic intrigues and their authors, including authors of the *Protocols:* "The *Freemasons* are the men that will not be blamed for the *Protocols."* Third, by making the *Protocols* read like a Jewish manuscript, the Gentile Masonic conspiracy continues unimpeded by sending researchers chasing the Jewish scapegoat.

In 1935, after studying the *Protocols* and hearing months of testimony, the court at Berne, Switzerland, declared that they were not of Jewish origin. If we accept the court's declaration, the only logical explanation for the *Protocols* authorship is Gentile Freemasonry: "those that say they are Jews, and are not, but do lie." The creation of the *Protocols* is another facet of the age-old plot of Satan to destroy both Jews and Christians alike.

Stephen Knight's intent in exposing the reason behind the Masonic use of the word "Juwes" was not to reveal Freemasonry's anti-Semitic symbolism, but to tie the *Protocols* to Gentile Freemasonry. He offers even more convincing evidence of the *Protocols* Masonic authorship:" The translator of the *Protocols* claimed they were in the form of minutes which were removed from a large book of notes for lectures. They were signed, he said, by Freemasons of the highest rank, the thirty-third degree."[76]

Thirty-third degree Masons, of course, meet separately from their Masonic brethren of the lower degrees. Significantly, Edith Miller informs us that the name of the meeting hall in Paris where the 33rd degree Supreme Council of Mizraim Masons gathered was the *Sanctuary of Levites*, corroborating Knight's discovery that Gentile Masons refer to themselves as Jews.[77] *Mackey's Encyclopedia of Freemasonry* sheds more light on French Freemasonry's fixation on becoming Jews, when documenting that in the French lodges, "Levite" is the "highest of the Masonic Degrees...."[78] How could a person, or persons, who

supposedly forged the *Protocols,* have known to connect Jewish terminology used by a Gentile Masonic Lodge in Paris, unless he, or they, were 33rd degree Masons from that same lodge? We know that Adolphe Cremieux was that Mason who sat on the Supreme Council of Mizraim Freemasonry. We also know that the *Protocols* were stolen from that same Lodge. Stephen Knight concludes:

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> It must be stated that the *Protocols* have been the subject of debate since they first appeared in print. Hitler twisted their meaning and alleged that they proved the existence of a worldwide conspiracy by the Jews, and used them in a hopeless attempt to justify his extermination programme. Chiefly because of the Nazi atrocities many writers have attacked the *Protocols* as forgeries. The argument continues to rage, and there are strong points both for and against.
>
> An important point to bear in mind is that they had been in existence a long time before they were finally published.... Forgeries or not, the product of fanatical minds or not, the fact is they have been taken in deadly seriousness by thousands of people.
>
> Of course, even accepting for a moment that there were no questions of the documents' authenticity, it would still be ludicrous to believe that they form the code by which all Freemasons live. Most Masons do not progress beyond the third degree, so the vast majority of Freemasons before the *Protocols* were published would never have heard of them.
>
> But what they [the *Protocols]* would have conveyed to those high initiates, who not only read them, but took them seriously, is fascinating and disturbing.[79]

The Masonic "Protocol" Conspiracy in Russia

The Reform Jews left Germany for Russia in 1840 to destroy Judaism there. Their tactics were reprehensible, resulting in violence and bloodletting. In anger the Reformers spread vicious lies about their Jewish brothers, inciting Christian Russia to anti-Semitism. The most horrendous were accusations of blood libels. One such incident took place in the small town of Villovich where the Reform Jews took revenge on the local rabbi. They dressed up one of their women as the rabbi's wife. "The impersonation was perfect," wrote Rabbi Antelman. "She appeared before the local priest and said that she saw the rabbi kill a Christian child for Passover. Because of this incident, the rabbi and all the members of his congregation were killed after a brief trial. The rabbi's wife and his five remaining children were tortured into accepting Christianity."80

Mackey's Encyclopedia of Freemasonry confirms that "[I]n Russia the *Protocols* were used to back up charges against the Jews for 'ritual murder.'"[81] Is Mackey's statement Freemasonry's subtle way of suggesting that the authors of the *Protocols* were Reform Jews?

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Protocols of Sion and the Priory of Sion

The authors of Ho*ly Blood, Holy Grail* suggest that the *Priory of* Sion, and not the Reform Jews, was connected to the *Protocols of Sion* in Russia. The authors build their case around Rosicrucian French Masons who had worked their way into the good graces of Czar Nicholas II. Here is their story:

> The role of Rasputin at the court of Nicholas and Alexandra of Russia is more or less generally known. It is not generally known, however, that there were influential, even powerful esoteric enclaves at the Russian court long before Rasputin. During the 1890s and 1900s one such enclave formed itself around an individual known as Monsieur Philippe and around his mentor, who made periodic visits to the imperial court at Petersburg. And Monsieur Philippe's mentor was none other than the man called Papus.[82]

Papus (1865-1916), a Gentile, was the Masonic code name for Dr. Gerard Encausse, a 33rd degree Mason from Paris, who became the occult adviser of the ill-fated Czar Nicholas U.[83] Papus was Grand Master of both Memphis and Mizraim Freemasonries, the two Rosicrucian lodges that had merged in 1875.

One of Papus's acquaintances was Claude Debussy (1862-1918), a famous composer who set a number of Victor Hugo's poems to music. Debussy was the next Grand Master of the Priory of Sion following Hugo's death in 1885, and reigned in that position until 1918.84

Freemason A.E. Waite tells us that in 1894 Papus was also the Grand Master of the Martinist Masonic Supreme Council in Paris. Martinism admitted both male and female members on equal terms. This Order had a number of lodges throughout Europe and Russia. Chapters were also established in Great Britain, the United States, Argentina and Guatemala, as well as throughout the Orient.[85]

Martinism was originally founded in 1754 by a Rosicrucian Spanish Jew named Martines de Pasqually, or Martinez Paschalis. The emblem for this branch of Freemasonry consists of six dots, which we have learned in a previous chapter is a subtle form of the Masonic six-pointed star. The six-pointed star is the same herald of the Priory of Sion, the Mizraim Masonic Lodge and Zionism.86

Pasqually's Lodges were first organized at Marseilles, Toulouse, and Bordeaux, then in Paris. Before long Rosicrucian Martinist lodges spread all over France, with the center at Lyons. Martinism was thought

to have been a Jewish secret society. It was operated, however, in the same manner as was the Mizraim Lodge, in that Jews and Gentiles alike were members. Behind the scenes, however, was the Priory of Sion, distinguished by the Rose-Croix capstone in Martinist Lodges.

Nesta Webster explains: "After the first three Craft degrees came the Cohen degrees of the same - Apprentice Cohen, Fellow Craft Cohen, and Master Cohen - then those of Grand Architect, Grand Elect of Zerubbabel of Knight of the East; but above these were concealed degrees leading up to the Rose-Croix, which formed the capstone of the edifice."[87]

Webster also claims that Martinist "disciples inherited from Pasqually a large number of Jewish manuscripts."[88] She leaves the reader with the impression that these manuscripts are none other than the *Protocols of the Learned Elders of Sion* - in existence a full century before they were stolen from its sister Mizraim lodge in 1884.89 If so, these documents may only have suggested Judaic origins because of the Davidic claims expressed within them by the Priory of Sion.

A century later the stamp of "Priory of Sion" is even more evident on Martinism when a Freemason named Alphonse Louis Constant (1810-1875) joined the Martinist Order. Constant was a Gentile Mason who assumed the Jewish name - Eliphas Levi. This is the same Eliphas Levi who assisted the Grand Master of Sion, Charles Nodier, in methodically sifting and cataloging thousands of Templar documents looted from the Vatican by Napoleon Bonaparte. Levi was also acquainted with Nodier's successor, Victor Hugo. After Levi joined the Martinist Masonic lodge, the lodge merged with both the Memphis and Mizraim Lodges.

Levi apparently had access to the forgotten *Protocol* documents in the Mizraim Lodge a decade before they were discovered in 1884. Webster informs us that "[b]efore his death in 1875 Eliphas Levi announced that in 1879 a new political and religious 'universal Kingdom' would be established, and that it would be possessed by 'him who would have the keys of the East.'"90

Three *Protocols* have significant relationship to this prophecy:

> Protocol 15: When the King of Israel sets upon his sacred head the crown offered him by Europe he will become patriarch of the world.
>
> Protocol 17: The King of the Jews will be the real Pope of the Universe, the patriarch of an international Church
>
> Protocol 24: I pass now to the method of confirming the dynastic roots of King David to the last strata of the earth.

> The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all Personal inclinations.

These *Protocols* are highly suggestive of the Priory of Sion, those who claim to be of the seed of David. Eliphas Levi most likely was referring to Sion's King of Jerusalem cult when he prophesied, "A new

political and religious 'universal Kingdom' will be established, and it will be possessed by 'him who would have the keys of the East."'

The authors of *Holy Blood* inform us that Victor Hugo and Eliphas Levi were both members of the same Martinist Lodge.[91] As we have seen, Victor Hugo was associated with Maurice Joly and Adolphe Cremieux in the sister Lodge of Mizraim Freemasonry. Papus, who was Grand Master of both the Mizraim and Memphis lodges, was also a Martinist, and acquainted himself with Hugo's successor Claude Debussy. All these men, except Cremieux, were Gentiles.

This circumstantial evidence points to the Priory of Sion as the author of the *Protocols.* In the Old Testament, King Solomon himself, who is revered by all Masons, says in Proverbs 14:9, "The common bond of rebels is their guilt. "[92] In other words, these Masonic rebels are guilty by association.

French Martinism and English Freemasonry

English Freemason A.E. Waite states that French Martinism had shut its doors to Masons belonging to English Freemasonry.[93] Yet Edith Miller, in Appendix IV of *Occult Theocrasy,* reproduced a private letter dated March 26, 1906, from one "Dorec" to 33rd degree Grand Orient Mason Theodore Reuss, informing him that 33rd degree English Mason John Yarker was the Martinist delegate in London.~

Miller claims the existence of another private letter, in which Papus refers to himself as the delegate of John Yarker for the Swedenborg Rite in France. Correspondence of this nature between the most noteworthy Masons of that day contradicts Mr. Waite and reveals that Mr. Waite is spreading disinformation by alleging a feud between English Masonry and French Martinism where none exists.[95]

It is true that Rosicrucian English Freemasonry severed fellowship in 1877 with Templar French Grand Orient Freemasonry. However Martinism is not Grand Orient Templarism, but rather, Rosicrucianism.

Naturally there would be a tie to English Freemasonry. Obviously the French Martinists would want to keep this familial tie secret in order

to keep abreast of the developments in Templar French Masonry. Martinism apparently functioned as an intelligence lodge for English Freemasonry, as did Mizraim. Later the two merged with Memphis, their English counterpart.

A.E. Waite could not have been ignorant of this fact. If cognizant, he would have published an opposing view in an attempt to hide the facts. His motive would be to protect Rosicrucian Orders on the Continent, which were subversive to the Templar Grand Orient. No other interpretation makes sense of why the hierarchy of the Templar Grand Orient - Dorec and Reuss - would expose the connection.

Apparently, Rosicrucian Martinism was a front for the Priory of Sion. English Freemasonry used it as an intelligence gathering lodge in the same manner as it did the Mizraim Lodge. Both having similar doctrine, they merged in 1875. As the Mizraim Masonic Lodge provided for Great Britain moles in the French Templar Scottish Rite Lodge, through double agents such as Cremieux and Levi, so Papus served in that same capacity when Mizraim merged with Martinism following the deaths of Levi and Cremieux in 1875 and 1880.

There are other Martinist ties to British Freemasonry. In 1887 Martinist Freemason Papus joined the Theosophist Society, a Rosicrucian order headquartered in New York, with a branch in Paris. The Theosophist Society was founded in 1775 by female Freemason Helena Blavatsky, who moved her headquarters from New York to London in 1887. In 1891 Papus helped found the Gnostic Catholic Church. In 1895 he became a member of the Order of the Golden Dawn, an English Masonic Rosicrucian order founded in 1887 in London, with a branch in the Paris Lodge Ahathoor. In 1902 Papus became Grand Master of the newly formed homicidal Ordo Templi Orientis (O.T.O.) at Paris, a spin-off of the Golden Dawn.

In 1899 Philippe de Lyon, protege' of Papus, went to Russia and established the Priory of Sion's Martinist lodge at the imperial court, possibly initiating Grigoni Rasputin, since it is known that Grigorii was a Martinist. Philippe was introduced to the Imperial Court first, oddly enough, by the same man who was Rasp tin’s sinister adviser, the anti-Zionist and Reform Jew, Manoussevitch Manouilof (see chapter 19). In 1900 Papus followed Philippe to St. Petersburg, where Papus became a confidant of the Czar and Czarina. Papus visited Russia on at least three occasions, the last in 1906. When he became Grand Master

in France of London's O.T.O., Papus then carried the rituals of this homicidal Masonic lodge to Russia, initiating many Russians in St. Petersburg in preparation for the Russian Revolution. Papus died on October 25, 1916, one year before he could taste the rotten fruits of his labor in the bloody Bolshevik ~

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Substantial evidence suggests that high Masons in France, England and Russia were involved in the Russian Revolution. In fact communications were shuttled back and forth between Europe and Russia prior to the Bolshevik Revolution by high Masons. Among them were 33rd degree John Yarker, who represented the Martinist Order at London; 33rd degree Papus, who, according to Miller's documents, was under the control of Yarker; Freemason Philippe, who was the mentor of Papus, and Rasputin, who in turn was the Martinist mole in the Royal Court at St. Petersburg following Philippe. All these High Masons were Gentiles not Jews.

As evidenced by the Masonic activities between Russia and France at the turn of the 20th century, both English and French Freemasonry were cooperating in fomenting the Russian Revolution. These activities, with the arrival of the stolen *Protocols* taken from a French lodge and carried to Russia, were significant in stopping Zionism at the Russian border. In 1903 the *Protocols of the Learned Elders of Sion* were first translated into Russian and published. Whether engineered by this coalition of subversives or not, the events which led up to their circulation could not have been by accident.

The authors of Holy *Blood, Holy Grail* outline the sequence of events. The *Protocols* were stolen from the Mizraim Lodge in 1884 and taken to Russia by Mlle. Justine Glinka. She gave a copy to Alexis Sukhotin, the marshal of the district of Orel who in turn showed them to two friends Stepanov and a contemptible old man named Sergei Nilus. In 1903 Nilus presented the *Protocols* to the Czar. The Czar, who had placed himself under the occult council of the two subversive Freemasons, Philippe and Rasputin, declared the document to be an outrageous fabrication and ordered all copies of it destroyed. Nilus was banished from the court in disgrace.[97]

The document, or a copy of it, survived. In 1903 it was serialized in a newspaper, but failed to attract interest. In 1905 it was published again as an appendix to a book by a distinguished mystical philosopher, Vladimir Soloviov. This time it began to attract attention. In following years it became one of the single most infamous documents of the twentieth century.[98]

Protocols of the Priory of Sion

The authors of *Holy Blood, Holy Grail* argue strongly that the *Protocols* have a Masonic source - the Priory of Sion:

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> Modern scholars have dismissed them as a total forgery, a wholly spurious document concocted by anti-Semitic interests intent on discrediting Judaism. And yet the *Protocols* them-selves argue strongly against such a conclusion. They contain, for example, a number of enigmatic references - references that are clearly not Judaic. But these references are so clearly not Judaic that they cannot plausibly have been fabricated by a forger, either. No anti-Semitic forger with even a modicum of intelligence would possibly have concocted such references in order to discredit Judaism. For no one would have believed these references to be of Judaic origin.
>
> Thus, for instance, the text of the *Protocols* ends with a single statement, "Signed by the representatives of Sion of the 33rd Degree."
>
> Why would an anti-Semitic forger have made up such a statement? Why would he not have attempted to incriminate all Jews, rather than just a few - the few who constitute "the representatives of Sion of the 33rd Degree?" Why would he not declare that the document was signed by, say, the representatives of the international Judaic congress? In fact, the "representatives of Sion of the 33rd Degree" would hardly seem to refer to Judaism at all, or to any "international Jewish conspiracy." If anything, it would seem to refer to something specifically Masonic.
>
> The *Protocols* contain other even more flagrant anomalies. The text speaks repeatedly, for example,

of the advent of a "Masonic kingdom."

The authors of *Holy Blood, Holy Grail* concluded: "On the basis of prolonged and systematic research we reached certain conclusions about the *Protocols of the Elders of Sion.* They are:

1. There was an original text on which the published version of the *Protocols* was based. This original text was not a forgery. On the contrary, it was authentic. But it had nothing whatever to do with Judaism or an "international Jewish conspiracy." It issued, rather, from some Masonic organization or Masonically oriented secret society that incorporated the word "Sion."

2. The original text on which the published version of the *Protocols* was based need not have been provocative or inflammatory in its language. But it may very well have

included a program for gaining power, for infiltrating Freemasonry, for controlling social, political, and economic institutions.

3. The original text on which the published version of the Protocols was based fell into the hands of Sergei Nilus. Nilus did not at first intend it to discredit Judaism. On the contrary, he brought it to the czar with the intention of discrediting the esoteric enclave at the imperial court - the enclave of Papus, Monsieur Philippe, and others who were members of the secret society in question. Before doing so he almost certainly doctored the language, rendering it far more venomous and inflammatory than it initially was. When the czar spurned him, Nilus then released the *Protocols* for publication in their doctored form. They had failed in their primary objective of compromising Papus and Monsieur Philippe. But they might still serve a secondary purpose - that of fostering anti-Semitism. Although Nilus' chief targets had been Papus and Monsieur Philippe, he was hostile to Judaism as well.

4. The published version of the *Protocols* is not, therefore, a totally fabricated text. It is, rather, a radically altered text. But despite the alterations certain vestiges of the original version can be discerned.... These vestiges - which referred to a king, a Pope, an international church, and to Sion - probably meant little or nothing to Nilus. He certainly would not have invented them himself. But if they were already there, he would have had no reason, given his ignorance, to excise them. And while such vestiges might have been irrelevant to Judaism, they might have been extremely relevant to a secret society. As we learned subsequently, they were - and still are - of paramount importance to the Prieure de Sion.[99]

The authors of *Holy Blood, Holy Grail* conclude that the *Protocols* issued from the 33rd Degree Supreme Council of the Rite of Mizraim, which in turn is controlled by the Priory of Sion! They were "signed by the representatives of Sion of the 33rd Degree." The phrase "representatives of Sion" does not imply that the signatories were part of a group called "Sion," but rather, is indicative of agents, or, shall we say, a front for some organization which incorporates the name "Sion":
namely the Priory of Sion. The Mizraim Lodge was that front.

The mistake made by the Supreme Council of Mizraim is the mistake made by all Freemasonry. It *never* destroys any of its written work.

Every word spoken in every Supreme Council throughout the world is recorded and safeguarded for posterity.

A handful of modern conspiracy researchers link the covert Priory of Sion to the *Protocols of the Learned Elders of Sion.* These investigators do not see the *Protocols* associated in any way with genuine Jewish Zionism that exists overtly. J.R. Church is one of them. He said, "The title itself, which mentions the 'learned elders of Zion,' seems to refer to the mystery religion of the so-called Holy Grail and to the Priory of Sion organized by Godfroi de Bouillon in 1099 for the purpose of establishing a world

government and providing a Merovingian king for its throne."'[100]

Finally, according to the *Chicago Daily News*, June 23, 1920 (p.2), Empress Alexandra, wife of Czar Nicholas II, noted in her diary under the date April 7, 1918 (OS): "Nicholas read to us the protocols of the free masons."'[101]

Commentary on the Protocols of Sion

> Protocol 1: Our power in the present tottering condition of all forms of power will be more invisible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.
>
> Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labour of many centuries brought to naught.

This Protocol describes an organism that houses a hidden "power." We believe the organism is Freemasonry housing the Priory of Sion. It was the Priory of Sion that founded the Rose-Croix, which in turn founded English Freemasonry. This began many centuries ago, as the Protocol indicates.

The statement, "Before us is a plan.. the line from which we cannot deviate without running the risk of seeing the labour of many centuries brought to naught," suggests that Sion is in serious trouble. Perhaps this refers to the establishment of the unexpected movement of Zionism in Russia. The "plan" which is "before us" may also refer to a takeover of Russia to stop the Zionist movement.

> Protocol 3: To-day [sic] I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolize our people.

> When this ring closes, all the States of Europe will be locked in its coil as in a powerful vise.
>
> When the hour strikes for our Sovereign Lord of all the World to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto.
>
> "Ours" they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.
>
> Ever since that time we have been leading the peoples from one disenchantment to another, so that in the end they should turn also from us in favour of that King-Despot of the blood of Sion, whom we are preparing for the world.

The symbols referred to in this Protocol are of course Rosicrucian. The symbol of the Priory of Sion's Rosicrucian Order is a rose, representing the Serpent, wormed around the upright part of the Christian Cross. The second symbol of the Rosicrucians was the circle, or snake biting its own tail, superimposed on the Christian cross. This same symbol of the snake is incorporated in the 33rd degree Masonic Jewel (Appendix 2, Fig. 7).

Dr. John Coleman, a retired British intelligence officer, states in *Black Nobility Unmasked,* that the Monarchs of Europe have always referred to themselves as "Crowned Cobras." The monarchs of Europe carry the Grail blood. All of them, according to Coleman, are Masons of the British obedience.

The statement: "'Ours' they will not touch," etc., eliminates the possibility that the Protocol is Jewish. If the *Protocols* outlined a Jewish conspiracy, the "our" would have evaded the holocaust of Hitler, according to this Protocol. Yet, after World War II it was Freemasonry, as we shall learn in chapter 24, that came back stronger than ever, founding the United Nations.

Finally, this Protocol identifies the Priory of Sion with the statement "King-Despot of the blood of Sion, whom we are preparing for the world." This obviously refers to Sion's reigning "King of Jerusalem."

> Protocol 4: Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. Gentile masonry [sic] blindly serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery.

As we have seen, the Priory of Sion's kings believe themselves to be Jews. When the Priory founded Freemasonry, it was mainly Gentiles

who joined. Gentiles are its predominant members and leaders. Naturally the Priory would call Freemasonry "Gentile Masonry."

> Protocol 5: In place of the rulers of to-day [sic] we shall set up a bogey which will be called the Super-Government Administration. Its hands will reach out in all direction like nippers and its organization will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

What is the "bogey" that is to be called "the Super-Government Administration?" There are two possibilities here. First, this could refer to Russian Communism, which would be used to conquer the world. The top governing power in the U.S.S.R. was called the *Supreme Soviet.* Soviet in Russian means *Council.* In other words, it was the Supreme Council that ruled former Soviet Russia, the same Supreme Council we find in 33rd degree Freemasonry. Second, this body could be the League of Nations. Following World War I, as we shall see in chapter 21, the League was founded by French Freemasonry. After World War II, English Freemasonry founded the United Nations. The United States of Europe became a reality by 1993. We shall learn that it too is of Masonic origin. From this may come the world kingdom of the Beast - the ultimate "bogey."

> Protocol 8: We shall surround our government with a whole world of economists. That is the reason why economic sciences [work]. [They come] from the principal subject of the teaching given to the Jews. Around us again will be a whole constellation of bankers, industrialists, capitalists and - the main thing - millionaires, because in substance everything will be settled by the question of figures.

Notice this Protocol mentions the "Jews," but in a disconnected sense, as if they are used by the conspiracy for their economic prowess alone. This Protocol suggests why English Freemasonry is overloaded with Jewish bankers and economists. The Priory of Sion admits that Jews are superior economically. Incidentally, the word "Jew" is mentioned only twice in the *Protocols*, and both times in a disconnected sense.

> Protocol 10: These schemes will not turn existing institutions upside down just yet. They will only affect changes in their economy and consequently in the whole combined movement

> of their progress, which will thus be directed along the paths laid down in our schemes.
>
> By such measures we shall obtain the power of destroying little by little, step by step, all that at the outset when we enter on our rights, we are compelled to introduce into the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into our despotism.

This Protocol enunciates the format of English Freemasonry, called "gradualism," whereas its adversary, French Masonry, takes over rapidly and viciously.

> **Protocol 15: When** the King of Israel sets upon his sacred head the crown offered him by Europe he will become patriarch of the world.

Twelve royal families in Europe today have Grail blood flowing through their veins. Two of them carry the title of "King of Jerusalem:" Otto von Habsburg, Pretender to the Austrian throne, and Juan Carlos, King of Spain.

Protocol 17: The King of the Jews will be the real Pope of the Universe, the patriarch of an international Church.

But, in the meantime, while we are re-educating youth in new traditional religions and afterwards in ours, we shall not overtly lay a finger on existing churches, but we shall fight them by criticism calculated to produce schism....

Notice that "The King of the Jews" will replace the Pope. Jews would not be concerned with replacing the Pope. They do not even recognize the Church. On the other hand, the Priory of Sion used the Catholic Church to build its empire. It was subject to the Roman Church for centuries, but withdrew during the Reformation, and through Free-masonry became adversarial to the Church. Naturally, the Priory would want to call their king "the real Pope of the Universe."

Also, notice the reference to New Age religion. Before the New Age can be perfected, the Protocol states that "criticism" must first divide the Church. This "criticism" is likely the new "Biblical criticism," the sources of which Orthodox Rabbi Marvin Antelman has revealed to us. In his book, To *Eliminate The Opiate,* he devotes a whole chapter entitled "The Birth of Biblical Criticism" to the subject. He lays Biblical Criticism at the feet of the Frankist-Reform Jews who were protected

by illuminated Masonic lodges in Germany. Rabbi Antelman confirms that Biblical criticism did not originate with Orthodox Jews, but rather; was orchestrated by apostate Jews bent on the destruction of Jude~ Christian religion.

Protocol 20: We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination !sic] with-out detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

Is this the Mark of the Beast?

Protocol 24: I pass now to the method of confirming the dynastic roots of King David to the last strata of the earth.

Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret places of its art.

The king's plans of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counselors.

Only the king and the three who stood sponsor for him will know what is coming.

The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all personal inclinations.

The Priory of Sion is the protector of the so-called seed of King David. Notice in the second paragraph the statement that many kings and their heirs are being prepared, but only one will be selected. There are twelve royal families of Grail blood in Europe today. The entire 24th Protocol seems to describe the "hidden hand" in the Priory of Sion, which we believe is housed in the 33rd degree of English Freemasonry.